
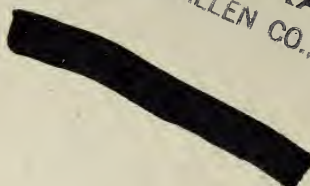


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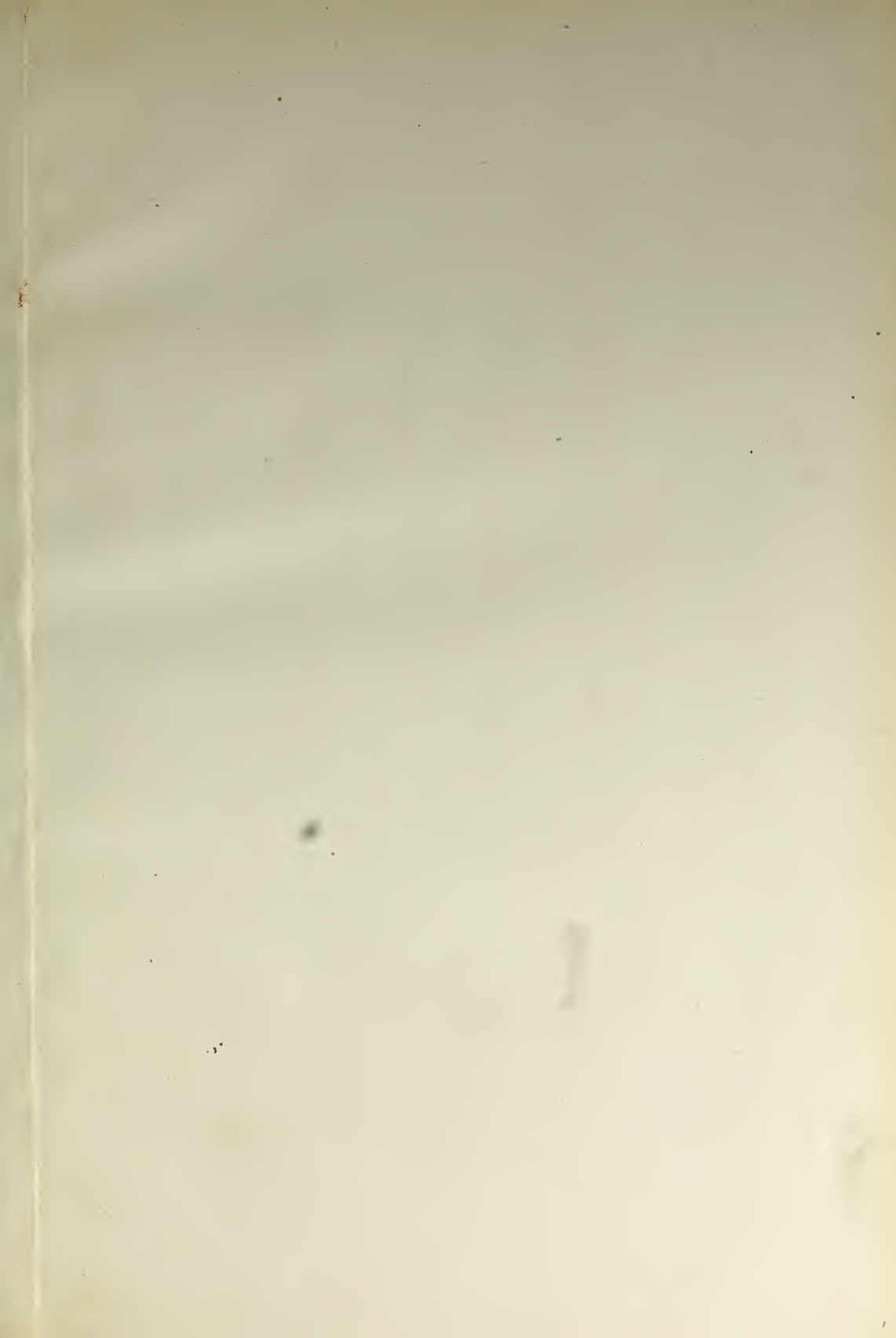

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THE HOME MISSION MONTHLY

AN ILLUSTRATED MAGAZINE

INDEX TO VOLUME XXIX

NOVEMBER, 1914, TO OCTOBER, 1915

EDITED BY THEODORA FINKS



WOMAN'S BOARD OF HOME MISSIONS OF
THE PRESBYTERIAN CHURCH IN AMERICA

NEW YORK

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New Mexico and the New Southwest

By Gregory Mason, Staff Correspondent for the Outlook

TEN years ago we had a frontier within the natural boundaries of the United States. To-day we have none, and to reach that magic line where man still fights the age-old battle with nature in the rough we must go to far-off Alaska, South America and South Africa. Within a decade the last guard of the Primeval Wild in this country—the Southwest—has been captured, subjugated, thrown and tied.

Today we have the New Southwest, renovated, Christianized and civilized, but not suffering from that "social indigestion" which is a painful though temporary affliction that affects many raw communities who consume not wisely but too well the first fruits of civilization.

There are two things responsible for the rapid transformation that the Southwest has undergone—water and education. I put water first, advisedly, for a schoolhouse in an arid desert would have few pupils.

Of course, the railroads ushered in the new era for the Southwest—and I am using this term as applying particularly to New Mexico, Arizona and Western Texas—but they did no more. They got the Goddess of Progress on the threshold and left her there. After the boom that followed the driving of the last spike there was a relapse, and it looked as if the sun, the sand and the Indian would rule indefinitely.

Then the Government and individual prospectors began to irrigate, and a new world was discovered. The dusty wilderness suddenly became a blooming paradise. Look, for instance, at the Mimbres Valley in New Mexico—one of the most fertile regions in the United States—the history of which is typical of that of many other now flourishing valleys in the Southwest which were dust-blown wastes before man put water on them. Ten years ago even a Mexican jack-rabbit would have found this valley hard pasturing. Apparently the region was

doomed to long years of empty dryness before someone, at great expense, cared to redeem it by bringing water from a distance in a ditch. No one thought of sinking wells in the Mimbres Valley. "Water, in that bone-yard? Impossible." Four or five years ago, however, a Californian, named John Hund, with more faith than these native scoffers, decided that there would be no harm in trying. For his boring he picked out as desolate a looking patch of desert as you could find in the territory. He had not gone very deep when he struck it—water—gushing, crystalline water!

Today the Mimbres Valley is as green as the Chester Valley of Pennsylvania. For a distance of sixteen miles around Deming, the center of the region, there isn't a half acre of unoccupied ground.

What the artesian well has done for the Mimbres Valley the artesian well and the irrigation ditch have done for other parts of New Mexico and for large districts in Arizona. The growth that irrigation has given these two recently-born states within the past decade or two is tremendous. Arizona's population was 122,931 in 1900 and 204,354 in 1910. New Mexico advanced from a population of 195,310 in 1900 to 327,301 ten years later. The acquisition of statehood in 1912, of course, has accelerated the growth of these communities, and the Census Bureau estimates that on the first day of July, 1914, Arizona had 239,053 residents, and New Mexico 383,551.

The growth of New Mexico in other respects has equalled its growth in population. For instance, the state now has more than 36,000 farms, as against 12,000 in 1900. Industry and commerce have kept pace with agriculture, but the most remarkable advance, and the one that augurs best for the future welfare of the state, is in education.

In 1909, one out of every three persons in New Mexico was unable to read and write.

In 1910 the proportion of illiteracy had been reduced to one out of every five, and now it is about one out of every six. Ranches and mills have not sprung up any faster than schoolhouses and churches in New Mexico. But in looking at the still comparatively large proportion of illiteracy in New Mexico, we are brought face to face with the problem that confronts the men and women who carry the torch of learning in that state—one of the knottiest problems to be found in any state. This problem arises from the complexity of the population, there being large Indian and Spanish-speaking elements living side by side with Anglo-Saxon settlers.

There are about 21,000 Indians in New Mexico, nearly half of them being Pueblos, peace-loving, progressive Indians who live in compact little villages which are older than Plymouth and Jamestown, and who hold aloof from the sullen, marauding Navajos. Charles F. Lummis, the celebrated writer-explorer, describes them ably and succinctly as follows:

"These are the Indians who are neither poor nor naked; Indians who feed themselves and ask no favors of Washington; Indians who have been at peace for two centuries and fixed residents for perhaps a millennium; Indians who were farmers and irrigators and six-story house builders before a New World had been beaten through the thick skull of the Old; Indians who do not make pack-beasts of their squaws, and who have not 'squaws,' save in the vocabulary of less-bred barbarians. They had nearly a hundred republics in America centuries before the American Republic was conceived; and they have maintained their ancient democracy through all the ages, unashamed by the corruption of a voter, the blot of a defalcation or malfeasance in office."

Of the other Indians in the state and of the Mexicans, unfortunately not so much good can be said. They are, however, advancing steadily and surely, and it is a fact that reflects credit on the men and women directing the missions and mission schools of the Protestant churches in New Mexico that these institutions are playing an important part in the campaign that is raising the standard of the intelligence and industry of these races. The term, Mexicans, of course, refers to the people who have come across our border from old Mexico. This is an important point for the visitor to New Mexico to remember, for the old aristocratic Spanish-Americans, the descendants of Juan de

Onate and his fellow colonists, consider themselves terribly insulted if called Mexicans, and with justice, too, for many of them are of pure Spanish blood whose forefathers settled on this continent as far back as 1598.

The real Mexicans, however, are humble, peaceable, law-abiding citizens, whose chief fault is a lack of ambition. To this modern civilization they have brought with them the motto of their brothers south of the Rio Grande: "Manana, manana, pasado manana"—tomorrow, tomorrow, day after tomorrow. To a very large extent they confine themselves to common labor, railroad construction work, etc., and to some extent, also, they are transient, coming to the state in the hope of accumulating a little bank account by combining the American standard of wages with the Mexican standard of living. I have seen them leaving Chihuahua, Torreon, Santa Rosalia and other points in northern Mexico for the American border, carrying all their earthly possessions in big baskets, sometimes aiming to go as far north as Kansas.

Of course, however, a considerable number of these Mexicans come to stay permanently, and these people are developing into good, intelligent, law-abiding citizens. To their credit they do not bring with them the petty jealousies and animosities that have been a source of constant unrest among many Latin-American peoples, and during the recent friction between the United States and Mexico the Mexicans in this country gave many reassuring pledges that in the event of war they would fight for their adopted country or at least remain neutral.

El Paso, Texas, has a large Mexican quarter—"Chihuahuaita," little Chihuahua it is called—but during those nerve-racking days last April, when it was rumored that "Pancho" Villa was coming across the river to sack the town, these Mexicans never lost their heads; in fact they were cooler than many Americans. "What will you do if we fight Mexico?" I asked old Juan Fierro, who peddles oranges for a living. "Fight Mexico, too," he answered quickly. "We know what's good for us, Señor, your Government is better to live under than theirs." Juan's viewpoint is the viewpoint of thousands of Mexicans in the Southwest.

The Spanish people of New Mexico, the descendants of the old settlers and adventurers, are splendid people. They mingle in business and social life with the best Americans (Anglo-Saxons) in the state, and they

are their equals, which is saying a good deal, for the Americans from the East and South who have settled in the Southwest belong to as high a type of citizenship as one can find in any section of the country. These Spanish people still amount to sixty per cent of the population of New Mexico, and because of their presence New Mexico is a bi-lingual state. Many members of the state legislature speak Spanish more fluently than English, and it is still not an uncommon thing to see a lawyer addressing a jury through an interpreter. The stores of picturesque old Santa Fé advertise their wares in English and in Spanish, and a pharmacy is not only a drug store, but a *botica* as well.

As long as New Mexico and Arizona face

the medieval civilization of Mexico, as long as they are buffers with Texas and Southern California, between that untamed Republic and the other states of this country, they will have about them at least a suggestion of the crudeness and uncouthness of the frontier. But they will also have the vigor and independence that is always found on the firing line of civilization, qualities which, coupled with the educating and refining influences of the older civilizations of the eastern, southern and far-western portions of the United States, are rapidly making this "land of sunshine and turquoise sky" one of the most interesting, pleasant-to-live-in, and generally worth-while parts of the entire domain of Uncle Sam.

Sunny Days in New Mexico

By

Mabel Gordon Parker

A member of the Woman's Board who
has recently been an eye-witness
of our work among Mexicans

NEW MEXICO! The very name has a magic charm; it calls up a marvelous varicolored desert; picturesque, barren, yellow hills freckled with sagebrush and juniper, and canyons which baffle description. On my arrival, all the country seemed so new, so different, that I knew not whether it attracted or repelled me. On my first drive through the desert I remember exclaiming to the driver, a man who had been long in that section: "I should think that you would either love it or hate it. One could not be indifferent!" My uncertainty soon vanished, however, and in a day or two I began to love it with an ever increasing enthusiasm. The towns, too, or plazas, as they are called, are full of picturesque beauty and charm.

Most worth while of all the varied interests were the nine mission schools which I had the privilege of visiting. Space prohibits more than the briefest reference to the note-



Photo by the author

IN THE PLAZA OF CHIMAYO

worthy work being done by our two splendid boarding schools—Menaul for boys and Allison-James, at Santa Fé, for girls. No adequate estimate of the uplifting influence of these schools can be formed until one has visited the isolated plazas in which Allison girls and Menaul boys have established homes and are living lives that are as lights in dark places.

SPOTLESS TOWN

From Santa Fé I went to Chimayo, which an artist in Taos described as "A little green spot on the edge of the desert." A more prosaic mind might suggest that it be called "Spotless Town," because of its scrupulous neatness and shining cleanliness.

To reach it, one must drive eight miles up a river bed, after leaving the railroad station. The swiftly flowing stream had to be forded at least twenty-six times. In passing I might suggest that the timid and the conventional should shun New Mexico's highways and byways. I recall one "buggy," the name used for every sort of conveyance in New Mexico,



"I WAS BOUNCED OVER STEEP INCLINES, ABRUPT DESCENTS AND NARROW PASSES"

which was a heavy farm wagon with the harness wired on. In this loose-jointed affair I was bounced over steep inclines, abrupt descents and narrow passes, with yawning canyons in close proximity. Mexican roadmakers seem to take a wicked delight in curves at an almost impossible angle.

Reaching Chimayo a few days before commencement, I was able to participate in the closing events of the school year. One of these was the baccalaureate service at which the sermon was preached in Spanish by the Rev. Mr. Atencio, of Embudo. I could understand only a word here and there, but the earnestness of the preacher and the close attention of the audience testified to its effectiveness. The next day, the great day of Chimayo's first commencement, dawned dark and lowering, and intermittent showers continued throughout the day, but nothing could dampen the ardor of preparation. In the schoolroom pupils large and pupils small swarmed, sweeping and cleaning and dusting and polishing every nook and cranny. Potted plants from many homes, masses of flowers and boughs of trees

from field and wood transformed the John Hyson Memorial from a simple school into a veritable bower. Long before the hour of opening, the two rooms were crowded with dark-skinned, bright eyed, expectant men, women and children. The three graduates, young men of about twenty years of age, read essays which showed careful and original thought, purpose and a surprising breadth of information. Would that all throughout our great land who believe, or who do not believe, in home missions, might have been present that evening! No one could have been unmoved, nor unconvinced that an investment in such work yields large dividends.

PLAZAS OF NEW MEXICO

Embudo Plaza, or Dixon, as it is called, where we have an attractive and beautiful school, is one of a series of towns extending far up the valley. The new "Brooklyn Hospital" at this place will have a large immediate community to serve, to say nothing of the distant plazas from which the sick and injured will be brought.

From Embudo there was another long drive to Ranchos de Taos, thus avoiding dangerously swollen rivers. In a land where bridges are not regarded as a necessity, the spring floods are a serious inconvenience and a menace. Not only do they necessitate taking the longest way round as the shortest—and often the only way there—but they mean stoppage of mails and sometimes of all communication with the outside world.

At Ranchos de Taos almost a week was spent in the cozy little home of Miss Alice Hyson, who has completed thirty years of loyal service in this plaza, where she went when scarcely more than a girl. A day was enjoyed in El Prado de Taos, in the hospitable home of another of our missionaries who has been thirty years in New Mexico. Thence we drove to Taos proper. In comparison with the other plazas, Taos seemed quite a metropolis, with its two-story department stores, hotel with "real bath tub," and its American colony, which includes a number of artists attracted by the wonderful country and the historic Pueblo hard by with its exceptionally fine Indian types.

At Taos it was commencement time. On a perfect May morning, and under a glorious blue sky, the younger children of our school crowned the Queen of the May and wound a May pole. People came from all the country-side to see this novel and beau-

tiful sight, and among them were two and twenty Indian girls in shawls and buckskin boots, who had walked in from the Pueblo. The commencement exercises were held in the schoolroom, fresh and attractive with its new walls of rich brown adobe, and beautifully decorated with

great quantities of lilac and iris, the black-boards being screened by boughs of wild cherry. So interested was Taos in the first commencement of its mission school that the room could not accommodate all who came. The six graduates presented an adaptation of Victor Hugo's "Les Misérables" to an enthusiastic audience.

WHAT OF OUR MISSIONARIES ?

I wish it were in my power to pay a fitting tribute to our teachers in New Mexico. They are women of vision, culture and consecration, filled with a splendid enthusiasm. I could fill pages telling of the lives of these, our representatives—girls fresh from college, rendering joyous and efficient service; older women glorying in the privilege of having been permitted to give years of consecrated devotion; a teacher living entirely alone in an isolated community, bravely struggling against ill health and loneliness; another alert to the needs of all sorts and conditions of people, serving and uplifting Americans, as well as Mexicans. A Mexican, in attempting to describe one whom he greatly admired, summarized his appreciation in these words: "She a complete woman." To teach school, to keep house, to nurse and prescribe for the sick, to entertain and to call upon those in joy as well as those in sorrow, to conduct religious services, to be guide, counselor and friend to a whole community, truly of her who does this and in addition keeps her balance and finds time to write many letters and "inspirational reports," it may well be said: "She a complete woman."



THE ADOBE CATHOLIC CHURCH AT CHIMAYO—THREE CENTURIES OLD

A CHURCH THREE CENTURIES OLD

The largest and most conspicuous building in every plaza is usually the adobe Catholic Church. One of those I visited, which was about three centuries old, had the characteristic square exterior and box-like towers, together with the ubiquitous ladder used by the sexton who climbs up to ring the bell by direct blows upon its surface. The entrance to the church was guarded by massive doors, deeply and curiously carved. The floor and walls were of mud, and the ceiling was supported by great beams of wood. In the center of the room was something which resembled a booth at a fair. On it were placed votive offerings, consisting principally of lamps and cheap glass vases. There were more gifts on the altar, in the center of which was a crucifix, the figure wearing a lace trimmed and tucked skirt. On the walls were pictures, and figures of saints which are carried in the Penitente processions; and in a little room, beside the pulpit, was a hole in the floor from which was taken "sacred" earth for the healing of the surrounding community.

THE HOMES OF NEW MEXICO

Not less interesting were visits to the homes of the Mexicans, homes which varied from those of a poor, low room or two, to those including many rooms and in some cases a parlor containing a piano and other modern furniture. All the best rooms had, however, one feature in common; they invariably included a bed, evidently regarded as an indispensable ornament.

In some of the homes visited there was sickness, and the *maestra's* remedies, or some dainty to tempt the appetite, were gratefully received. Into one house death had come, and we saw the quiet figure, dressed in black, lying on a white-draped table. Beside it, on rough boards, were candles of all sorts and sizes. Seated about the room were silent and motionless figures, almost ghostly in the dimness. That night I heard the weird, uncanny chanting of the Penitentes at the wake, a sound terrible to my unaccustomed ears. On the following day the

body, in a home-made black-covered coffin, was taken to the cemetery in an open farm wagon. There was no service in the church, for the reason that the family could not afford the fee of twenty-five dollars demanded by the priest, who lived less than five miles away.

As Christian Americans ours is the glad privilege and upon us rests the responsibility of offering the "good tidings" to these Spanish-speaking fellow citizens in whose veins flows the blood of one of Europe's proudest and most ancient nations.



BASKET BALL AT THE ALLISON-JAMES SCHOOL

Play is the Leveler

Play-Life at a Mexican Boarding School

By Florence Sawhill

THE author of the "History of Civilization in England" holds that the two chief factors in intellectual development are climate and the aspects of nature. If he is right, and he adduces a marvelous array of substantiating facts, how fortunate it is that Santa Fé, New Mexico, was selected for the site of the Allison-James boarding school for Mexican girls. Over 7000 feet above sea level, it is free from miasma and malaria. To the sweltering heat of the lowlands it is an entire stranger. As a summer resort it is unsurpassed. Disease germs can not long survive in its clear sunlight and ever buoyant breezes. The mountains surrounding are not so awe-inspiring as some of the sky-piercing peaks and fathomless canyons in other portions of the Rockies, yet here nature seems to have arranged her choicest collection of handicraft with such matchless grace that one cannot but feel the very heart-beat of the Creator.

"Understandest thou what thou read-

est?" "How can I except some man should guide me?" And he desired Philip that he would come up and sit with him." Here, under the Stars and Stripes, we have a people of alien tongue and training. They are loyal citizens; they feel their handicap and are as desirous that some one should lead them as was the treasurer of Queen Candace. How nobly the Allison-James is leading in the heavy work of education and culture has often been told by able pens. I desire to call attention to some of the side lines of the work—incidentals not emphasized in the catalogue; but who shall say they are least important?

In a recent article on "Life in a Mexican Plaza," by a member of the Home Board, there is this observation: "The children, without playthings or originality in games, idle away their time by the river under the willow trees." What can be expected from such a listless childhood but a fruitless maturity? The best educational thought of the

day is wrestling with the playground question, not so much in its relation to health as to the cultivation of mental, moral and social activities. The Allison-James school is right at the front in its attitude toward this work, with a physical director and a playground that is looking eagerly for better equipment from some generous friend. And what is the result? Do these listless children respond? Every one gayly joins hands with the spirited crowd dancing around the tree at Christmas time. There are few who do not become saturated with the wholesome atmosphere and spirit of a game of "Farmer in the Dell," or "Skip to my Lou." Child-life of poets and playwrights opens a new and charming vision to these little people. "Come," called Ramona from the top of the fire-escape, "be quick, I am playing Robert Louis Stevenson." She pointed to the old brown hills in the distance, against a gorgeous sunset glow, a silver thread winding through soft valleys beneath, the misty green of the newly clad trees and cattle grazing on the mesa. "Rivers and trees, and cattle, and all," she cried, as she leaned far out. She had not even a swing, but had caught the spirit of Stevenson's swing song.

A feature of the closing program of school a year ago was a Mother Goose operetta. The following summer, in a plaza from which children from several families attend the school, the little folks reproduced the whole operetta. As several characters were wanting, younger sisters and brothers were chosen for the parts and each taught his songs and the choruses. Judging by the glowing reports from the children upon their return to school, many happy hours were spent in the preparation, and a group of equally proud and happy parents and friends witnessed the play.

When the girls leave for vacation they are brimful of schemes for plays and entertainments to enliven and beautify their home life. They well know the barrenness of it hitherto. The Spanish-Americans are preeminently fond of home and social life. However, when the conversation of the uneducated classes, assembled for a social evening, is limited, as it is mainly to a most detailed inquiry, by each one present, as to the health and welfare of every other person present, and that of the honorables, his sisters and his cousins and his aunts, there would seem to be room on the program for other subjects equally edifying.

The returning school girls may not be able



GOOD TIMES IN THE COOKING CLASS AT ALLISON-JAMES

to transfer to their parents and friends much of the book learning they have gained, but they soon transform the home and community in its social life.

The Allison-James athletic grounds grow in popularity. There is always a keen interest in those vigorous games, basketball and tennis. Games are great educators. They arouse the emotions. They compel alertness, quicken the wits, require prompt decision and immediate action. They train the mind and body to act together in the most inspiring surroundings. They teach self control as does no other master. Play is the common leveler. It knows no creed nor race nor rank. It reveals the soul and harmonizes all classes. Returning to Eton College in his old age and looking over the athletic field, "Here," said the Duke of Wellington, "is where Waterloo was won."

Many mornings the "Reds" conquered by the "Blues" have rushed from our athletic field singing:

"He lost the game, no matter for that,
He kept his temper, and swung his hat
To cheer the winners—a better way
Than to lose his temper and win the day."

I desire to note one more successful new feature. The past year the Mary E. James

building was set apart for the use of the older girls. The pride they take in their separate rooms, the home atmosphere and the school spirit this has produced are most gratifying. No one who heard the gay chorus, "Heigho, Mary James girls, what a jolly crowd are we," of an original song sung at the last evening party there, doubts the truth of that sentiment or the loyalty of

their hearts. The whole atmosphere of the Allison-James school is Christian, thoroughly Christian. Could a mission enterprise find a more hopeful field? "Educate a man and you educate an individual; educate a woman and you educate a family." The children of an educated man may be illiterate; but those of an educated woman, never.



From a recent photograph of
Miss Alice Hyson

Reminiscences of a Pioneer Plaza Missionary Who Went When a Young Girl to New Mexico

By Alice Hyson



Photo of Miss Hyson taken on the
way to New Mexico, thirty years ago

LEAVING York County, Pennsylvania, in June of 1884, for Ranchos de Taos, New Mexico, I arranged to journey from Baltimore at night, in order that I might cross the mountains of Western Pennsylvania in the day time, never thinking that I was destined to travel over these same mountains nearly a score of times afterward on my way to and from New Mexico and Pennsylvania in visiting my parents. When I reached Fort Wayne, Indiana, the following night, I was fast asleep on the car seat, and when the conductor wakened me and asked me where I was going, in my bewilderment I answered, "I don't know."

I realized many times, afterward, that my words to that conductor, "I don't know," were true, for who could imagine or picture the experience of going to house-keeping and teaching school in a Mexican plaza, a stranger in a strange land, where a foreign tongue was spoken, and I lived among a "peculiar people," as they seemed to me. I wished that I had taken with me a few cooking utensils, a stove, a feather pillow, a comfortable chair, instead of a large trunk full of clothing, which had to remain in the trunk on account of the rainy season, there being no other place where my possessions could keep dry.

When I reached Santa Fé I was eighty-five miles from my destination, and had to

continue my trip in a wagon and with a man whom they called "Pistol Johnnie." Fortunately, the Presbyterian minister and his wife, Mr. and Mrs. Stark, decided to go with me, saying, "We can't let that little girl go alone." We started for Taos, my trunk roped on the back of the wagon. Pistol Johnnie had no occasion to use firearms on that trip.

Such an experience as I had living in an adobe house, and trying to cook on an open fireplace! My drinking water was from the "acequia" (ditch) nearby, so I thought it best to make coffee. I held the coffee pot over the blaze of the fire, in my inexperience not knowing that I could have made a bed of coals. I remember trying to cook eggs. I burned my fingers, scorched my hair and for dinner had about half an egg left in the borrowed pan. I helped to pull off corn husks to make a mattress. These husks were damp, although I tried to dry them in the sunshine at the small window, and by Thursday I was obliged to dismiss school at noon, and "doctor up" the backache I had, but I taught again on Friday. Strange to say, I could sing the Spanish language the first Sunday, although I understood not a word. It is a very easy language to read. The large boys were pleased at my success, and they read the translation in English.

I have taught in small, ill-ventilated

rooms. The poorest was ten by fourteen feet, with a door two and one-half by three feet, a mud floor, a small window, a fire-place. One night during the drunken carousel of a neighbor the whole window frame was shot out—then we had some air. We have a comfortable schoolroom and teachers' school now, which I appreciate.

There were many experiences in the trips of early days. In 1887, on my way home from Santa Fé, where I had gone to spend a few weeks' vacation, there was a washout and we reached Embudo station at 6 p.m., instead of 1.30. The Denver and Rio Grande Railroad was then thirty miles from Ranchos. It was a moonlight night, and I thought I would undertake the trip, not realizing that the mail driver, a Navajo Indian, who had been stolen when a child and brought up in a Mexican family, was very incompetent. We drove the first fifteen miles by nine o'clock and then changed horses, and started up the sand hill, but at the end of five miles our horses refused to go farther. I suggested ways to make them go but the driver after slight effort gave up. He said he was sick and sat down on a stone, apparently contented to remain there until the horses would go.

A number of Apaches passed on horseback and every little while a stray Apache appeared, for it was near the date of the great Indian feast at the Taos Pueblo. Again we tried to make our horses move forward, but they would not. The Indian used profane language, all in English, and when he took God's name in vain I rebelled, whereupon he became angry with me. At this point I said: "You take the horses back and get the ones we left, and I'll stay with the wagon," but I quickly reflected that even a balky horse is a protection and concluded I would better stay with the horses. So I rode until tired and then got off to walk, whereupon the Indian galloped off with the horses. I walked, sometimes crossing an arroyo, and picking my way over the stones. At last the five miles were retraced and the people wakened. I tried to hire a small boy to go with me, but he refused, so I asked the mother if she would let her little daughter, eleven years

old, go with me, telling her that I would send her back on the morning mail wagon. Her name was Philadelphia, and she had been a



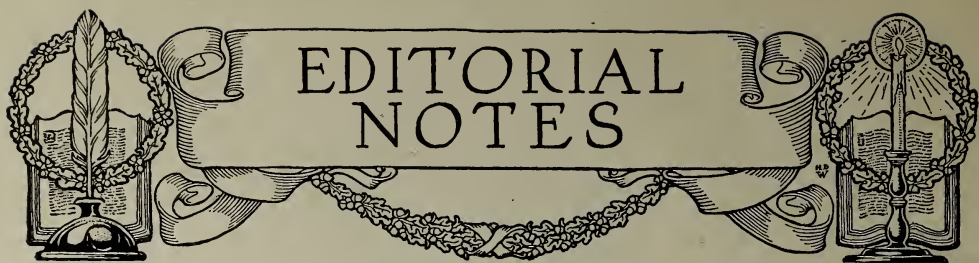
Upper picture: THE PRESENT CHAPEL SCHOOL HOUSE

Lower picture: ADOBE HOUSE WHERE MISS HYSON LIVED DURING THE FIRST FOUR YEARS

year at the Santa Fé boarding school. I was a stranger to her but she came with me. In later years I had one of Philadelphia's boys in my school.

If the driver should balk I thought I could drive the team alone in company with this little girl. He was now angry, because she took up too much room on the seat, and drove as recklessly as possible, but we reached Ranchos at 3 a.m. The beautiful moonlight and God over all gave me the assurance that all was well. In truth, I had been unconscious of any real danger. That Indian, who had been hired at an especially low price by the mail contractor, was pronounced incapable and made only three trips to the station, this being one of them.

Now we come into Taos from the railroad in automobiles! As the modes of travel have improved, so we might make similar contrast as to the people's progress in their manner of living, their attitude and appreciation of the mission teachers and education in general, their industry in home and farm, their cleanliness, their awakening to the teachings of the Gospel, many of them living as true examples of the Christian life, their Bibles a daily text-book. All show what the power of the Gospel of Jesus Christ can do when darkened hearts are opened by the True Light. But, "There remaineth yet very much land to be possessed." "Come over and help us."



WITH Europe devastated by the greatest war ever known, suffering untold is following in its wake. In this thanksgiving month, as we remember our own blessings, let us heed the message sent to all Christian women of America by the executive committee of the great central organization of missionary women:

“The Council of Women for Home Missions has been asked to mobilize an army of supplication. There can be no neutrality to those who pray.

“Let the women of our churches in their November meetings lay hold upon Him who is mighty and plead especially for the multitude which no man has numbered—mothers, sisters, wives and little children—who in millions of homes are fighting against want, suspense and anguish, the great unwritten battles of this war.”



A REFLEX effect of the great war will be felt, in fact, is already felt financially, in many homes in the United States. Shall those who must economize decide that they will give less to missions this year? There is danger that some will do this. But it should be the last economy practiced. Plans are made for the year's work on mission fields, the missionaries are at their posts, the children are in their places, we have assumed an obligation and if there must be sacrifice, let it not be in missionary giving. Let us stand fast and if possible go forward. The message in these pages from the secretary of the Woman's Board brings this thought forcibly to our minds.



EXPENSES in our schools are always kept at a minimum, but already the increased cost of living is being felt in these institutions. The following extract from a letter from the Sheldon Jackson school emphasizes this point: “The horizon is beginning to appear ominous. We have already been notified by some of our wholesale firms that certain foodstuffs have advanced in price from twenty to forty per cent during the past week.”

NEW MEXICO is a strange mingling of old and new civilization. The larger towns have their women's clubs, their Carnegie libraries, their energetic and progressive American citizens, while in remote parts are the customs of centuries ago which cling to the Spanish-speaking people of the Southwest. Of the population of the State forty-one per cent are Spanish-Americans and at election certain precincts issue ballots in Spanish, since their voters come from an almost entire Mexican population. The next generation will see a great change in this respect. Not only are the Mexicans taking advantage of the opportunities for education furnished by the state and by church organizations, but there is a constantly increasing immigration, so that after all, as Charles Harger has said, “The big things of the Southwest are not cowboys, pueblos, giant cacti, painted deserts, relics of Aztec occupation, but the transformation being worked by an energetic, wide-awake American immigration that is doing for it what was done for the Middle West three or four decades ago.”



THERE is also to be remembered the immigration of thousands from Old Mexico which will not cease so long as we are separated from Mexico by the Rio Grande River only. During the past year nearly nine thousand Mexican immigrants have entered the United States—a problem in themselves. With more than one-third of the population of New Mexico Spanish-American, there will long remain a big work for the church. The language, customs, superstition, degradation of Old Mexico are found in our own country. The Roman Catholicism of the Southwest is not like that of the Eastern States, but reminds one of that found in Porto Rico and Cuba, in Old Mexico and South America.



UP to the present time no medical work has been undertaken by the Woman's Board except in Porto Rico and Alaska,

where hospitals are maintained. There has been no hospital work in the States. A forward step is now being taken in the establishment of medical work at Embudo, New Mexico, funds having been raised by Brooklyn Presbyterial Society for the erection of a small hospital. Delay in building has been caused only by the difficulty in securing a site which can have assured water supply even during a season of drought. Every effort is being made to avoid any mistake along this line. The nurse, Miss Mary MacKenzie, formerly of Jewett, N. M., is already on the field and writes: "There has been a procession of people coming for medicines ever since I arrived, and when I have not been dispensing medicines I have been visiting the sick in their homes."

Great need for the services of a trained nurse is felt in many plazas of New Mexico. The teachers, with no special training for medical work, are called upon to save life and physical suffering. In the September number of this magazine, an appeal was made for the establishment of a nurse at Chimayo. No answer has yet come to this call. A gift of \$650 would provide the salary and make it possible to start this work.



WATERMELONS and good times were synonymous terms at Menaul School, Albuquerque, New Mexico, in the early fall, for the fine quantity of melons on the school farm furnished many a feast for boys, large and small. The proverbial boy's appetite was not lacking. Mrs. Ross writes that it was astonishing to see the quantities which some of the small boys could stow away. On one of these happy occasions one small boy, who is referred to as a grandson of the school, since his father was a Menaul boy also, was noticed to have lost his happy expression. To the inquiry of one of the teachers he replied, "My belt is too small." After the next melon feast the same lad said, "To-day I ate just enough, but yesterday I ate more than I could." He is one of the three in uniform whose picture was shown in this magazine for August.



TREMENTINA has been spoken of as a plaza "so poor that the priest won't bother with it." In the winter the people come in from their ranches to the plaza in order that their children may have the benefits of schooling. There are but two English-speaking families within twenty-five miles. The nearest store is fifty miles away and the

simplest necessities cannot be bought in Trementina. Here, for thirteen years, Miss Alice Blake has taught the children, nursed the sick; buried the dead, and to her the people have gone for advice in every detail of life. "God knows what the people of Trementina would do without Miss Blake," said the driver who took a visitor into the town. A Jew who kept a store fifty miles away said, "Miss Blake is the most wonderful woman who ever came to this country." Everywhere through that region is such tribute paid her. For some months Miss Blake has been away from Trementina, endeavoring to regain her health. That she is recovering and anticipates a return to her former field by January first will bring gladness to the community which has grown to love her and depend upon her for help in every conceivable line. Her enthusiasm for the work knows no bounds and we only hope it will not lead her to return before health has been entirely restored.



PERHAPS the last thing to be expected from Alaska is that it furnish the States with a supply of vegetables. If that be so, then the last thing to be expected is in sight. During the past summer about two hundred farmers took homesteads in the Susitna and Tanana Valleys and this year's crop of vegetables leads Alfred Burbank to prophesy that soon Alaska will be exporting cabbages, turnips, celery and other root crops. He says, as do many others, that Alaskan valleys have marvelous possibilities for root crops. At present he is investigating the possibilities of growing potatoes. This year's crop has been sufficient to supply Alaska. Give him time, says Mr. Burbank, to develop a potato adapted to the climatic conditions and he will promise a crop sufficient to supply America.



ARE you helping to increase the circulation of the HOME MISSION MONTHLY? Is your society aiming for a place in the Front Rank? To our great delight, on September 15th, two weeks after the Front Rank plan was announced through circulars sent to all secretaries of literature, there came to the HOME MISSION MONTHLY office the first filled-in blank announcing a successful society, that in the First Church, of Greenwich, Conn. Most encouraging letters have come from synodical and presbyterial officers showing that they mean to take up the work

of the campaign with spirit. The aim is to increase our list from 35,500 to 40,000 subscriptions before March 31, 1915. Let us all keep that in mind.

If, because of financial stress, many of our readers should need to practice especial economy this year and should take their

names from our lists for the sake of saving fifty cents, think what disappointment and concern would be felt. We ask that you not only renew your own subscription, and that right promptly, but that you interest some friend and do your part to swell our list to 40,000.



THE PLAZA OF CHIMAYO AMONG THE BROWN HILLS OF NEW MEXICO

The Life of a Recent Graduate from An Eastern College as Maestra in a New Mexico Plaza

By Olga E. Hoff

BEAUTIFUL are the isolated, little plaza towns nestling among the brown hills of New Mexico. All the great happenings in the world slip by and the quaint, dark people of the hills live on in a peaceful round of farming and weaving.

Chimayo is one of these plazas nestled in a beautiful river valley, edged by brown hills eroded in queer castle-like formations, and guarded in the distance by the wonderful deep blue mountains. Here live some families who are descendants of the famous old Spanish Señors, but who have married and intermarried with each other until the culture and mental powers of their ancestors have been lost and, at the foot of these wonderful mountains, we often find unspeakable squalor and ignorance. As a whole, Chimayo is an unusually clean, ship-shape little village, for to this town, as to other New Mexican towns, the mission teachers have been opening up new vistas of what real living is, by showing the people how to develop their minds, how to care for their

bodies, how to work efficiently and to play heartily, and how to bring themselves into touch with the vital, tangible Spirit which dwells in their wonderful country.

In the school we teach all grades from kindergarten to the eighth, and all subjects in each grade that are taught in the public school, with good courses in Bible training and agriculture in addition.

Tiny children, like those of the accompanying illustration, know little about playing, but they soon learn to help at home, to care for younger sisters and brothers, and to string chili into great, huge ropes of red until their tiny fingers fairly tremble with fatigue. Boys who should be in school all the year are permitted to attend only when there is no work to be done at home. They, too, have little recreation. Because of this, and their lack of knowledge as to ways of amusing themselves when free, we have been teaching them how to run, jump, play basketball, etc. We also have a glee club, literary society and social

evenings. All good, clean fun purifies and strengthens their minds, souls and bodies, and gives a sweeter, more wholesome atmosphere to the relationship between the boys and girls.

As a race the Mexicans are very hardy, due, probably, almost altogether to the fact that the weaker ones die young. Our nearest doctor is eight miles away and the Mexicans do not trust him, so medical work falls on the mission teachers who have no medical training. Oh, we do need nurses! Little Juanita is wasting away right under our eyes. If we could but take her from her damp surroundings, place her on a sleeping porch and give her proper food, she would soon grow better. We teachers have countless smashed fingers to care for, a great deal of malaria and grip to treat and some cases which we cannot even diagnose. The Mexicans call on us for help for everything from toothache to sick horses. Juan came to us the other day to doctor his horse, one leg having been badly cut. We gave our help and the boy went away very happy.

Besides teaching, nursing and doing community work, the plaza teachers try to bring a wider vision of the meaning of a living, loving Savior into the lives of these poor people, who for generations have been warped spiritually by a religion which, with them, has deteriorated practically into idolatry. When we see a quaint funeral procession pass, with a queer tin doll saint in the lead, while the shrieking, wailing mourners, draped in black shawls, sit on and around the coffin, which is carried in a farm wagon, we can hardly believe that we are in the twentieth century. The idolatry of it all strikes one with full force when countless people are seen bowing to a large stuffed doll which, at Easter time, is paraded with great ceremony through the plaza. By means of Bible classes, by teaching, by living and by preaching, the mission teacher tries to give a spiritual insight into life, to make the people understand that God is directly accessible and that they are responsible to Him.

Sometimes we think the work is very slow, but we must all take courage, for customs and convictions of a lifetime are not changed in a little while, especially in these isolated little plazas. It is by patient prayer and faithful work on the part of all, that, little by little, we can bring about change. When



TINY CHILDREN KNOW LITTLE ABOUT
PLAYING

you consider how many of the public school teachers have received their training in our plaza mission schools and in Menaul and Allison-James, to which the plaza teachers try to send every worthy child, and that each one is a force in his or her little community, you can realize what great work has been done already.

With the advancement of civilization and its attendant evils, it behooves us to fight harder than in the past to give these young people a higher standard of living, that in a generation or so we may have in New Mexico nothing but good American citizens and loyal servants of Christ.



THE BOYS HAVE LITTLE RECREATION. THEY ARE PERMITTED TO ATTEND
SCHOOL ONLY WHEN THERE IS NO WORK TO BE DONE AT HOME

*Our interest in Missions is a mark of our Christian Character.
Our knowledge of Missions is the measure of our Christian attainment.
Our participation in Missions is the measure of our Christian efficiency.*

—HAMILTON C. MABIE



THE NEWLY-ERECTED SCHOOL FOR MEXICAN GIRLS, LOS ANGELES, CALIFORNIA

The New Spanish School for Mexican Girls in Los Angeles

By Ellen S. Hunt

THE completion and equipment of the fine new building in Los Angeles, the Spanish School for Mexican girls, causes general rejoicing, and especial rejoicing in Los Angeles Presbyterial Society. There has been great need for this building, as the old one was entirely inadequate in every way. Where only twenty-two girls could be cared for, now seventy-five can have the home life and training that will mean so much to the future homes of the Mexican people.

The school is now housed in a beautiful, large, cool, well-lighted and sanitary building, after the Old Mission style of architecture, with every convenience and modern equipment necessary to health and comfort. It is beautifully located on high ground, overlooking the city of Los Angeles, and just at its outskirts, with excellent street car service. The basement includes a gymnasium and a well equipped laundry, as well as store rooms and furnace room. Above the basement are twenty-seven rooms. On the main floor are the large reception room, the matron's rooms and school rooms; on the second floor are dormitories, bedrooms, hospital rooms, bath rooms, lockers, etc. All are pleasant, attractive rooms, as the building is around a small, open court, thereby giving an abundance of light and ventilation.

The present enrollment includes all of the twenty-two girls who were in the home last year—bright, happy, lovable girls. The story is told by one of the teachers that one day she took three of these girls with her when she went to market. On the way home she said: "You two girls walk ahead and Mercy and I will follow." Quickly came the reply: "Surely goodness and mercy shall follow me all the days of my life."

There are to be some changes: Mrs. Gilchrist, who has been in charge of the home for several years, has been granted a year's leave of absence for much needed rest. She has been most faithful in her interest and care of these girls, and has been able to create a loving Christian atmosphere

that has added much to the happiness and welfare of all. The superintendent will be Miss Edith Montgomery, a former instructor at Wasatch Academy, Mt. Pleasant, Utah.

The necessary furnishings for the home have been provided mainly by those who are in close touch with the needs, and have been glad to make sacrifices to this end. The fine range for the kitchen, the table silver, the piano, the clock—in fact everything needed in the home has been installed. In addition to these individual gifts the general furnishings of bedrooms and dormitories have come from churches represented in Los Angeles Presbyterial. Now the prayer and longing is that all the scholarships may be provided for these Mexican girls, that they may have religious instruction and industrial training, as well as the education which our grammar schools provide; and that all of this seed sowing may result in earnest, Christian lives of influence, thereby fitting these girls to be makers of future Christian homes. The cost of a scholarship is \$75, and forty scholarships are needed.

No mention of this school would be complete without reference to the fact that this work was begun in Los Angeles about thirty years ago by Miss Ida L. Boone. Miss Boone gathered together a few Mexican children for religious instruction and the Los Angeles Presbyterian Mexican church and Sunday school was the result. There are now eight other churches which have grown from that early work. As local missionary under the care of the Woman's Board, Miss Boone spends her time in helping these Mexican people, where she is known as a veritable "angel of light," giving aid and cheer. Already the effect of her work is seen in the second generation, because many of the mothers of to-day have been in the mission school where six hundred girls have been taught and influenced. While all this is marked evidence, yet who can measure or comprehend the results of such a life of faithful service as Miss Boone's?

What Menaul Is Doing for Mexican Boys

By J. C. Ross

NEW MEXICO, today, furnishes America with the opportunity to do a work that will influence the whole Southwest. The Presbyterian Church has done more than any other agency for the advancement of the Mexican people, but we have not done half enough, and the time is ripe for advance. Place the opportunities of a Christian education before the young people of New Mexico today, and the next generation will take care of itself. We see the influence of educated parentage. The boys coming from homes where the parents were in our first schools and churches, thirty years ago, are the ones taking the lead in all activities of school life. On a recent visit to the mountains I was more deeply impressed than ever before with the positions of leadership our pupils take in their communities.

The religious life is first at Menaul, then side by side are classroom and industrial lines; of the latter, mechanical and agricultural instruction.

Two ideas have led us to urge better equipment along industrial lines: First, to provide training and, second, to furnish an opportunity for pupils to at least partially "work their way" through school. Industrial work also keeps them in school during vacation time, thereby placing them under good, rather than bad, influences, such as they would probably encounter should they go out on public work.

Owing to the generosity of the late Robert Davidson, we have a pumping plant for irrigation that has made possible what we consider the beginning of one of the best farms in this part of the state. Alfalfa is one of our fine crops. It produces about six tons to the acre, and is one of the best feed products. From our young orchard we have put up over one hundred cans of peaches. The farm also provides other fruits and many vegetables which have helped much with school expenses. All of the farm work helps to demonstrate to the pupils what can be done on a farm. One of our neighbors, a Mexican, said to me in the summer: "Our people are crazy about the way your young orchard is growing. How do you get such nicely shaped trees, and how do you get them to grow so fast?" A little more attention along this line and the income will be worth considering, and the training worth more. Our people are from little farms, but they do not know how to care for them.

Quoting from the writing of one of our boys now in the Junior year: "One of the most helpful elements that compose life at our school is the religious activity. Many people know that this is the place where young men are under Christian influence and are trained to become useful men. Someone has said that three things are necessary to success: 'First, the right founda-



MENAU SCHOOL FOOTBALL TEAM

This team won the championship last year for high school football in New Mexico. It would be interesting could we tell of each boy. The captain, holding the ball, preached during the summer in many little plazas of New Mexico and did good work. He is supporting himself and two brothers at Menaul. Two sisters are at Allison-James. These boys and girls are orphans and the big brother has been father and mother to them for some years. The two at the right of the captain, one sitting in the same row, the other in the row below, graduated last year. The first entered Alma College this fall, the second Tusculum. The little mascot, "Menaul," is the son of one of the girls trained at Santa Fé by Miss Allison. Can't you see it in his face?



WORK DONE BY MENAUL BOYS IN THE MANUAL
TRAINING CLASS

Letters of Thanksgiving for Success in Our Plaza Schools

EMBUDO, DIXON, NEW MEXICO

It seems almost too good to be true that, after years of struggle, prohibition has at last won in our little plaza. I am sure you would all rejoice with us if you could see the neat little store that occupies the former site of the saloon just opposite the mission.

We are sending four more of our boys to Menaul this year, and, oh! if you could but know what that means to them. Of course, we send only our best boys and girls to Menaul and Allison-James, and when they return there is a marked difference between them and their companions.

We are so thankful to have a trained nurse at our mission and are rejoicing at the prospect of a little hospital building which we hope may materialize before this goes to print.

E. JOSEPHINE ORTON

SAN PABLO, COLORADO

This present generation of Mexicans in the United States is enjoying better school conditions than in the past, and well are the young people profiting by their privileges. At the Mogote C. E. Convention, which I attended, there were crowds of bright, attractive, intelligent, ambitious young people, such as one might be proud of anywhere. This shows what is being done and is an earnest of a bright future for them and their people.

CHARLOTTE H. RICHARDSON

PYLE MEMORIAL SCHOOL, TAOS, NEW MEXICO

Pyle Memorial School has many causes for special thanksgiving. The citizens of Taos have never been so interested nor so enthusiastic over

tion; second, the proper training; third, the conviction that you can make good when the opportunity presents itself. Here at Menaul we get all three."

The card announcing the opening of school brought pupils promptly. It said: "We have 215 names on the roll and room for only 140 pupils. The first who come will be most likely to get the places." This year, as well as last, many were refused admission; last year over eighty-five and this year, at this writing, only one week after the opening of school, eighty. The people are hungry for education.

Could you realize the needs, the opportunities, and the results that come from a very trifling expenditure here, you would rejoice in the chance to establish more day schools and enlarge our boarding schools. New Mexico is "The New China" of America. The people are ready, yes, and anxious. Help us to help them!

the mission school as during the past year, and they are expressing their appreciation of the efforts of the Woman's Board by raising one thousand dollars for the erection and equipment of a room for our new high school department. With a high school department, a new piano, three teachers, the largest enrollment in the history of the school, and the inspiration and enthusiasm of the people themselves, we are most optimistic.

During the past year we were much encouraged to see results from the study and teaching of the Gospel Story. Six of our pupils were converted, four of these uniting with our church. Several others signified in writing their desire to live a Christian life. The general atmosphere of the entire school is working toward higher ideals.

INA F. SCOTT

TAOS, NEW MEXICO

Early last winter I began talking to our pupils of gardens—vegetable and flower gardens. My desire was to have systematic gardening and to have judges appraise the work. At the time it was discouraging that our pupils seemed afraid to take it up in that way. Imagine my surprise and delight, therefore, to learn that a number of boys and girls did plant gardens. Some planted vegetables and others flower gardens. Perhaps the finest of all was the flower garden of one little girl who, with the help of her mother, planted a space about seven by nine feet. The flowers grew so thickly that you could not see down through them. There were nine different varieties by actual count, and vines climbed the wire fence that surrounds the plot. I wish I could show by the aid of photography some of the attractive and successful gardens.

ELIZABETH W. CRAIG

TRUCHAS, NEW MEXICO

You ask for a message from Truchas, one of thanksgiving. We have so much to be thankful for that I hardly could write it all. This picture, however, will show that for which I am most thankful—my girls, girls whom, together with many other girls and boys, we have been able to bring into a higher, better, sweeter life. These, who are to become the mothers of the next generation, cannot fail to make that generation a better one physically and morally, and one that knows more of Christ as a loving Savior, not as an image, as He has existed in the minds of generations past. I thank God that He has allowed me to help in this work.

EMELIE GILLESPIE

SAN JUAN SCHOOL,
MOGOTE, COLORADO

A letter of thanksgiving, did you say? Truly, in view of the wonderful goodness of God to us in His work in San Juan for the past year, or, indeed, past years—for eighteen and one-half years have passed since coming to this particular school, and all full of blessing—ungrateful would we be did our hearts not overflow with thankfulness for His wonderful love and mercy “which has been new to us every morning and fresh every evening.” Also, we give thanks for the care and consideration of the Board, and for the many friends of this work who have, from time to time, supplied our needs and upheld us by their prayers and comforting words.

Never in all the years has the outlook seemed so promising as at present. The enrollment of sixty-six pupils for the past year is a record one, and the fine average shows the interest felt by both parents and children. Sixteen Romanist families, and fifteen Protestant, represented in the enrollment, prove that we are finding favor with all. The time was when many would make it convenient not to see the teacher when she passed; now all are ready not only to see and know her, but to welcome her in their homes. Each year brings new families into the school, notwithstanding the unchanging rule of “Bible and catechism study,” from which no pupil, old or young, is excused.

It has been such a pleasure to distribute among the school children principally, also to others when possible, the many copies of the New Testament and Psalms which have been sent by our friends in different parts of the country. As our second grade pupils are expected to read God's Word in their own language, each one, on entering the grade, is given, for “his very own,” the New Testament and Psalms, and I wish you might see their pleasure.

A Romanist told me he had been greatly criticized for patronizing this school, on account of our use of the Bible. He said he had told the objectors that, so far as he could see, the study of the Bible had never hurt any one, and that he would continue to send his children

where he was sure they would receive the greatest benefit.

Of course clouds come as well as sunshine, and we rejoice when they pass over and we see once more the beautiful light and glory of the sun. So it is in this mission work, there are many trying experiences, and discouragements, but we have found Him faithful Who promised to be with His own, to supply the strength which is sufficient to carry us over hard places, and to fill our souls with joy after the conflict is over.

As I enter on my twenty-eighth year of service under the Woman's Board of Home Missions, I sincerely thank God for the privilege He has accorded me of working in His vineyard for so long a time, and I pray earnestly that He will continue to bless the work here and that He will fit me to do my part in carrying out His plan for this people.

MOLLIE CLEMENTS



THAT FOR WHICH MISS GILLESPIE IS MOST
THANKFUL—HER GIRLS AT TRUCHAS

AGUA NEGRA SCHOOL
HOLMAN, NEW MEXICO

May I tell you some things for which I am thankful “in my little corner”? First, that I am permitted to return to this mountain mission. I am writing just after my summer vacation, and it is good to be wanted—to be welcomed back.

A modern convenience which is appreciated, and which will aid in our work, is the introduction of the telephone in and beyond our plaza.

I am so thankful that it has been made possible for some of our boys and girls to attend the boarding schools. Our two girls, of whom mention was made in the Prayer Calendar, were so delighted with school life at the Allison-James that they were eager to return. On account of health, one will not be able to go, but a younger sister expects to take her place.

It is cheering to find the young people anxious to learn. More and more it is becoming a disgrace to be ignorant in our new state. Of course, there are still those who say, “What is the use of going to school?” One man added, “I sent my girls for a month to the public school and they did not learn anything, anyway.” How I did want to try to get those girls into our school for three months, just to see if they could not learn something, “anyway.”

It is a joy to be able to put the Bible into school programs, where it reaches the ears of older people as well as pupils. If we can get the Bible into their minds, then the Spirit will use it, especially if the seed be watered by your prayers and mine. Here, as everywhere, education and Christianization are brightening faces and lives, and establishing new homes where both the natural sun and the Son of Righteousness are allowed entrance. How we rejoice over the thought of the rays that will shine out from these same homes.

ANNETTA BELL



GATHERING FOR THE MORNING CLASS

THE attractive new girls' dormitory at the Rio Grande Industrial School could have no more sacred or appropriate dedication than was bestowed upon it by the gathering there of the mission teachers in New Mexico for their fourth annual conference, Aug. 27-31. Some came from fields of service covering many years' experience. Others were workers on their way to their first appointment, who found there vision and inspiration for the new task. Surely the prayers of these dedicated lives will bless this new building whose hospitable roof gave so cordial a welcome and such abundance of comfort to all who were present.

The Rio Grande Industrial School of the Congregational Church lies nearly five miles outside the City of Albuquerque. The seclusion of the place and the wonderful mountain views and exceptional sunsets added much to the pleasure of the conference days. The cordial hospitality of Superintendent Heyman and his wife, the cheer and helpfulness of the local teachers, contributed materially to a happy experience.

The program of the conference covered with care and detail nearly all the work of the teachers, both in boarding and day schools. From Dr. J. H. Heald's opening address on "The Living Water" to the benediction of the Lord's Supper, in the last hour of the conference, a rare spiritual atmosphere permeated the gathering. The morning chapel hour furnished a spiritual stimulus that lasted throughout the day. A valuable series of Bible Talks on the Gospels was given by Rev. S. Alonzo Bright, D.D. The question of Sabbath

Keeping Up-to-Date and Gaining Inspiration

FOURTH INTERDENOMINATIONAL CONFERENCE OF MISSION TEACHERS IN NEW MEXICO

By Anna B. Taft

observance and the religious approach to students was thoughtfully presented and much help was received.

Excellent papers on many phases of educational work were presented by the teachers and keen discussion followed nearly every topic. Such questions as the standard for admission of pupils to the mission schools and boarding schools were taken up. Teacher training for beginners, manual training, domestic science, all had their share in the educational section of the program. Service through the social and recreational life of the people and the possibilities of community building were carefully considered. There was an address each day on this topic and constructive suggestions were made. Public health, school gardens, the awakening of self respect in the pupils, came in for their share of discussion in relation to the school and social life of the Mexican people.

Both morning and afternoon were largely devoted to serious consideration of topics as suggested above, while evenings were given over to recreation. On Thursday evening there was a lecture on New Mexico Archaeology by Mr. McFee, of the American School of Archaeology at Santa Fé. A reception was held on Saturday evening by Superintendent and Mrs. Heyman, and on Saturday afternoon, through the generous co-operation of friends in Albuquerque, an automobile ride was provided for all. Another delightful social feature was the demonstration of physical culture, by Mrs. Easterday, who brought a class of young ladies from Albuquerque to demonstrate the possibilities of physical culture in increasing the grace and health of young women.

The value in inspiration and practical help of a gathering such as this cannot be overestimated. No worker in the field should miss the increased vision and fresh hold upon the work that comes from these annual gatherings. It was voted to hold the next meeting at Menaul School Aug. 25-30, 1915. The new officers elected were: President, Rev. A. C. Heyman; Vice-President, Miss Tripp; Secretary and Treasurer, Annetta Bell.

Our Workers Among Mexicans in the States

Los Angeles Spanish School. Edith Montgomery, Edna M. Garrigus, Charlotte E. Brown, Cora M. Young, Ida L. Boone.

Menaul School, Albuquerque, N. M. J. C. Ross, Mary P. Webster, Mrs. J. C. Ross, Mary D. Smith, Ralph E. McConnell, Sarah B. Sutherland, Grace Scanland,

Caroline B. Heiskell, Mary E. Babb, Maude Hart, D. Russell Jennings, Delfido Cordova.

Allison-James School, Santa Fé, N. M. Olinda A. Meeker, Melicent I. Woods, Mary E. Wilson, Carrie A. Rigg, Clara A. Donley, Alice Hicks, M. Frances Robe, Mary P. Morehead, Nannie P. Beers, Sophia Ostermeier, Catharine S. Meeker.

San Juan School, Mogote, Colo. Mollie Clements.
 San Pablo, Colo. Charlotte H. Richardson, Fay
 Mc Clary.
 Agua Negra, Holman, N. M. Annetta E. Bell.
 Chamisal, N. M. Mr. Cosme Garcia.
 Chimayo, N. M. Olga E. Hoff, Clara L. Converse.
 El Rito, Chacon, N. M. Luella E. Rolofson, Sara J.
 Reed.
 Embudo, Dixon, N. M. E. Josephine Orton, M. M.
 Burckett, Mary MacKenzie.
 Pyle Memorial School, Taos, N. M. Ina F. Scott,
 Annie E. Beck, Victoria MacArthur.
 El Prado de Taos, Taos, N. M. Elizabeth W. Craig,
 Lucy Craig.
 Los Ranchos de Taos, Taos, N. M. Alice Hyson.
 Trementina, N. M. Lou E. Tipton.
 Truchas, N. M. Marian D. Dutton, Rebecca C. Moore.

TRANSFER OF WORKERS AMONG MEXICANS

At Los Angeles, Cal., the place of Mrs. Gilchrist, who is obliged to return home, is taken by Miss Edith Montgomery, for five years teacher at Wasatch Academy. The working force is increased by the appointment of Miss Charlotte E. Brown, transferred from Mayaguez Colegio after three years' service, and Miss Cora Young, a former worker under the Woman's Board.

Miss Grace Scanland, a former worker in New Mexico, goes to Menaul School as dining-room matron, Miss Ora Gates having been obliged to resign on account of her health.

Miss Luella E. Rolofson and Miss Sara F. Reed are transferred from Panguitch, Utah, to El Rito, N. M. Miss Sawyer, teacher at El Rito since 1909, is away on leave of absence.

At Embudo, N. M., Miss Frances M. Davis felt physically unable to continue as principal. Her successor is Miss Orton, of Terra Amarillo and Chimayo, N. M. The nurse so much needed in New Mexico is now at Embudo—Miss Mary MacKenzie, formerly nurse and then acting principal at the Jewett Navajo Indian School.

Miss Clara L. Converse, teacher last year at Taos, Pyle Memorial, is transferred to Chimayo. Her place at Pyle Memorial is filled by Miss Victoria MacArthur, a tried worker on both New Mexican and Porto Rican fields.

Miss Carrie A. Rigg, recently at the Kirkwood School for Navajos, Liberty, N. M., returns as primary teacher to the Allison-James, where her work as a mission teacher began.

Mission Study Outline: "In Red Man's Land"

CHAPTER II: THE WARDS OF THE NATION

By Mrs. D. B. Wells

THE governmental relationships of our nation and the Indian are very vague in the minds of most people. We hear two decidedly opposite views expressed: "The only good Indian is a dead Indian"; and our nation's "Century of Dishonor." As usual, there are two sides to this question and much can be said in behalf of both parties. In the study of this chapter we should make its purpose to gain a clear knowledge of past and present relationships between the two.

1. These opened with friendliness on both sides; witness the source of supply for the first Thanksgiving dinner in the Plymouth Colony, and the offer of the Indian of seed corn and other valuable earth products. History seems to show that the first variation from this spirit came from the white man.

2. Then succeeded what were known as "Peace Parleys," which resulted in three kinds of treatment: that for friendly tribes; that for unfriendly and weak tribes; and that for unfriendly and strong tribes. This discrimination was in itself an evidence of hostility and lack of wisdom.

3. Following these came "treaties" which were placed upon a wrong basis, since treaties exist only between nations as nations. These were made chiefly for the cession of land, and were beset with numerous difficulties on both sides, such as differing languages, imperfect and dishonest interpreters, ignorance of lawful methods, impatience with the Government because of its slowness; chiefly due to misunderstanding rather than to a desire to injure on the part of either party.

4. Treaties were abolished in 1871, and "agreements" substituted. In the use of these our Government manifested a disregard of the rights of

the weaker party which is much to be condemned and regretted. Agreements were violated or abrogated at the will of the stronger party, and the Indian had no weapon with which to sustain his real rights but warfare. Congress did not hold these agreements binding, and in 1903 the Supreme Court of the United States rendered a decision sustaining the Government in such action. Since this time the Indian, as the weaker party, has been compelled to accept whatever treatment the Government imposed. It is not strange that their attitude has often been hostile and bitter toward "the pale face." For the Government it may be said that the need of developing all of our land territory to its full possibility, of making homes for the rapidly increasing population of the nation, the improvident and primitive habits of the Indian, his opposition to improvement and development of the land, his tenacious clinging to aboriginal habits, methods, and manners, all seemed to justify its advance in spite of rather than with the consent of the Indians.

5. *Present Governmental Agencies.* The first actual recognition of the need of a definite policy toward the Indian resulted in the erection of a Bureau of Indian Affairs under the care of the War Department in 1824, continuing until 1849. That it should be considered a proper function of the War Department is in itself significant. This was the era of numerous and cruel wars, said to have cost our nation at least forty million dollars, lives unnumbered, and suffering untold.

In 1850 the Bureau of Indian Affairs was transferred to the care of the Department of the Interior, and so remains to-day. Its official management consists of a commissioner, appointed by the President and confirmed by the Senate. The present incumbent is the Honorable Cato Sells. He

ranks next to the Secretary of the Interior; has an office in Washington, with a large clerical force there, and a large force of Indian agents, supervisors and special agents on the field under his control. His work is supervised by three authorities: the Secretary of the Interior and two Congressional Committees on Indian Affairs, one in the Senate, one in the House. To this triangular supervision and the ignorance of some of its elements, together with obsolete and conflicting laws as yet unrepealed, must be attributed some of the unwise mistakes in its action. A great improvement has taken place since the appointment of Indian agents is no longer a political plum, but is under Civil Service rule. Since the administration of General Grant as President, and of Mr. T. J. Morgan as Indian Commissioner, the Government has been seeking to conduct its management of this Bureau in a humane, fair and wise manner.

6. *The Reservation System.* This was due to the Indian's early communistic ideas of property which resulted in the extravagant waste of natural resources. It was founded upon belief in segregation as a remedy, one the value of which history has never confirmed. It was fatal to legitimate enterprise, full of graft, irksome because of monotony and confinement within limits; intensified by the paternalism of the Government which dealt with the smallest detail of life and insisted upon its own ideas of housing, dressing and eating. No stimulus was provided for development of trade, farming or manufacture. Reservations differed in fertility, often requiring scientific knowledge of agriculture to produce results.

7. *The Allotment Act of 1887.* This provided land in severalty to every man, woman and child, under a patent in trust for twenty-five years, at the expiration of which the land was

transferred to its owner by full title in fee. It also carried with it the right to suffrage at the beginning of the probationary period. Its purpose was to individualize the man, educate and establish him on a fair footing among his fellows. It was inconsistent, inasmuch as it considered him unable to manage his own affairs for a long period of years, and yet admitted him to a voice in the management of national affairs. Its resultant evils were: vote-selling—he did not know the value or meaning of the ballot; discouragement in industry because farming was too difficult and he had no market; support without the need of labor, since he could lease his land to those who knew better how to use it; indolence which led to vicious habits; selling liquor to him as a citizen.

8. *The Burke Act of 1906.* This was intended to remedy some of the evils just mentioned. It transferred the right of suffrage to the close of the probationary period instead of the beginning, except that the Secretary of the Interior might grant the right to any applicant earlier if he could prove his fitness to receive it.

9. In closing the study of this chapter some one should present a clear statement of the Government side of this relationship, its faults, its beneficent accomplishments, its present intentions. And some one else should present a similar statement for the Indian's side. Should not our nation's attitude be expressed in these terms?

Not Extermination nor Banishment, but Betterment.

These books will be found helpful in connection with this chapter:

"The Indian and His Problem," Francis E. Leupp.

"The Indian of To-day," George Bird Grinnell.

"The American Indian on the New Trail," Thomas C. Moffett.

A Message from the Secretary

Edith Grier Long

"The Lord is King, be the people never so impatient: He sitteth between the cherubim, be the earth never so unquiet."

"O magnify the Lord our God and worship Him upon His holy hill, for the Lord our God is holy."

ESPECIALLY impressive in their quaint phrasing of the old English Prayer Book seem these familiar verses—the first and last of the ninety-ninth Psalm. Perhaps none other was more used in the memorable services of the fourth of October, at the call of President Wilson. With the flower of cultured and Christian nations furnishing food for the most destructive war machinery that human ingenuity has been able to devise; with nights aquiver in the agony of wounded myriads; with days dumb in anguish of suspense and worse than bereavement, it had been a marvel had not our churches been thronged that day.

What a comfort to turn from the nightmare of desolation and carnage to the calm strength of Him who sitteth on His eternal throne—that holy King who loveth equity, who establisheth judgment and justice and peace! It is our privilege to "worship Him upon His holy hill." But what of the days that follow the period of special worship? Is it ours only to pray? Having united

in petition in behalf of a world at war, are we only to wait for the answer to our prayers—to wait, comfortable and content, in our broad land between the oceans? Carefully to conserve the interests of our country—and to plan less earnestly for the business of the King of kings?

From east and west and north and south, out of an awakened patriotism, as well as out of a new sense of heavenly citizenship, the women of our Church are rallying for the bearing of new burdens, the deepening of a renewed consecration, the rendering of a new measure of service, and the offering of increased gifts.

What part in these are you claiming? How far to the front is your society?

Hear this ringing message from one who, even in the shadow of anxiety for kindred in the armies and navies over the sea, faces forward:

"Our great automobile factories are running only three or four days per week instead of running three shifts per day every day in the week. But I am going to make a plea to cut down on our expenses first, and not cut down on our missionary work the first thing, and will emphasize that everywhere.

"To-day is Labor Day, and there seems to be

such a depression. The mottoes carried in the streets are for universal peace and a fair show. This country will save the world.

"I do hope the women of our synod will respond heartily. Count on me for my best efforts in this great work."

Such messages from our field leaders echo the spirit of our President's "Call to the Women of the Presbyterian Church" in our October HOME MISSION MONTHLY—a call that has found an echo in many hearts.

We are come to a time of testing. Ordinary efforts will not be equal to the emergency of this "new occasion." What in days past we have counted as necessary may really have been luxury. What has seemed comfort may be indul-

gence if it shall prevent us from lifting our share in the present load.

This year, as never before, the eyes of the world are upon our work. It must not be permitted to slip backward. More than this—it must not merely hold its own. It must go forward. In securing this progress every woman in our Church should have her part.

Through the power of prevailing prayer, through the acceptance of a new measure of the privilege of stewardship, under the blessing of our King there shall come to our Church, to our country, and to the world, new proofs of the power of the Holy Spirit in His work among human hearts.

Let no one fail of her share in this unparalleled opportunity.

Notes From The Young People's Department

M. Josephine Petrie, Secretary

"EXTRA! EXTRA!" Have you heard this cry on the streets during recent weeks? How many of us have paid our nickel for the sheet of "news" which was contradicted a few hours later? Or, what nickel expenditures of even less permanent value have we indulged in? Young people's organizations, do you want nickel investments of full money value? We have a few gilt-edge securities.

Programs for the C. E. missionary meetings, 5c.
October Field Letters (the nickel covers postage for full file).

The Westminster Guild Bulletin, 5c. (Subscription price 3 times 5 per year.)

Helps for the Home Mission Study Books:

Six Programs on "In Red Man's Land," 5c.

Six Study Helps for Westminster Guild, 5c.

Six Study Helps for Y. P. S., 5c.

Six Suggestive Studies for Juniors 5 times 2.

The text-books:

"Good Bird, the Indian," 5 times 6.

"In Red Man's Land," 5 times 7.

"The American Indian on the New Trail," 5 times 8.

"The New Home Missions," 5 times 8.

(Consult catalogue for further nickel investments.
Free helps are provided in return for card giving enrollment of study class.)

FOR NEXT SUMMER. Have a box for *nickels* at every meeting, for the fund with which your society may send a delegate to a young people's conference. These are all investments in the campaign of education which looks to the future for results.

WHAT ABOUT IMMEDIATE NEEDS? A nickel or more weekly in the home mission envelope. (To be applied on a salary, scholarship, school, church or medical work.)

SECURITIES OF TIME.

Five minutes for writing a letter, or for an interview with the Sunday school superintendent, looking toward a special offering on Thanksgiving Sunday for the mission school and hospital work under the Woman's Board. (Send for samples.)

Five minutes for answering letters from missionary directors.

Five minutes' daily study of America and her needs.

Five minutes' daily prayer for America and our Presbyterian work for her, and to ask, "Lord, what wilt thou have me to do?"

Five minutes weekly for a missionary message in the Sunday school or young people's society.

Five times 12 minutes for the monthly missionary meeting or the mission study class.

Five times 6 minutes monthly for meetings of children's organizations in the church.

WHAT WILL YOU GIVE?

WIRELESS MESSAGES REPORTING TIME INVESTMENTS. Mrs. W. H. Ensign: "Eighteen classes for study at Storm Lake, Iowa. Those who led excellently equipped and broad of vision, maintaining high ideals, blending and balancing the social, educational and spiritual. Prayer groups by the lakeside and evening addresses. A spiritual atmosphere which was felt in the midst of the recreations, making them all the more restful. It was truly a training school for future church leaders."

From B. C. Millikin: "The Presbyterians sent the largest delegation to Silver Bay and Lake Geneva. The exhibits of literature, curios, pictures, posters, etc., were better than ever this year. Conferences at Asilomar, Cal., and Estes Park, Colo., were the first of the Missionary Education Movement at these points. As usual, the program included systematic study, conferences on missionary education, giving, prayer, and service, with inspiring missionary addresses and demonstrations. The Bible study courses were an inspiration at all the conferences and still greater things are planned for another year. Many delegates registered their decision to consecrate themselves more completely to the service of God."



By S. Catherine Rue

WHAT TO DO

Nominate New Mexico for November study
O rder Praise Meeting supplies
V entilate Mission Study helps
E mphasize the "Home Mission Extra"
M agnify the office of Secretary of Literature
B uy the new Prayer Calendar
E xplain the uses of leaflets
R ound up magazine subscribers

* * * * *

Since recent events and experiences in Old Mexico, Christians of these United States will do well to study their opportunities with regard to Christianizing and citizenizing the Spanish-speaking population within our own boundaries.

The best information regarding the leavening force of our own schools, which exist to help these people, will be found in the splendid historical pamphlet of ninety-five pages, entitled, "Our Mexican Mission Schools," by Katharine R. Crowell. Its price is 25c. per copy.

An interesting collection of colored post cards, illustrating life in New Mexico, can be purchased for 25c. per dozen, and the map locating mission schools at \$1.25 will make possible an interesting map talk.

* * * * *

The new Prayer Calendar for 1915 is ready, and we bespeak the co-operation of every secretary of literature to secure for it a large circulation. There are good Presbyterians who would enjoy its use, who never have heard of the Calendar. May there be none such in your congregation after you have advertised this new issue. Send ten cents at once for a copy from which to take orders.

* * * * *

A book to which we are pleased to give most hearty endorsement has just come from the press. It is an enlarged revision of "The Southern Mountaineers," by Rev. Dr. Samuel Tyndale Wilson, President of Maryville College, and is the best record in print of these people, their history, needs, and what the Presbyterian Church has done and is doing to meet them. Copies may be procured at sixty cents each from our department.

* * * * *

Devotional aids prepared by our Woman's Board have always had a large circulation, not only in our own societies, but among those of sister denominations. There are fifteen responsive Bible readings on our list, which have been reprinted many times to meet demands. "Praise

Number One," prepared in the early days of our organization by Rev. D. E. Finks, has run through several editions until its circulation numbers 65,000 copies. "Praise from Women," by Mrs. E. G. Pierson, has had a circulation of 38,000 copies. These are sold at forty cents per hundred.

"Bible Rules for Giving," questions with Bible answers, sold at fifty cents per hundred, has reached 61,000 copies.

There are also poems that have proved useful in various ways. "As He Hath Prospered Thee" and "The Best We Have" have been distributed largely as the accompaniments to praise meeting invitations. "A Suggestion," "What Christ Said" and "What Have We Done To-day?" have been used to enclose with letters of appeal and with ordinary correspondence. "An Autumn Prayer" is particularly useful for this latter purpose at this season of the year. All these helps are sold at forty cents per hundred.

Societies planning a special service in connection with the Christmas celebration should not forget "Herald Voices," by Miss Julia H. Johnston, which combines Christmas praise with information about the various fields of home mission work, and is sold at five cents per copy.

"Recitations and Motion Songs" will give suggestions to leaders desiring little people to contribute to missionary programs.

* * * * *

The list of helps on the text-book, "In Red Man's Land," that appeared under "Tools in Type" of the October issue, lacks a program for leaders, but we are able now to announce the publication of excellent program outlines that have been issued especially for the Westminster Guild, and it is hoped they will prove practically helpful to all leaders studying the Indian. Besides six programs on the six chapters of the text-book, there are suggestions for dramatics and musical programs, and there is a splendid bibliography.

* * * * *

If your society has not received supplies of the following for free distribution throughout your membership, send an order at once:

An Emergency Call for "Old Dwight,"
The Year's Demands.

Also ask for single copies of
What and When 1915,
Catalogue,
Woman's Board Report.

Do You Know?

By Mary A. Gildersleeve

DO you know that there are 5,157 women's missionary societies?

Do you know that there are only 1,625 Light Bearers (bands)?

Do you know that there are only 740 Little Light Bearers (C. R. T.)?

What are the 3,532 women's missionary societies doing to train their successors? Think of over *three thousand* women's missionary societies without bands to train their *very own* children!!! Think again! Only 740 Little Light Bearers in 5,157 local societies!!!

Is your missionary society "a complete whole," with your boys and girls, little and big, having organizations of their *very own*?

MINUS A LEADER

If your organizations do not make "a complete whole" let us sit down and reason it out. No leader for your band? Well, there is a practical difficulty. Could you not have a committee of six appointed from the woman's missionary society who would be willing to have supervision of the Light Bearers? Mrs. A., Mrs. B., Mrs. C., Mrs. D., Mrs. E., Mrs. F., would need to arrange for one hour each month to talk over programs for the band meetings, one of the committee agreeing to lead the meeting each month.

HOW TO PLAN

Plan that the whole band might meet together for devotional exercises, then separate, the children from six to ten adjourning to another room for a spicy program supplemented with pictures. This might be "story hour" and one of the members of the band, as a reward, might be permitted to tell a good story to the children. In this way you may develop a leader in the art of story tell-

ing which would be a valuable contribution to the church in general and missions in particular.

"THE STORY HOUR"

To go back to the "story hour." Can you not see eyes sparkle with tears as you tell of "A Stray Lamb Folded," or of little "Benito" in New Mexico? "Kahtlian" will make the boys and girls all want to go to Alaska. "Bah-he and the Shaman" will make life among the Navajos, oh! so real. "Betty's Travels" in all fields will be interesting as well as instructive. Always have a map to show the locality in which your hero or heroine lived.

"GOOD BIRD, THE INDIAN"

While this program is being carried out, the older members, from ten to fifteen years of age, will be studying "Good Bird, the Indian" in another room. How they will love it! Especially if the leader helps the children to carry out some of the suggestions made in the delightful "Helps" prepared by Margaret Applegarth. Send for a copy of the "Helps"; it is a fund of information in itself.

LITTLE LIGHT BEARERS

We have not forgotten our Little Light Bearers. If she needs helpers, the secretary in charge will enlist them from the members of the Light Bearers. Birthday cards will make the little ones happy, or post-cards sent occasionally. One or two meetings a year with the mothers and children will be enough, but the wise secretary will keep in personal touch with mothers and children.

Surely, every woman's missionary society will plan at once to become "a complete whole," all the children and young people working together to make "Christ for every life and all of life."

MARRIAGE OF A MISSIONARY

The Presbyterian Cottage at Chautauqua, N. Y., the summer home of many missionaries, was the scene of a wedding on August 26th, when Miss Margaret M. Weyer became the wife of Rev. James W. Countermine, D.D., of Des Moines, Iowa. Miss Weyer is known to many through her connection with our mission work in Porto Rico, where for a number of years she was principal of the school at San Juan and later at Mayaguez. During the past year she was associated with the work of the Home Board as community worker at San Juan. Her efficient service in Porto Rican missions will be long remembered and will no doubt also make her a very helpful member of the force of missionary women in the home churches.

IN MEMORIAM

Utica Presbyterian Society has sustained a severe loss in the death of its president, Mrs. J. G. Kilbourn. For twenty years she has been closely associated with the organization, long holding the office of treasurer and serving as president during the past two years. She is spoken of by her asso-

ciates as a "born leader, delightful to work with, an inspiration to every one connected with her, quick to understand and make clear important points, interested and enthusiastic in all she undertook." Added to strong character and sound judgment, which made her advice invaluable, was a charming personality. Through an illness of many weeks her hosts of friends hoped against hope that she would be spared for a continuance of the service which she so ably gave.

A Suggestion for December Programs

TOPIC: THE MOUNTAINEERS

Opening Hymn—"O Zion, Haste Thy Mission High Fulfilling."

Minutes Read.

Business Dispatched.

Special Christmas Offering Received.

Prayer—By the leader—God claims the people of the hills for His own.

HOME MISSION MONTHLY

No. 2

DECEMBER, 1914

Vol. XXIX

The Best Christmas Gift

The joy of the Christmas season should remain with us throughout the entire year. Jesus Christ came into the world that men might always have His spirit, and always abide in His love. In all probability, the shepherds on the Judean hillside never forgot the glorious message of that early morning, and their lives were Christ-visited lives forever after, the thrill and expectancy of that hour always remaining with them, not only in the vision of the night, but in the glorious vision of the Savior. We have every reason to believe that this may have been the sacred influence of the Master upon their lives.

When a child is born into the world a new life begins—a life that will grow and develop and mature throughout the years; a life born not only into this world but born for eternity. When a human soul is born into the Christian life, Jesus Christ comes into that life as the greatest gift of God to man, and that gift should ever remain to strengthen and bless, to calm and guide, to direct and inspire. The Christmas season should mean the birth of Jesus Christ into many a heart which knows Him not.

We can give no better Christmas gift to a human soul than to enlighten that soul as to the real person and power and salvation of the Lord Jesus. Suppose on Christmas Day we made the definite effort to win some individual to a personal knowledge of Christ. Better than any material gift which we may make to a friend, better than any expenditure of energy or time, would be this wonderful gift of Jesus Christ. Christ gives Himself to man through the medium of human service, and usually through the introduction of human words and human expression. He could save the world without man, but He has chosen to save the world with man; and thousands of homes would be bright and happy if Jesus Christ came into their lives.

Why not make your friends a Christmas gift by winning one of their dear ones to the Lord Jesus Christ, by your personal interest and by your personal effort? This is the greatest Christmas gift of all.

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

"Thou shalt call his name Immanuel, for He shall save His people from their sins."

"Unto you is born this day in the city of David a Saviour which is Christ the Lord."

—JOHN TIMOTHY STONE

Industrial Growth in the Southern Mountains, Viewed By a Railroad Man

By M. V. Richards



THE OLD TIME PICTURESQUE GRIST MILL

PROMINENT among the various interests laboring, either directly or indirectly, for the uplift of humanity, are the railways. The work of railroads for the advance and betterment of the people is such that their representatives might appropriately be designated missionaries. The railroad reaches out into remote districts, relieving those who have been laboring under disadvantages and inconveniences incident to isolation and absence of modern transportation facilities. The incoming of the railroad gives new and welcome impetus to varied lines of development. Where the railroad runs, invariably is found evidence of progress. Coming into contact with the outside world, the people at once obtain a new vision and are encouraged and inspired to do more and better things.

Few sections in the great South have shown such rapid strides in every way as has the western or

acre in this region.

Asheville, in Buncombe County, which is in the heart of this mountain country, had a population of but 10,000 twenty years ago; now the town has a population of more than 20,000.

Throughout the entire western part of the State the number of mortgaged farms has decreased from twenty to thirty per

mountain part of North Carolina. Twenty years ago the forty-two counties, known as the western part of the State, had a population of 667,639. These same counties now have a population of almost 1,000,000. During the past ten years the farm values in the same counties have doubled. In 1900 the value of all the farms in these counties was \$177,000,000, and now the values of the same farms total \$350,000,000. Land which formerly was valued at two to seven dollars an acre has jumped to an average of ten dollars an



RAILROADS ARE FAST TAKING THE PLACE OF THE OLD WAY OF
MIGRATING OVER THE MOUNTAINS

cent. More acres are under cultivation than ever before and the region is becoming dotted with manufacturing plants of all kinds. The mineral resources are being developed and these mountain people are turning to varied industries other than those that engaged their attention a few decades ago. In the city of Asheville, which can be cited as an example, there are twenty-seven distinct manufacturing concerns whose capital stock is more than \$2,000,000, and of this number but two were incorporated before 1900.

Good roads are being built all over the region, bringing the mountain dweller closer to the towns; new schools have been built, replacing the antiquated and inadequate ones of a half century ago. Domestic science is being taught the young students and the condition of the mountain folk of the Southern States has vastly improved.

Development, both economic and social, has been aided by the railroads which penetrate this region. Through their co-operation the farmer has been helped to market his products, and has been taught better farming methods, and immigration from other sections to this beautiful region has been promoted.

When the history of the mountaineers of the South and the development of the section they occupy is written, the splendid work of the church missionaries will stand out prominently, and the helpful influence of the railroads whose lines radiate that section will also be among the important factors recognized. While it can well be assumed that the work of the railroads is selfish, it must be admitted that the motives are honest and based upon true business principles.

The organization of necessary capital and the construction of railroads through the mountain districts was no easy task. The



A MODERN STEAM SAW MILL IN THE MOUNTAINS

next vital problem was the development of the country in order to insure sufficient patronage to justify the venture and expenditure. True development must start with the people. The people that recognize and support the church and school are capable of accomplishing best results, for they appreciate and believe in progress and improvement. The returns they afford the railroads are, therefore, profitable. The railroads welcome and encourage every forward movement of the people along its lines. The church missionary is highly appreciated by the railroads and his work is followed with more than passing interest.

I had occasion some years ago to stop for a night at a small village in the mountain section of North Carolina. My mission was to study the development of the section visited. At the house where I stopped, the husband was a stalwart, native mountaineer. His excellent wife and large family of children appealed to me. During a discussion of the merits and possibilities of the country, and the advantages of the new railroad just completed, the good mother said, "Won't you please help us to secure a mission school? We do not want our children to grow up in ignorance." Further inquiry developed that this mother had been told about the great work of the Presbyterian Church carried on by Miss Florence Stephenson and her efficient aids. The expression upon that mother's face increased my inter-

est in missions. Little had I imagined, years before, when Mrs. Richards was a systematic giver to home missions through our home church in the Northwest, that the time would come when we would personally come in contact with the people whom our little mite had aided, through the church, to become better men and women.

The people of the Southern mountains are a most desirable and promising part of our population, the work carried on among them is "worth while," and there is yet much to be done.

The writer has watched with profound appreciation the work of Presbyterian missionaries in the mountains of the South. The columns of *THE HOME MISSION MONTHLY*, carrying news from the churches and schools of the Southern mountains, have been followed carefully through the years. Knowing personally the mountain field, the people, and the influence the missionary has had in days gone by and is now having in the development of that people, I most heartily congratulate the workers on the field and the supporters of the great cause for humanity and the church.



A MODERN MOUNTAIN HOME TOUCHED BY
REFINING INFLUENCES

Development of Community Life in North Carolina

By Ethel Cathey

Portion of Graduation Essay, Normal and Collegiate Institute, Asheville, N. C., June, 1914.

WHEN our forefathers from England first came to dwell in the wilderness of Massachusetts Bay, they settled in groups upon small irregular patches of land. There were several reasons why they settled thus instead of scattering about over the country and carving out broad estates for themselves. First, this migration was a movement not of individuals nor of separate families, but of church congregations, and it continued to be so as the settlers made their way inland and westward. In the second place, the soil of New England was not favorable to the cultivation of great quantities of rice or tobacco, so that there was nothing to tempt people to undertake extensive plantations; then, too, towns could be more easily defended against the Indians than scattered plantations, and

this doubtless helped to keep people together.

A glance at a map of the Southern States shows to what a remarkable degree they are intersected by navigable rivers. This fact made it possible for plantations, even at a long distance from the coast, to have their own private wharves, where a ship from England could unload its cargo of tools, cloth or furniture, and receive a cargo of tobacco in return. As the planters were thus supplied with most of the necessities of life, there was no occasion for the kind of trade that builds up towns. Even in recent times the development of town life in the South has been slow as compared with that of the North.

Eighty-five per cent of the people of the South live in rural surroundings; in other

words, only fifteen per cent of the population live in incorporated communities of 2,500 people. In a mountainous area of the South of approximately 110,000 square miles there is a population of 5,000,000 people, in round numbers. Of these 5,000,000 people over 4,000,000 are a scattered rural population, together with people living outside of incorporated communities of 1,000 inhabitants.

When we consider this fact together with the fact that the United States census bureau uses 2,500 inhabitants in an incorporated community as its city minimum, we get a faint idea of how intensely rural the Southern Highlands are. Therefore the people of the South, but especially of the upland section, have rural problems to face that cannot be set aside but must be solved.

It is generally agreed that one of the greatest defects in country life is its lack of organization or cohesion, both in a social and economic way. Even when permanently settled, the farmer does not easily combine with others for financial or social betterment. The training of generations has made him a strong individualist, though the Farmers' Union is helping to overcome this trait and is perhaps doing more for the farmer along financial lines than any other organization. * * * * *

But there are difficulties in the country. Education, good roads and means of social recreation are the needs most frequently mentioned.

Highways that are usable during all times of the year are now being demanded, not only for the marketing of produce, but for the elevation of the social and intellectual status of the open country, and for the improvement of health by insuring better medical and surgical attendance. Eastern North Carolina is noted for its good roads, the county of Mecklenburg containing the best in the state. But there is need of great improvement in the mountainous sections of western North Carolina. Highways are absolutely essential to national development.

One of the greatest agricultural difficulties is the scarcity of farm laborers. The United States will have a labor problem as long as it remains a true democracy. But as a democracy we honor labor and the higher the efficiency of labor the greater the honor. This difficulty is due in part to the great amount and variety of constructive work that is being done in the world, with the ur-

gent call for human hands. Engineering and building trades have extended enormously. We are doing kinds of work to-day that were not dreamed of fifty years ago. The organization of labor means companionship and social attraction. In general men and women go where things are "doing." Things have not been "doing" on the farm. There has been a gradual passing from stationary occupations to moving occupations. Cities and great industries cannot develop without them and they have made the stronger bid. So it is for the country to meet the essential conditions offered by the town if it is to hold good labor.

* * * * *

Upon the women depend to a greater degree than we realize the nature and extent of the movement for a better country life, outside their own personal influence as members of families. But a woman cannot expect to have much influence in the affairs of her community until she is master of her own problem, the home-making part of the farm. The Northern Presbyterian Church has taken a big step along the line of rural community work, and in probably no other state has the work been more encouraging than in North Carolina. There are clubs for the older women that teach not only social enjoyment, but sanitation, domestic science, and other things that women should know for the betterment of the community.

To North Carolina boys there comes a call for service. Join the Boys' Corn Club and stop the shipping of corn into our state. For the past forty years the average yield of corn has been fifteen bushels per acre. All this time the farmers have been buying corn. Thousands of dollars have gone out of our state in this way every year, whereas, if this money had been kept at home, we would now have a rich state. Here is the slogan, "Double the yield and halve the cost." When the boys of to-day become such farmers as they should be then North Carolina will be a veritable "Garden of Eden."

Then to the North Carolina girl: opportunity is really looking for you. Do you know that over 400 little business women right here in our own state are growing tomatoes on a tenth of an acre and either selling them fresh or canning them for market? It is not easy sailing for the "Tomato club" girl. She has to work in the hot sun, and has to contend with drought, insects and plant diseases.

"But I must work through months of toil
And years of cultivation,
Upon my proper patch of soil
To grow my own plantation.
I'll take the showers as they fall,
I will not vex my bosom,
Enough if at the end of all
A little garden blossom."

As I have said, education is one of the greatest of rural problems, but the idea of fitting a child to his surroundings is gaining a stronger foothold. In the Denmark rural schools the majority of the teachers remain in the same community for several years, growing up, in a way, with the community, coming soon to understand local needs and then setting to work systematically to supply them. If this condition existed in our country those who are unfit would soon be weeded out. We need teachers that are able to undertake the difficult task of teaching real farm community schools. The rural schools should be social centers, giving much attention to organization of good games and sports and having these coöperative between schools or organizations. Through song, music, speaking, acting and various other ways it would not be difficult to get all the children of the schools at work, for we certainly need entertainments that will help

country people over the hard and dry places and lift their lives out of monotony.

Questions of community life are coming to the fore. Schools are in places giving way to a new type of educational service, which is beginning to lay stress upon community life as a whole, though not losing sight of the individuals who make up the community.

We, young women of the South, and young men, as well, who are looking forward to spheres of influence, must be prepared to lead in matters of rural social service and community upbuilding.

Our rural population has not been depleted as yet; to keep it strong and wholesome we must see to it that the country home, country church, country school and country social life shall minister much more than in the past to the young and old if we hope to keep in the country a promising people.

The defects in country life which lead to the desertion to the city must be faced and remedied by the country school and the country church. And we, as teachers, homemakers or as workers in whatever field of Christian activity may be ours, must do our part to meet the problems.

A Letter from a Lawyer in a Southern City to One of His Former Teachers at Farm School, N. C.

My dear Friend:

I was wondering this afternoon how things are going at my alma mater, the Asheville Farm School.

I suppose hundreds of boys have come and gone since the spring of 1903, when I took my departure from the halls of the institution which I have always held in very warm remembrance.

The two years I spent there in the classrooms with the boys, and with the splendid teachers, have meant more to me than I can express. It was there that I learned the fundamental principles and rules of the primary books that began a long, hard course of study; there that I first learned to love the God of us all; there that I began to practice ethics in all its phases, and there it was that I was first inspired to obtain a college education so that I might make myself more beneficial and useful to my people and my coun-

try. This ambition and spirit I kept before and with me until I had worked my way through a university to an A. M. degree, and through a law college until I obtained an LL. B. degree, and now I am building myself a good law practice in the city of Chattanooga, Tenn.

The position I may hold in the political or legal world in the future will be due, in no small degree, to the Asheville Farm School opening my eyes to the larger possibilities of life.

I suppose most of the teachers of 1903 are no longer at the Farm School. I would like very much to make a visit to the school and have an old-time friendly talk of days gone by.

With the hope that you are enjoying splendid health, and my regards to any and all I may know, I am,

As ever,

JOHN W. RAY.

What Boys of the Mountains May Become

By E. B. Williams



DURING the summer vacation at Farm School one pleasant Sabbath morning, we decided to take our little family of thirty-five boys to a neighboring church. Perhaps this might not generally be considered a little family, especially where they are all boys. Nevertheless, it is small compared with our usual number of one hundred and twenty who are with us during the school year. Preaching at this neighboring church is not at all regular, but we occasionally attend through the summer when we hear there is to be a service. We had not heard who the preacher was to be, but after seating ourselves, upon glancing up at the pulpit, to our surprise we saw the familiar face of a Farm School graduate of several years back. He was filling this pulpit just for the day. He preached a good, clear sermon, without hesitation, full of the Gospel truth, a sermon we were all the better for hearing. He came down to greet his old friends after the sermon, and told us something of his life since leaving Farm School, and of the years of struggle he had had in graduating from college. He now is married and is serving three churches very capably. His youngest brother, a lad of seventeen, having had no school privileges, is with us this year, beginning in the lowest grade, but we shall certainly feel repaid if he develops intellectually and spiritually as much as this older brother.

Another former student who came to visit us this fall is studying for the ministry. He worked last year in a mining camp, having charge of a Y. M. C. A. there, and is returning with his earnings to a mountain college in Tennessee to prepare himself better for his life work.



ONE SIDE OF FARM SCHOOL LIFE

Two others of our former students are leaders in Y. M. C. A. work in a city not far away, one having been the means of collecting funds for three new Y. M. C. A. buildings in different places. The home of one of these young men was one of the humblest here in the mountains, and, as he says, he was about as ignorant as he could be when he came to us. His cousin, who also graduated here, is this year completing his law course in the state university. The mother of one of our boys, living a few miles from the school, called recently, and spoke with much pride of her John who finished here eleven years ago. She said he was practicing law in Chattanooga, "but he sure would never forget the Farm School."

A young man who left us two years ago, and who has been teaching since, writes that he was elected president of his county teachers' association. It is mainly composed of young teachers in rural schools, but George has shown himself a leader and it has made him thirsty for more knowledge. He is now attending college with the money which he has earned, and we shall watch his future with interest.

This past summer I visited the home of one of our boys who is a practicing physician in a large district, there being no other doctor within a radius of a number of miles back in the mountains. He is being looked up to by the whole region as a coming man who will exert a great influence in that section. His older brother, who also graduated in our



ANOTHER SIDE OF FARM SCHOOL LIFE

second class, is already one of the most successful merchants in his home town in the mountains, and is a fine Christian man.

The money contributed to Farm School by people of the Presbyterian Church gave these boys the start they might never have had otherwise. I mention particularly these young men as I was asked to write something of the spiritual and intellectual uplift or development of the Highlander. These boys are Highlanders and are fair examples of what a boy of these mountains may become. And understand that when they commenced to study books they were handicapped by being nearly grown young men, at an age when

to year go out fitted in some measure to battle with the world. They go out very different boys from what they were when they came. Most of them become Christians here. Their lives tell for good throughout the mountains and valleys of this state. They are our own American boys who desire to make good citizens, and who are gradually taking responsibilities that will fit them to be the standbys of our country. It is a great pleasure to visit the homes in which their parents live, or homes which they themselves have made, and where they are rearing children that, we trust, will show the development and training of their fathers who were once Farm School boys.

more favored boys are about ready to finish college.

These are but a few instances of what our boys are doing here in the Southland. Many do not go to school after leaving Farm School but return to their homes and help in the support of their own home people, or marry and settle down on the farm, or in some business for which they are suited.

Twenty-four boys finished last April, fifteen two years ago, and thus a number from year



EDUCATE TOWARD PEACE

The Woman's Board of Home Missions, realizing that Christian civilization stands indicted before the world because of the present war, and realizing that the Church as a whole has made no effort toward education for Peace, wishes to go on record as urging such an organized campaign on the part of the Church; and especially wishes to urge upon all the women of the Church that they devise some way of presenting this subject.

Changed Educational Conditions in the Mountains

By Edward P. Childs

Field Superintendent in the Southern Mountains

TO state that conditions in the public schools of the South are changing rapidly is but a commonplace at the present time. For the past five years there has been such pronounced improvement in public school conditions throughout the Southland that educational forces are much encouraged over the outlook for the immediate future. Especial activity has been shown in planning for and developing rural schools. Special supervisors and instructors have been appointed for this department of the state work and, therefore, the districts of the Southern Appalachian region are beginning to feel decidedly the effect of such improved conditions throughout the state systems with which they are in touch.

We can readily appreciate, of course, that these changed conditions have materially affected the work in the mountain schools under our Woman's Board. Following the policy of the last five years, a decided reduction has been made in the number of day schools under the control of the Board. Two years ago the withdrawal of day schools which had been a substitute for public school work in some of the mountain districts, left only five day schools under the Board's control, and these all in Eastern Tennessee. For the past two years the day schools at Juniper, Ozone, Flag Pond and Rocky Fork have been continued as before. Last spring it was definitely decided to withdraw all day schools which had been maintained for the public school authorities through the activity of our commissioned workers. The commissioned workers who had been the teachers in these semi-public schools were to be maintained on the fields, however, as community workers, and the School Department has endeavored in the past few months to make a comprehensive plan for their activities so that they may supplement to the best possible degree the work of the public schools. The public schools of these fields are now maintained

entirely by the district authorities, but we find a decided spirit of sympathy and co-operation with our work among the public school teachers, and we are looking forward to most satisfactory results from this work throughout the ensuing year. Domestic science classes for the girls and manual training classes for the boys are to be provided on these fields by our workers. A partial equipment has been provided which we trust may be increased and made entirely adequate before the beginning of another year's work.

We are also advocating and actively supporting the Canning Clubs for the girls, and in three of the stations canning outfits have been provided for that work. An active interest on the part of our workers in establishing Corn Clubs for the boys is also an important development.

At Ozone and Jewett we are still maintaining free schools for the communities, and at all the stations extension schools will be carried on by our workers after the close of the all-too-brief public school term.

In Tennessee and North Carolina state laws recently passed have made it mandatory that the school term shall be at least six months in length, which is a decided improvement over past conditions, but as yet the law is not in full effect in either state. Kentucky and West Virginia are discussing similar laws for the improvement of public school conditions. There is a very decided interest in our work and its possibilities in connection with this supplementary plan on the part of the public school authorities. The superintendents of public instruction are entirely willing to co-operate in every way to make our extension work effective, and we are confident that in the near future we can work out a definite policy and plan which will still accomplish much good for the educational forces at work in the Appalachian Mountains.

"A Disappointment—His Appointment"

By Melissa Montgomery



WO unique experiences awaited Sunderland at the opening of the school term; one was the overflow, always feared, but hitherto averted by caution in making up the enrollment; the other was

the exceptionally full upper grades and diminutive lower ones. The reverse has always been the rule, and the new condition bears cheerful testimony to the fact that our country schools are doing more effective and thorough work. While rejoicing in our well filled halls, and enjoying the prospect of an exceptional year, because of the fine class of students, our sympathies are touched by the keen disappointment of those for whom there is no room.

One recalls, too, with a real pang, the even deeper disappointment of some of our graduates who will have to give up their rose-tinted plans of going to the Normal and Collegiate at Asheville, or other schools of high grade. A letter lies on my desk which tells much more than the writer designed; for, reading between lines, one feels the unmentioned pain at having to give up, for the second time, the cherished plan of going on to school. She only says: "If again I must give up my hope of going to the Normal, and stay at home, I shall know that I am in the way of duty; but if I live, I expect to go some place to school again, if it's five years from now." Knowing that for two successive years, in addition to her other farm work, she has planted and cultivated a field of tobacco for the specific purpose of going to school, it is easy to see at what sacrifice she is taking her sister's place in her home where there are two invalids to care for.

Young women who are joyously leaving home for college, after the pleasurable experience of shopping, planning the dainty wardrobe, and packing the well chosen garments in the generous trunk, can well afford to pause for a few minutes' grateful consid-



MISS MELISSA MONTGOMERY
Principal of Laura Sunderland Memorial
School since 1896

eration of their blessings, while I turn again to the letter and read: "If I go, I will find it necessary to get a few things, as I haven't bought a single new thing since I left Sunderland last year."

Perhaps the Master is choosing this seemingly hard way for her because she is needed just where she is. After leaving school, she looked about to see how she could do something to meet the need in her community; and finding no Sunday school, she gathered a few children together under a big oak, in lieu of a building, and began reading to them and telling Bible stories; soon others joined them, and before the summer was over she found herself the sole teacher of a large Sunday school class, consisting of grandfathers and grown-up brothers and sisters, as well as the little people. When winter came they went to the nearest schoolhouse; but last summer they built for themselves a little church. Could a full fledged missionary hope for better results from a year's work?



A suggestion for Christmas: Why not send some one THE HOME MISSION MONTHLY for a year?

Making Missionaries at Dorland Institute

By Lucy M. Shafer

DORLAND INSTITUTE is proud of telling results in connection with the development of a number of her students, and wishes to share this pride and satisfaction with her friends who are interested in her progress and who make this promising work possible.

The following positions in connection with schools of our Woman's Board of Home Missions are now filled by Dorland graduates: Sewing teacher in the Tucson Indian Training School at Tucson, Arizona; matron in the Sheldon Jackson School at Sitka, Alaska; matron in Dwight Mission at Marble, Oklahoma; farmer in connection with the Mosop Memorial School at Huntsville, Tennessee; office secretary for the school here; and supervisor of the Dorland Farm, commonly termed "The Willows."

Without exception, each one of these first gave a number of years to our mountain work, and left only when the Board had need of them elsewhere.

In connection with this list should be mentioned a mother in a Christian home, who, before her marriage to another Dorland graduate, had charge of the industrial work in the kitchen and dining-room of our girls' dormitory, and filled that difficult position for several years with credit and capability. These young people are not only efficient in their particular lines of work, but they are faithful to the great cause, and are examples of what a boy or girl, whose only need is a chance, can do when that chance is given.

In an isolated section back in the mountains, is a day school having a large number of pupils in different grades. Its teacher is a graduate

of our Normal at Asheville, and was third honor girl in her class. She finished the course at Dorland before entering that higher school. A good position could have been secured in a town or city, but she laid aside these opportunities for comfort and remuneration to go back to the mountains, to her own isolated home section, and teach a country school there, because she saw the great need and the splendid opportunity for service, and because she felt she must pass on to others as much as possible of what she had received.

There are too many worthy finished products of the efforts of the school to speak of them all here, but mention must be made of one to whom these young people owe much for what they have become, because she made so many things possible through her unselfish life and consecrated ability, as well as by the high ideals presented through precept and example. To those familiar with Dorland and its past, the name has, doubtless, already suggested itself, for Dorland and Miss Julia Phillips are closely associated, and these useful young people are fitting monuments to Miss Phillips' noble motives and untiring energy.



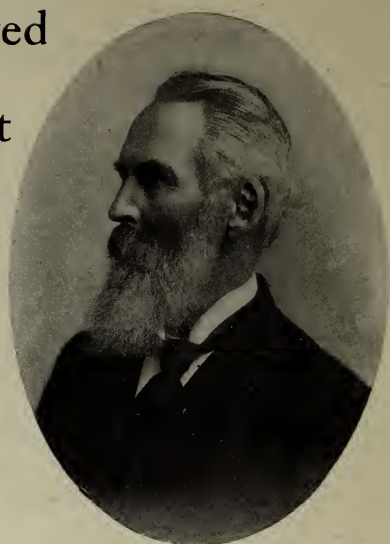
A DORLAND GRADUATING CLASS

They Wanted No Monument



MRS. LEWIS MCKENDREE PEASE

Who in her ninetieth year retained her cheerful, unselfish interest in mountain young people



REV. LEWIS MCKENDREE PEASE

One of the founders of Asheville Home School, Asheville, N. C.

A VERY beautiful thought was carried out last Spring when, as a part of May Day exercises, the "Order of Sweet Peas" was instituted on the campus of the Asheville Home School. In a conversation during the last year of the life of Mrs. Pease, who, with her husband, did such valuable pioneer work for our Asheville schools, someone asked her how she felt with regard to monuments. Of her husband, she said: "His work is all the monument that would be pleasing to him or me. As for myself, I want no monument. If someone wanted, in my memory, to do something I would like above all things, let them plant sweet peas in the parks and every available place where the little children can pick them."

Miss Stephenson tells us that "in the Order of Sweet Peas there are three degrees represented by the Pease House children, the

Home School girls, and the Normal and Collegiate Institute young women. The colors of the orders are white, pink and green, representing what Mrs. Pease's life said to us: the white, 'Live pure, speak the truth, right wrongs, follow the King'; the pink, 'Carry with you, wherever you go, love, joy, good cheer, happiness'; the green, 'Keep right on growing.' The name of the flower ever suggests the fragrance of her life.

"Although she wanted no monument, yet when a new building for little girls was erected on the site near her old home and named Pease Memorial House, it was gratifying to Mrs. Pease, for she felt that her husband was specially honored. His ruling passion had ever been his love for little children, and during the last six years of her life this home for little girls was her joy and pride."

In the Girl's Own Words

Do you ever wonder how a mountain woman spends her time? Or do you wonder whether school advantages are really appreciated by mountain young people? In answer, read the following extracts from the letter of a girl at home for vacation, after one year at Harlan. We use her exact phraseology:

I'll tell you what we do at home. We get up at half past three o'clock and have breakfast at half

past four and just right after breakfast Papa and the children goes to hoe corn except the little ones and that leaves me three cows to milk and the house work to do and Mamie and the baby to tend to. And get dinner to take them in the field and when I get back I work in the garden till time to get supper and get the cows and milk them. I go to bed at half past nine and sometimes I have to get up and tend to the baby and so you see what time I have to write letters.

I certainly have enjoyed school this year fine everybody seemd to thank we have improved so

much. I like the school so well I don't know what I liked the best some times I thank one thing and then another but I believe I like cooking and the Industrial work and schooling. And Bible work that is one thing that is hard to get along with out.

I would like for us all to be to gather and slute the flag a gain I miss it very bad. You said if I expect to come back say so. I certainly am coming back. I wouldn't Miss it for any thing I would be willing to come back now if Mamie was well and had corn laid by. They is an other girl wanting to come to school up hear in our settlement she is

just twelve years of age. And if you will let her come send me her aplacation blank and I will help her fill it out.

Miss Johns I will never for get the closing of school. I show people the program. They said they would love to been there and saw all of that work I tell them all I can about it the women all wish they was young girls they would like to come there to school if they could get in.

And another thing people think has helped us a great deal and that is that operation We had done. I wouldn't have my adonids back in a gain for any thing, I can think so much better.

What We Are Doing

By M. Katharine Bennett, President

INCORPORATION

AT a recent meeting of the Executive Commission of General Assembly, the following action was taken:

Resolved, That the Executive Commission deems it expedient that the Woman's Board of Home Missions should be legally incorporated, but with such provision in the articles of incorporation as would make it an auxiliary to the present Board of Home Missions; and, further, that a committee of three be appointed to confer with the Board of Home Missions and the Woman's Board of Home Missions, by committees of three, appointed by each Board, as to the manner and details of the incorporation, and to report to the Executive Commission at its February meeting.

As the Women's Foreign Boards are thus legally established, there was precedent for this action.

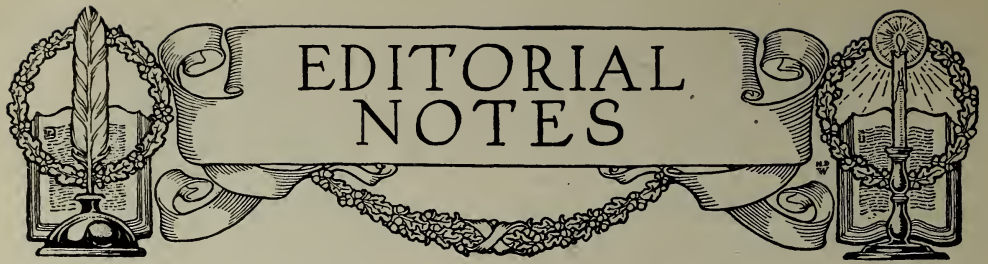
BOXES

Many questions are being asked as to the relation of the Woman's Board and of the Board of Ministerial Relief and Sustentation to boxes for missionaries. Readers of the HOME MISSION MONTHLY will recall that the system of boxes for the missionaries of the Board of Home Missions was given up by the two boards concerned only after the most careful thought and after advice had been sought from many in active service in mission fields. The Advisory Council of Church Extension, made up of representatives from the synods, in 1910 urged, that "The use of mission boxes as a method of supporting home missionaries should be discontinued as rapidly as possible." The Board of Home Missions announced, in 1911, as its policy "to seek such increase of missionary salaries as will, . . . remove the occasion for the use of missionary boxes."

By action of the Assembly of 1914, each

presbytery and synod has direction and control of the work within its bounds, and "as to the compensation of such appointees, within the limits of the Board's appropriation"; that is, the funds allowed a presbytery by the Board may be used for as few or as many workers as the presbytery may decide, it being the judge as to salaries within its bounds. This action has taken from the Board itself the adjustment of salaries. It has not, however, changed the basis that led to the adoption of the action relative to mission boxes, that is, that each missionary, as well as a worker in other service, is entitled to such compensation as will enable him to retain the respect of his community, to care for his family, to secure the tools needed in this work and to prosecute that work with a mind free from agonizing financial difficulties. One can cite instances that are exceptional and heart-touching, but it is not right that such should form a basis for a general plan of eking out the inadequate salaries of missionaries.

Believing in the justice and wisdom of a decision to confine boxes sent out under the Woman's Board of Home Missions to those to be sent to mission schools, where clothing and household supplies are always needed, some workers have been troubled by an appeal sent out by the Board of Ministerial Relief and Sustentation, asking for boxes. To avoid confusion, it seems best to call attention to the fact that that Board does not care for, nor send boxes, to any missionary under salary: its boxes are for disabled or aged workers who have been retired, and for such widows and orphans of former ministers and missionaries as may be dependent upon it, and for such only.



"PEACE on earth, good will to men" is the message we have learned to hear in the Christmas bells. But there is a discordant note in the ringing of the bells as this Christmastide draws near; the echoes of the cries of distress among warring nations make a strident note alien to the season. As Americans, we rejoice that we have maintained a neutral position, one of good will to all mankind, and that to our young republic the older nations of the world look for fair judgment and approval. Our response has been quick in aid of those who suffer as a result of the war. Now, before us, rise new and undreamed of opportunities. How best shall we show our "good will to men"? How better than by widening and strengthening the missionary spirit, until it shall be shared by all Americans, and Christian ideals shall leaven the world? ❧

ONE result of the war, felt in America, is the great decrease in number of immigrants arriving at our ports. Students of the immigration problem had long been crying for a halt in the incoming throngs, so that time might be given us to adjust ourselves to new conditions and assimilate the foreign born without detriment to the country. Now is our opportunity to make this adjustment, while immigration is at a comparative standstill. Now is our opportunity to do our best for those already here. Notice the decrease in numbers arriving at the gateway of New York: In April last, 107,000; in May, 93,000; in August, 29,000; in September, 22,000. It will be many years before such numbers as formerly landed will again come to our shores. ❧

THE folk high schools of Denmark, which have been established in rural communities little more than half a century, have proven to be one of the greatest successes in modern educational methods. So great has been the outcome in the improved condition of the people that it seemed wise to Commissioner Claxton, of the United States Bureau of Education, to make a careful investigation of the

entire working plan, to determine whether its adoption would be feasible in America, especially in the Highlands of the South. Experts were sent from America to Denmark, and their enthusiastic reports as eye-witnesses have led Commissioner Claxton to feel that the Danish schools have very worth-while suggestions for the improvement of rural education in this country. ❧

THE type of education offered by the folk schools is of a very practical nature. Bishop Grundvig, the noted divine, poet and historian, who so well understood the needs of the Danish people, said that "Education should not be rendered in such manner that it breeds dependency and contempt for work, but so that it ennobles a man's work and heightens his ability to perform it well." This is the basic idea which led to the establishment of folk schools. Their aim is to awaken intellectual life, to stimulate a desire for lifelong development and improvement, and to give technical instruction in the pursuits of rural life. History and literature are the studies given most prominence. Elementary studies are reviewed, and in some schools there are added courses in science, including chemistry, physics and biology; in others, courses in agriculture, domestic arts, bookkeeping and drawing. Constant emphasis is given to the principles of religion. ❧

MR. L. L. FRIEND, one of the experts who visited Denmark's schools, says that the Danish farmer is constantly a student of his task, experimenting, testing, trying always to get better returns from the soil and the dairy. He reads more newspapers, agricultural papers and magazines than any other farmer in the world. A feature of the folk schools is the short term: five months in the winter for the young men, and three months in the summer for young women, for it is recognized that farmers' sons and daughters cannot be easily spared for a long period, and also that stimulus for continued growth is often gained in a short time.

THE marriage of two members of the faculty of Sheldon Jackson School, Sitka, Alaska, took place in the autumn, when Miss Jeanette Dingman became the wife of Herbert B. Fenn. The Sitka school will suffer no loss, for in December Mr. and Mrs. Fenn, who are now in the States, will return to continue their former work, to which they have proven particularly well adapted, combining, as they do, true missionary spirit with marked efficiency as instructors in the important lines of electrical engineering and domestic science. The best wishes, not only of personal friends, but of many friends of the work, will follow them.

§

THE little paper, published for a number of years at Sheldon Jackson School, Sitka, Alaska, under the name of *The Thlinget*, was discontinued at the time when Mr. Beck resigned his position in the school, and took charge as minister at Kake, Alaska. A new publication, *The Verstovian*, named from the towering mountain which forms a beautiful background for the school, is the successor of *The Thlinget*. Its first issue gives promise of a bright, informing little school paper, and will be welcomed by many supporters of our fine work at Sitka.

One of the good pieces of news which *The Verstovian* reports is that Sitka is the first place in Alaska to vote "dry." Some of the women of Sitka have made ready a reading room, realizing that a comfortable and interesting gathering place must be furnished for the men who formerly loafed about the saloons. It is a great thing for Sitka to have taken this step toward the abolishment of liquor, which is even more detrimental to Indians than to white men.

The Sheldon Jackson School began the fall term with an enrollment which filled the four dormitories almost to their entire capacity, and soon after came the word that there were more applicants than could be accommodated, which shows that there is appreciative demand for the sort of education provided by this school.

§

MARKED results of work in the Southern mountains, evidenced in the lives of young people who have come under the influences of our schools, form the keynote of this number of the HOME MISSION MONTHLY. For example, see the graduation essay of a pupil in the Normal and Collegiate Institute, who shows her own growth and power to face the problems of the mountains; read the letter

from a graduate of the Farm School who, though a successful man in professional life, does not forget the school which set him on the upward road, and notice the same ringing note of cheer as it runs through the messages from Miss Williams, Miss Montgomery, Miss Shafer and other writers.

§

As a memorial to Mrs. Wilson, the late mistress of the White House, the women of the Southern Presbyterian Church have established a fund for the education of mountain children in the South. No more beautiful tribute could be planned for that large hearted Southern woman than this living memorial which will give children of the mountains the opportunity for which they long.

§

In the early autumn, a very serious accident befell the principal of Harlan Academy, Kentucky. Miss Mary Johns was thrown from a mule and so seriously injured that for many hours consciousness was not regained. It was several weeks before she was declared out of danger, but good reports come now, and she is planning to be at her post early in the new year. Her accident brought forth many expressions of appreciation from the mountaineers and from both Northern and Southern admirers of her work. That she has been spared to continue the service which has already covered more than twenty years, is a cause for very great thanksgiving.

§

ENLARGED accommodations and improved facilities at Harlan Academy have not only brought good cheer, but have made better and larger work possible. Former pupils are especially interested in the industrial lines now being taught, and citizens point with pride to "Old Harlan Academy," where they were once students.

§

WILL you give the HOME MISSION MONTHLY Christmas cheer by sending in Front Rank Certificates promptly? A blank certificate was sent to each secretary of literature, but unless she reports to us, we have no means of knowing that *your society* has earned a place on the Front Rank honor roll which is to be published in the HOME MISSION MONTHLY. We have made *very small* increase of our subscription list as yet, but know you are all at work, and we are hoping to reach the aim set—40,000 subscriptions by March 31, 1915.



MAY DAY ON THE CAMPUS OF NORMAL AND COLLEGIATE INSTITUTE

Training Leaders for Mountain Communities

By Mary F. Hickok

Principal of Normal and Collegiate Institute, Asheville, N. C.

THE casual visitor to our campus can only partially estimate the opportunities for training leaders which the Normal possesses—or the need for such a school. To form an adequate conception of the scope and power of this work, one must go behind the scenes, as it were, and see conditions as they exist in rural sections of the mountains; then learn how these conditions are being improved by such leaders as the Normal sends forth. Rural schools and rural church problems are similar the country over, differing, in the main, only in degree. But this very difference makes in this section an urgent need for trained leaders. Not alone is there necessity for training such as is obtained in the usual public school or normal, but emphasis must be placed on Christian education. It is for this that the Normal and Collegiate Institute pre-eminently stands, offering an education which has for its paramount object the development of Christian character, and in addition preparing the student to live her part as a community leader in the home, in the schoolroom, and in the church.

From the organization of the school, industrial features have always been strongly emphasized. Each student is required to perform certain household duties, and practically all of the work of the home is accomplished by students. Every six weeks assignments are changed, thus providing instruction and experience along every line of household work. The work of the industrial department is carefully supervised and graded, and is on the same basis as classroom requirements. For those in the domestic arts and domestic

science departments, added responsibilities and opportunities are offered, emphasizing practical as well as theoretical training.

To prepare for efficient work as teacher, four courses of four years each are offered: Normal; Collegiate Preparatory; Domestic Arts; Domestic Science. Thorough work in high standards is maintained so that the work of a graduate from any one of these departments may be compared creditably with that of a graduate from any first class secondary school.

In the Young Women's Christian Association, which is controlled entirely by the students, a whole-souled activity is evidenced. No one feature of the school life is more frequently referred to by the graduates as having been of value than the training received in this organization.

In addition to association work, the students assume complete control, or co-operate with the faculty, in prayer meeting circles, mission study classes, chapel exercises, and Sunday school work. Thus, in placing responsibility in various lines upon the pupil, a foundation is laid for independent work when she is left alone, or nearly so, in some community. As a result we find many Sunday schools and missionary societies which have been organized by our graduates, and pastors of every denomination find their most loyal and efficient support in these girls. The regular four-year course in Bible study, required in each department, provides a working basis for the graduate in her church and community work.

All the emphasis, thus far, has been placed upon the graduate, but it would be an injustice to many of our students to close without mention of

the splendid work accomplished by those who have been within our walls for only a part of the course. Frequently a girl has withdrawn to earn funds for the education of younger brothers and sisters, or to be the bread winner for the family. All the boarding schools under our church have many instances of just such service. But the seed has been sown, and there stand out many cases of almost marvelous results accomplished by these non-graduates who have been here long enough to catch the spirit and the vision.

Nearly ninety per cent of the graduates have taught, or are teaching, and a large number of non-graduates also enter the ranks as teachers. The majority accept positions near home; a few

have gone to Porto Rico or other distant places. The fact that no one has ever been graduated who was not a professing Christian, together with a recognition of the all-round education received, bespeaks a force for good, going forth from this campus yearly. Many, outside of church and public school educators, speak in unreserved praise of the character of the work of our girls. Some even express doubt as to our own appreciation of what these schools and Christian teachers have meant to these parts.

The faculty of the Normal represents twelve different states and Canada, thus bringing to us many varied and valuable viewpoints, and all are grateful, beyond expression, for the privilege of sharing in this work.

Messages from Boarding Schools in the Heart of the Mountains

Bell Institute

TO meet the forces of evil arrayed against Christian America, there is tremendous need for a strong body of young people, inspired with high ideals and principles, thoroughly disciplined in habits of industry, and having, above all else, strong Christian character. It is to just such training as this that our Presbyterian mission schools are pledged, and hundreds of homes on this Southern mountain field testify to the inspiration and ideals received in our schools, which, indeed, have been to them an open door of opportunity and privilege.

Special interest attaches to Bell Institute from the fact that it was founded by the Cumberland Church. With the union of this church with the Northern Church, Bell Institute came under the care of the Woman's Board of Home Missions, but we have continued assurance that this institution is yet dear to the hearts of the founders, for an ever ready, practical interest is steadily manifested.

The young people of these mountains have the brain, the physical strength, the trend of mind needed in the Christian work of the world of today, yet thousands of them are still living in a chronic pioneer state and will continue so to live, until they are inspired to better things by personal contact with the energizing example of educated Christian leaders. From various parts of this section of the Highlands we have reports of the blessing Bell Institute has proved to very many young people. Having day pupils in our school, as well as the boarding department, we are brought in close touch with the community life. One of the encouraging features of this joint work has been our large Sabbath school.

The choir for church and Sabbath school is composed of young men and women of the village. The superintendent, organist, secretary and a few teachers are also from the community. With one exception, all these have been students at Bell Institute, and the majority of them graduates.

During the summer vacation a number of our girls wrote, telling how helpful the Sabbath school and grade prayer circles, held weekly in the teachers' rooms, had been to them in their work at home. One girl said: "Please pray for me, it is so

much harder to be good at home than when I am at Bell Institute." Another dear girl, who graduated a year ago, has been teaching a small school near her home on Big Pine Creek. I had been hearing good things of the little school, and was glad to tell her so when she came to see about placing her sister in school. When I had to tell her that I could not take her sister until next year, she said: "It seems like I can't wait to get her in, for I was always so happy here."

It pays, and pays well, to give Christian education to the boys and girls of these mountains, and we have faith to believe that the future of our school will be provided for by our church people, who have always so heartily sympathized with the effort.

MARGARET E. GRIFFITH,
Walnut, N. C.

Mossop Memorial School

I wish you could see this rambling house, which reminds one of a serial story written by various authors of varying ability. It records the history of expansion, of efforts to make the most of existing conditions.

There is a human serial story here, too, going on in the lives of these mountain girls, some of them orphans, some of them worse than orphans, all needing the uplift of Christian education.

During vacation days we had evening prayers on the porch at twilight, or under the trees on the beautiful lawn, when hymns were sung from memory, and entire chapters from the Bible repeated. Then followed a merry romp on the lawn by moonlight, then sleep and rest in preparation for another day's work. And busy days they were, wherein the vacation group of seven girls cheerfully and even joyously performed all sorts of household tasks, canning, preserving, pickling, dishwashing, and all the rest of the familiar routine.

The girls have entered the new school year eagerly, and more than one has been heard to say: "I mean to make this my best year." May it, indeed, be their best year, in the acquirement of housewifely skill, in mental development and, above all, in spiritual growth.

MINNIE M. ORR,
Huntsville, Tenn.

Langdon Memorial School

This dormitory home, with its vine-covered porches, pretty grounds and homelike interior, is to us who live here a very dear, very real, and very busy place.

Our grounds are not extensive, although they have been increased by the gift of adjoining property from people of Mt. Vernon, which made possible additional garden plots, basket ball and tennis courts. The campus is becoming more attractive each year, as each year the shrubs are a little larger grown and new ones are added. It has been said that "a man's character may be judged by the view he will put up with from his back door." We are trying to impress the truth of this statement upon the girls, so great attention has been given to improving the newly added grounds, where were found nasturtiums, golden glow, cannas and choice roses, a delight to us through the fall.

Interested as we are in carrying out our plans for beautifying the grounds and the building, far more are we interested in the human plants in our care, endeavoring to see that they grow in Christian graces, and blossom into true and beautiful womanhood, bringing forth rich fruitage in lives of service in home, and school, and church.

The capacity of the dormitory is limited to forty boarding pupils. We have not quite that number now, owing to the European war, and the consequent uncertainty as to food prices. How closely are we inter-related when a war in far away Europe can keep a girl in the mountains of Kentucky from attending school. However, by utmost economy and careful buying, we hope to be able to have the full number after Christmas, when the rural schools close.

In addition to regular work, from fourth to eighth grades, Bible is taught in all grades, and we also have domestic science and art, kindergarten and music.

A little more than a year ago our high school work was given up, as it is the policy of the Board not to duplicate work of the public schools, but to supplement it. We had been looking forward to the time when the work of the high schools could be united. Arrangements have now been made whereby our former high school teacher was added to the public high school force, and girls from the country can board at our dormitory, receiving industrial training, domestic science, and Bible with us, but carrying their academic

work in the county high school. The plan has worked well.

Our aim in all the work of the school is to train girls for efficient, Christian service, and we rejoice in the reports which come to us, and what we ourselves have seen of the work that many of our girls are doing.

MARY ROSE MCCORD,
Mt. Vernon, Ky.

Pikeville College

Much has been written about mountain types of men and women, showing them to be different from other people whom we have met and known. "There is a difference," as a mountaineer remarked to me not long ago, and to understand the difference has been one of the problems which we "foreign" teachers have had to solve in our daily work.

Surrounded by rugged beauty on all sides, one of the chief characteristics of the people of eastern Kentucky is their love for their native hills. No other spot on earth seems quite so dear to them as these eternal hills, with their tree-crowned tops, the shadows lengthening over the slopes and the mists hurrying over the summits, as if in retreat before an advancing army. Owing to its location in the heart of the Kentucky hills, easily accessible to the mountain counties of Virginia and West Virginia, Pikeville College offers an especial opportunity to the mountain boys and girls of these three states.

Teachers and students alike are working away, happy in the thought that they are striving for higher ideals of life, for those conditions which lift the soul above narrow, petty thoughts.

The guiding thought is:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

We seek to train our young people for the best service of church and state. As the highest development of character can come only when based upon the eternal truth of God, we endeavor to surround our students with a Christian atmosphere. Material is here for fine manhood and womanhood. The spirit of the school is good, and the work has started well. Ere the close of the year, we hope to accomplish more than ever before.

ALICE R. PAYNE,
Pikeville, Ky.

In Memoriam

The Woman's Board of Home Missions has lost a valued member through the death of Mrs. J. Hugh Peters of Englewood, N. J.

As chairman of the Board's standing committee for the Mountaineers she had given faithful and efficient service for five years. Her correspondence with workers on this field was large and was a labor of love to her; through it she had won the friendship of many missionaries. In administrative affairs of the Board her wise and firm decisions, mingled with unusual sym-

pathy and kindliness, were of greatest value to her associates.

In local missionary and philanthropic work, Mrs. Peters' influence had extended over many years, for she had always been identified with numerous organizations of an uplifting character.

Her sudden going will be felt by many women in many organizations, where her sterling Christian womanhood, sound judgment and responsiveness could always be counted upon.

Bright Glimpses of Community Work



LIFTING IDEALS

UNTIL the last forty years, more was known of the dark continent of Africa than of our kinsmen in the Southern Highlands. As we will soon look to our Highland friends for pure American blood, it behooves us, as a church, to prepare them for citizenship. When we think of the distance to the nearest railroad, of the modes of travel, and of the seclusion of lives, we do not wonder that they have made so little progress. The task of raising the masses of our Highland friends is far too great for the resources of the mountains. It calls for the aid and coöperation of the Church at large. The Woman's Board has done much to aid the mountaineer; many, with only a little help, have gone out well equipped for life's battles. In this school district a graduate of the Asheville Normal is teaching a model school in her home. She is greatly interested in her community, and is doing her best to lift ideals.

Our cannery has been a great community center. Every day has found many fathers and mothers assisting their daughters with their canning. On a number of days over six hundred cans of tomatoes were put up. Two A.M. sometimes found us still canning. One of my club girls filled seven hundred quart cans from the tomatoes raised upon her tenth of an acre. She carried her tomatoes one mile.

Everyone seemed to enjoy the social side of canning; they enjoyed being together and would share their lunches and help when needed. Their spirit of helpfulness was truly gratifying.

Last summer I taught our women to make yeast cake from buttermilk instead of hops, and we have most delicious bread. Ten women have learned to make the bread, which means that ten homes will have better food.

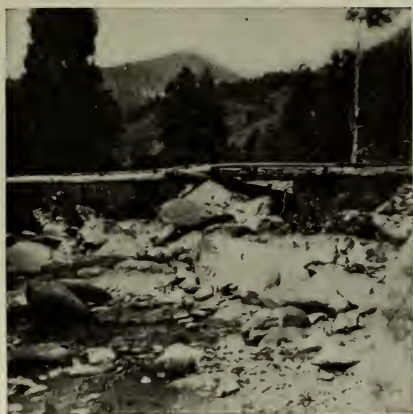
Not long ago I visited a remote mountain cove where I knew but one woman. After the exer-

cises, at which I had been invited to speak, I went to the door, saying I wanted to meet everyone. As they passed out I would ask, "Who is this?" My one acquaintance would answer, "Oh, that's Aunt Pop's Jude," "Annalize Lize," "Sara Jane's Hanner," "Hanner's George Washington Lyfus," "Aunt Celi's Polly Ann," "Uncle Pete's Jinnie," "Aunt Jule's Serviller," "Aunt Zippora's Martha Morier," and so on. I met at least thirty persons. Not one surname did I hear.

The call of the mountains is great. May we, as a church, do our part in helping.

JENNIE MOORE

Flag Pond, Tenn.



MOUNTAINEER APPRECIATION

The Misses Clingan, our community workers at Gladstone, Mo., in the Ozark Mountains, found a warm home-coming after their three months abroad during the summer. Miss Mary Clingan writes:

"At Gravois Mills, our second Sunday school, the people had cleaned the old schoolhouse, ar-



TYPICAL MOUNTAIN SCENES IN THE REGION OF FLAG POND

anged flowers effectively, covered the blackboard with sheeting and on the white, placed in large letters made of cedar and red berries, the word 'Welcome.' When we started for home, the buggy was so filled with good things to eat that there was hardly room for us, but we managed to get in some way and went out of town with our knees nearly up to our chins." Concerning the desire

for an education Miss Clingan says it is most encouraging that not only do the parents wish their children to go to school, but the boys and girls are eager.

A HOME THAT IS A COMMUNITY CENTER

High up in the mountains of eastern Tennessee, near the summit of the Cumberland Range, the little town of Ozone is located, amid most charming mountain scenery, including beautiful Fern Lake, whose waters flow through a canyon several hundred rods, then dash over Highland Falls.

About sixteen years ago, the Woman's Home Mission Board became interested in this community and established a school at Ozone. Since then a chapel has been erected and well equipped. As the work progressed, a teacher's home became necessary. Mr. R. L. Young offered the use of a six-roomed house for a year, and the consecrated purses of the women of the Jersey City Church soon made the purchase of furniture possible. Other friends aided greatly in making an attractive and comfortable home.

In November, 1913, there was an "At Home" at Rose Cottage. Invitations were sent to every one in the surrounding community. Some guests came eighteen miles and took great delight in examining each piece of furniture, inquiring about the price and texture of everything. Tea was served and a Gospel message given; then all departed, to put into practice some of the ideas gained by seeing a model home. Later, curtains made of flour sacks, neatly sewed together, adorned their windows, and burlap sacks, carefully dyed and padded with straw, covered the cabin floors; others purchased linoleum, rugs and furniture; while still others sewed rags and had attractive and substantial rag carpets woven. At Christmas time a piano was among the gifts for the cottage and it was not only a curiosity but a joy to young and old.

The living room of Rose Cottage became a reading room for the young folks, where they studied or read favorite books and magazines, selected by their teacher. Games were enjoyed, and good use was made of the piano, for all love music,



ROSE COTTAGE, OZONE, TENNESSEE

and there is some talent among Ozone young folks which needs to be developed. Many happy evenings were spent in class dinners, parties, socials and musicals. The social side of life was uplifted.

Does Rose Cottage mean anything to the people of Ozone? Who can tell how far reaching its influence will be? Already it has become a community center and has been purchased as a permanent home for the workers.

We trust that in your communion with Our Father you will not forget that those of us who are not permitted to be at the front, may have a share in making the light of the Christian home reach far beyond the limits of Ozone, out into the isolated coves and ridges where the people are less fortunate.

C. EDNA LEWIS

[When home demands necessitated the withdrawal of Miss Lewis from the work, which, through her earnest effort had become a large influence for good in the region, she gave it up with great reluctance. Miss Agnes C. Patton has been appointed her successor, and we trust will meet with equally encouraging responses from the community.—EDITOR.]

A NEW PROJECT

We are among the five fields where day schools have been maintained for years in connection with the county schools. Since that work has been dropped and a broader field of labor taken up, our attention is centered upon the idea of how we can best benefit the community of which we are a part.

Our mountain creek has a sandy soil and is subject to long droughts. None of the crops now grown do well. Pasture land is poor, therefore stock does not thrive. During the fall and winter months our plan is to study along agricultural lines. Dry farming for the growth of better vegetables and small fruits is in view. Clubs are to be formed among boys and girls to grow vegetables and can them. The incentive will be to can for home use and sell the surplus. Now very little canning is done in the home with success. As the winter months draw near, food products become scarce and living hard, hence the necessity of doing something to prevent such conditions.

The older girls are also



A DAY SCHOOL CLASS AT OZONE THAT IS
MUCH INTERESTED IN BIBLE STUDY

to have classes for the making of hats and garments, while the little girls will have basketry and sewing, and the boys basketry and manual training, the fashioning of articles of furniture for the home. That this work may prove a means of making a livelihood is our hope. Many go away to school, but many, many more remain at home, marry and settle down without even the bare possibility of getting enough to eat.

At the first of the year our extension school will follow the public school, then all attention will be turned to text books. All thoughts, plans and work are grouped around the preparation of this new project of community work.

MARY J. DONNELLY

Sevierville, Tenn.

IN THE FUTURE NOT "RETARDED" BUT "REGARDED"

"Fodder" vacation is at hand, and the common school on our creek is "turned out" for two or three weeks. Men, women, boys and girls, are at work on the steep hillsides, stripping the corn stalks of their blades, tying them into bundles and stacking them for drying. This "fodder" must furnish the "rough feeding" for horses and cattle during the whole year. Fodder pulling is a laborious task and sometimes very unpleasant, for the blades cut the hands and a snake may be coiled in a bundle, as happened last week. Someone, jokingly, asked the young man "if he aimed to tie the bundle with the snake." It was no joke to him, although the wound did not prove to be bad. Providing for the sustenance of man and beast for a year is so vital in the mountains that one does not wonder, sometimes, that "schooling" takes

second place. The mother, always thrifty and hard working, both outside and inside the home, is bound to have a "lift" from the oldest daughter at the expense of regular attendance at school. Compulsory attendance has been enforced only about three years in our community. Under the conditions, one is not surprised that unfinished courses are so numerous.

Under the superintendence of our pastor, the mountain men are erecting a good school building, picturesquely situated on the hillside. It will be a graded school (unusual here), supplemented by industrial and domestic science courses, so much needed. Six miles away, on another creek, is a work started by a well trained young mountain girl. She is supplementing the common school work with domestic science and kindergarten classes. She is an earnest Christian and a member of one of the most interesting families in the mountains, a family of thirteen living children, all, who are old enough to leave home, having "made good" in different walks of life, and all girls. We believe Melissa is going to "make good" on this lonely, sometimes almost impassable and always rough creek, because she is trained, her heart is in it, and she is awake to the need of her own dear mountain people.

Our Southern Highlanders are not "degraded," but "retarded," and in the not far distant future we shall not say "retarded," but "regarded," for they will make themselves heard and felt in the civilization of our most important centers. God grant that it may be in His fear and in His wisdom that they shall victoriously enter.

MATILDA M. WALKER

Hindman, Ky.

The Story of a Jarrolds Valley Boy

By Emma A. Jackson

"DO you reckon I could git to go to that school where Del goes?"

This question was asked by a thirteen-year-old, red haired, freckled faced boy. His life had been a hard one: the early days spent under the cliffs, the only home provided by the indolent father, who spends about one-half of each year in the county jail; his present home with a brother-in-law, who valued him as a source of income, for our little friend worked for farmers and earned seventy-five cents per day. A scholarship was granted and our boy was to earn his railroad fare. A week before it was time to go, he came to tell us that his brother-in-law had taken his savings and had also taken his clothes, so it would be impossible for him to go. We were disappointed and indignant, but our boy was courageous. "Next year I will board with somebody else, then Bill can't get my things."

True to his plan, the following spring he found work several miles from his sister's home, and tried to pay his expenses and save for school. A week before time for school he came again. "I reckon I must put it off another year. You know

work has been dull and my board had to be paid, so I could only save \$10.15 and I need \$20. I'm a-goin' sometime."

We could not let him lose another year, so the deficiency was supplied and he went to Farm School. His opportunities had been so limited, while at home, that he was entered in the preparatory department, and spent a year preparing for third grade. This year he came home for the first time. His annual report showed an average of over 95 per cent in four of his seven studies, one of these Bible study, and not less than 77 per cent in the other three. Although nearly seventeen years of age, and just entering the fourth grade, he is not discouraged, but is determined to finish the course. He is an earnest Christian, and while at home urged other boys to get an education, for without it, he said, they would not amount to anything. He spent four days visiting old friends and then went to work to prepare for the next school year's expenses.

He is not brilliant, but cheerful, obedient and faithful. We expect him to be one of God's good men.

Mission Study Outline

"IN RED MAN'S LAND"

CHAPTER III—SOME INDIAN PROBLEMS

By Mrs. D. B. Wells

The Ute and the wandering Crow
Shall know as the white men know;
And fare as the white men fare.
The pale and the red shall be brothers;
One's rights shall be as another's,
Home, school, and house of prayer.

—Whittier

GAIL HAMILTON, one of the shrewdest, keenest intellects of the last half century, writing from Indian Territory in the late sixties, said: "At home, on the Atlantic shore, I could settle the Indian question at the breakfast table between oranges and coffee without a misgiving, and without the slightest friction between plan and execution; I have settled it a hundred times. But here, on the spot, great, grave questions spring up, and I find myself face to face with things which I had always heard of, indeed, but only heard of; they were practically as remote as the grass lands in the hanging gardens of Babylon." Not everyone is as frank in the acknowledgment of the off-hand way in which we have dealt with these problems, and wondered why the authorities were so slow in their solutions.

Let us remember that this is a human rather than a race question. "Folks are folks" everywhere. Changes must spring from desire, if they are to become permanent and complete. Preferences in minor matters, such as food, clothing, housing, must be regarded when they do not interfere with the laws of decency and morality. Anyone is governed best when outwardly governed least. A rapid change is often ephemeral. Time is required for the development of all things of value.

The Indian must not be classed with other non-Caucasian races. He is a distinct individuality. His is a sturdy race, or he could not have survived the conditions of deterioration of the last two centuries. Our chief task now is to prevent further ruin, and to help him to regain former vigor with the added force of a Christian civilization.

The adult Indian cannot be much changed after passing middle life. He does not regard our civilization as an improvement upon his own, and sees no need of a change. To him our message is the "Good News" of a loving Father, a forgiving Savior, and a future of hope and cheer through faith in Christ and obedience to His commands.

But work for and with the boys and girls, the young men and women, is full of promise and untold value. They are measurably plastic. They need both instruction and education; those things which will develop right character, and help them to a footing among other young people of any race. There are about 40,000 children of school age, of whom at least 24,000 are not in any school, and 8,000 for whom no school is provided. Among the Navajos alone are 6,000 who have no opportunity at all for any schooling. For these the Government should provide such instruction as

will enable the Indian boy to read the newspapers, write a letter, keep his own accounts, till his land to its best advantage, and be a "handy man" for the various tinkering needs of each day. Teach the girl to read, write, figure, bake, sew, and keep a model home. Then let the boy or girl, who has now become an *individual*, work out his own educational salvation, just as the white boy or girl does. If he desires and can use a higher education, he will find a way to get it. This for the great majority. Leaders for the race must be developed and trained. This is not an insoluble problem.

As a rule, it is better for the greater number to get their first help from schools located on their own reservations or near their own homes, that the children may still remain in daily contact with their parents and manner of living. Such schools are provided by the Government for some of the tribes. The next type of school is the reservation boarding school, which is of great value in teaching habits of living of a better grade than are found in the Indian homes. The missionary training and boarding schools rank very high in the estimation of the Indians. These also provide most valuable training industrially, equipping their pupils to meet the demands of their home and business life. A fourth type is the large Eastern school, which is invaluable for training up the leaders which the Indian must have from among his own people. Many false notions prevail as to the value of this Eastern education, and the frequency of a relapse of the young man or woman so trained into "blanket ways." These instances are not frequent, and occur under pressure of circumstances very difficult to resist. As Christian women, our great effort should be to see that every Indian child has a fair chance to fit himself or herself for the duties of life, even though a very few do not appreciate all they are getting. Some white boys and girls do not, either.

Civic Problems. Individualize the young Indian. Impose personal responsibility. A white man's chance with a white man's obligations. Break up reservations. Divide tribal funds. Let him deposit his funds in the local banks, so that he becomes a factor in the life of the community. Let him deal with local merchants rather than with Government depots. Let him enter the labor market on the basis of his own merit and ability in open competition. Be neighborly with the Indian woman. Avoid segregation. Help her by the power of desire, born of observation, to develop all womanly and housewifely virtues.

Some Objections. More objections can be raised to any policy than can ever be answered by any one person. But that does not prove that the policy is wrong. "Can the Indian take care of his land and home, and protect himself from swindlers and sharpers? When will he ever learn if he never tries? Shelter and guardianship are not as successful teachers as hard knocks and occasional losses.

"The Indian is racially thriftless." This is not a racial trait, but is universally human and child-

ish. Hunger and need are fine teachers. Moreover, it is not true.

"These plans are premature." When then shall we begin? Is the mission of help of this generation of white men to this generation of red men, or to that of the future?

Indian Assets. Mental poise; candor of expression; keen sense of honor; inviolate truthfulness; patience and endurance; love of the beautiful; hospitality; loyalty to friends.

The Indian's Needs. To learn that education is a means, not an end. To learn the meaning of citizenship. To learn the dangers of self-indulgence and wastefulness. To learn the value of comfort, convenience and labor-saving devices. To learn the need of laws of conventionality in propriety and decency. To learn self-dependence.

The best books for help on this chapter are those named in connection with Chapter II.

A Message

Edith Grier Long, Secretary

THE autumn missionary meetings are being held as this is written. When it reaches you they will all be over. Reports will have been made and approved. Leaders gathered in conference will have discussed policies and methods. Speakers, from headquarters or from the field, will have given words of counsel and of inspiration.

How much has it cost—of your money? Of your time? Of the time of the Board's representatives? Of the money of the treasury?

With a strange sensation I saw a presbyterial treasurer the other day count and place in my hands—from the mission offering just received—the amount of my expenses in attending her meeting. I asked myself then, and have often since: How much has it been worth?

We have expended time, energy, money in journeying, speaking, hearing. How much will be gained? We have made an investment. What will we get from it? How much do we have, as representatives of our societies, that we did not have before? How much will our societies have, and how much will they do, because of our return from presbyterial and synodical meetings? Will they know more of what the women of our Church have done in and for our land, and of what we are to do? Will better plans be put into operation for making larger, more interesting, and more informing the meetings of our societies this winter? For securing new subscribers and readers for the HOME MISSION MONTHLY? For organizing mission study classes so enthusiastically that time spent in ways less worth while shall gladly be given them, and the increased knowledge result in yet larger enthusiasm and stimulus to do more in every possible practical way? Will our younger women be won, by a larger vision of their place in the activities of the Church, to enter into the responsibilities that are involved?

All these questions some societies may answer proudly; some of them, many societies will. Surely no society shall fail to feel some kindling touch from the autumn meetings. For surely no one should have gone home from any meeting

empty handed. When those who have "heard" commune with their own hearts, they will not be disobedient to the heavenly word, "Let the redeemed of the Lord say so." So their neighbors and friends will hear likewise, and from the uniting of kindling souls there will come a fire of loving loyalty whose light and warmth are revealed far and wide.

Only the deepening of consecration and the saving of lives is sufficient return for the cost of missionary effort—ours and His. Any less return is naught.

Always the larger number of our constituency must get these meetings second hand. It would not be strange if, burdened by weariness and homely cares, some who could not attend the meetings have been a bit discouraged and ready to loosen a little their hold upon their share of the home mission task. Dear One-Who-Went, be sure your own uplift of spirit, and information regarding the work, and vision of privilege at being a partner in the service, are contagious; and that the contagion reaches to the last person in your church and to the last society in your presbyterial group—somehow!

And then there will come such a tide of prayer for the work and the workers, such a flood of tithes into the storehouse—even though the nations are in turmoil and all business save that of the King seems uncertain—that the King's own blessing in wondrous fashion will come upon us and all we try to do; the opened windows of Heaven pouring out greater gifts than we have made ready to receive.

Shall we not then, O Comrades in this service, pray that just this blessing shall come and that this year, so marred by unspeakable tragedy, shall be as signally enriched in the gleaning of harvests of souls in all our home mission service.

Shall we limit our prayers? Shall we limit His power?

"We are coming to a King
Large petitions we must bring—
For His power and grace are such
None can ever ask too much."



Notes From The Young People's Department

M. Josephine Petrie, Secretary

NOTES ALONG THE WAY

"WE speak of the young people as we do of immigrants; we call them a 'problem,'" said a synodical president, "but please note that our 'problem' made the largest gain in the gifts we report for last year." "If you don't like the reports of your young people's work, you know how to remedy them," was the remark of a secretary for young people at the close of her report.

"The liveliest young people's secretary in the country" (so called by her synodical president) had left four little ones at home, but the two-months-old daughter was present at all sessions.

WESTMINSTER GUILD

Distances are great in Western synods. It cost twenty-four dollars in carfare to bring the synodical Westminster Guild secretary to the South Dakota meeting. Response to roll call was a series of testimonies to the value of a Westminster Guild Chapter or Circle in the local church. The one-minute reports at the Wisconsin meeting brought many encouragements from twenty-two chapters and circles. Here are a few of them: "Sold 1000 copies of our cook book and made sixty-five dollars for our pledges, with ten dollars extra for China." "All our members are teachers in the Sunday school or workers in C. E." "We meet twice a month, and a patroness is always with us." "Members all busy in other lines of church work. Gain in interest in missions is constant." Most of the Wisconsin chapters meet in the evenings, as the girls are busy all day. Supper is usually served, costing ten, fifteen or twenty-five cents. Basket and box ball, interspersed with study and sewing, are attractions for Oshkosh circles. In one circle a cooking teacher instructs in the preparation of the supper.

CHRISTIAN ENDEAVOR

It seemed like old times to sit down with eighty-five others at a C. E. supper in Minneapolis. Rain did not prevent these C. E.'s and Intermediates from attending the Presbyterian Rally where they were attentive listeners to the speakers and those who presented the assigned missionary work.

A set of twelve C. E. Missionary Programs for 1915 will soon be ready. The habit formed of a *missionary meeting on the last Sabbath of the month* is deep rooted, and we hope for the co-operation of the "interested woman" in helping develop this habit. Send five cents for the twelve, and some extra nickels for the missionary chairmen in your city or your presbyterial society.

A HINT

The annual gathering for the purpose of securing subscriptions to the magazines and taking orders for the Prayer Calendar was another interesting occasion. The promise of a good program and social time brought a large attendance of women with their renewal money.

A VISIT TO THE MARY HILL MISSIONARY LITERATURE-BOX WORKSHOP

It was October and the boxes were "all out." The visitor wondered where they would go if they are ever "all in," for shelves were crowded to their capacity, with ammunition for the "heavy guns" which are sure of hitting the mark. First, there was the missionary library, then there were files of clippings, cover pages, pictures, designs for pennants, posters, etc., and stores of boxes, paper and wrapping material. These literature boxes were originated by Mrs. Hill for her mission band work, but soon local and presbyterial societies recognized their value. Twelve boxes are furnished free to each of the women's societies in her presbytery, and a special secretary keeps them moving among members. Altogether, 2114 boxes have been made, and since March, 1914, nearly 400 have been sent out. What are they? Original hand work on from 36 to 40 sheets of drawing paper, in boxes measuring 9 x 12 inches. On the inside of cover is the request: "Please write your name on this cover after reading. Read and pass on." The work is one of loving devotion to the cause of missions, and while Presbyterian missions have received first attention, a number of our sister boards are calling for large orders of boxes representative of the work in their stations. There are leaders' boxes for women, young women, children, C. E. societies, Sunday school and mission study classes. The sheets contain pictures, material on the geography, history, religious customs and missions of each country. There are programs, quotations, mottoes, scrap books for children to fill and send to mission fields, booklets for notes of children on mission study, designs for posters, pennants, offering receptacles, invitations, etc., etc. The boxes for leaders anticipate all needs. The literature boxes would be invaluable for the shut in, or members of the extension department, as well as for women and young people who are keen for new ideas. "How do you find the time?" was an involuntary question. The reply was given with a beaming smile: "I love the work and *take* time for it. Some of my best work is done between 4 A.M. and the breakfast hour." The entire "arsenal" is moved to the country home for the summer months. It is no financial scheme, but a constant loss if viewed from that standpoint. The illustrations are of the best, the lettering dainty, the information up to date and *no two boxes alike!*

A set of twelve boxes comprises Home, Foreign and Freedmen's work; cost, \$3 and postage. Leaders' boxes are loaned for two weeks for twenty cents and postage, or the box may be purchased for \$3 and postage. Mrs. Hill will also loan material for special programs and papers on specific subjects. Address Mrs. Horace M. Hill, 415 Oak Grove St., Minneapolis, Minn.

THE NEXT THING?

Plan for a real live observance of Washington's Birthday in the Sunday school and *begin now* for the largest offering "ever" for the great work of home missions. Send for supplies.

The Relation of Program Meetings and Reading Circles to Mission Study Classes

By Mary A. Gildersleeve

THE question has arisen frequently as to the advisability of encouraging the study of the mission text book in program meetings and reading circles, and of including the record of such study on the enrollment cards of mission study classes. Perhaps some definitions of these groups would be of value.

Group I. The *program meeting* is held usually in connection with the monthly missionary meeting, either as a substitute for the usual topic or supplementary to it. The leader takes up one chapter each month, usually assigning one or two subjects for five-minute discussion to one or two members of the society. In the presentation, the leader is guided by the "Helps" prepared for mission study classes, but adjusted to meet conditions in the monthly meeting.

Why this form of study? Many women in our churches, living in country districts, particularly, find it very difficult to meet together oftener than once a month, and yet at the same time wish to be informed concerning mission study books.

Again, in certain sections societies are not accessible to libraries for the more intensive study required by a leader of a mission study class.

Group II. *Reading circles* are composed of regularly enrolled members who meet weekly for discussion of the study book. At such meetings the leader should be prepared to elaborate on each

chapter, inviting discussion from those present. The only requirements for this form of study are a place of meeting, preferably a home; a leader, preferably one who is willing to do some additional reading on the subject; and the members. In both program meetings and reading circles the members are requested to secure a book or at least previously to read the chapter to be discussed.

Group III. The *mission study class* offers the ideal method of study. The number may be from one to twenty, gathered around a table, meeting weekly, preferably in a home. Sessions should begin on time and close on time. Every member should own a book and be willing to give time for the required study between sessions. The leader will be entitled to free "Helps" on receipt of enrollment card by the Mission Study secretary of the Woman's Board. Where classes are too large to allow for free discussion, the lecture method is often preferred. Even at such meetings, however, there may be more or less discussion if the leader will be wise enough to keep each within time limit.

Program meetings and reading circles will have their own value, but the desired goal for which such should aim is the mission study class where the members will give definite recognition of the claims of the mission fields.

A Suggestive Program

The following program is simply suggestive, and may be expanded as much as seems desirable.

Topic for the month: The Treasury.

Sub-topics: Business of Missions; Consecrated Money; Loyalty.

Scripture Reading—Second Psalm.

Prayer.

Hymn—Presbyterian Hymnal, 365, verses 1, 3, 5.

The Treasury—A missionary power house. It must be big and strong and well manned that energy shall be sent all along the lines of our Board's activity.

Business of Missions—The home office in New York, where officers and clerks keep the great machinery in operation and where secretaries and Board members plan the work. Think of it as a great business house needing your prayerful support as much as any other part of the work. See HOME MISSION MONTHLY Jan. '15

Short Prayer.

Consecrated Money—Everything God-given, power, talent or possessions, is as tinkling brass unless girded about by earnest consecration. Every dollar we possess should be used for the glory of God even when spent for pleasure, for food, for clothing; and a definite number of dollars, surely not less than one in ten, should be consecrated to the "Go ye" cause—

Missions. See the following leaflets which can be procured from the Literature Department of the Board: "When the Missionary Offering Talked"; "The Best We Have"; "As He Hath Prospered Thee"; "What Have We Done To-day?"

Short Prayer.

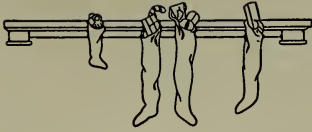
Loyalty—Be ye therefore steadfast, unmovable, always abounding in the work of the Lord"; that is true loyalty. Not "budging an inch" from the duty of Missions, in season and out of season, always doing and giving that the "treasury" may have power, that the "Business of Missions" may have equipment for energetic, intelligent service. That is loyalty to the greatest cause in the world.

Loyalty to Magazines—Be sure to give the secretary of literature an opportunity to invite subscriptions; tell of the Front Rank plan and secure enough subscriptions at once to entitle your society to a place in the Front Rank. Secure wide sale of the Prayer Calendar for the new year.

Short Prayer.

Closing Hymn—Presbyterian Hymnal, 358, verses 1, 2, 5.

MARY C. CAMDEN



PREPARING FOR CHRISTMAS

Secretaries of literature and members of missionary societies are asked to bear in mind the fact that *Over Sea and Land*, the only Presbyterian missionary magazine for young people under thirteen, makes a most welcome every-month Christmas present for the child in the home and the child in the Sunday school. If you have not approached your Sunday school superintendent with the suggestion, do so at once. Should this fail, approach individual teachers. Every Presbyterian child should have this bright, illustrated magazine, not only for up-to-date missionary information, but to foster the wholesome spirit of loving and giving. Samples free, Room 1114, 156 Fifth Ave., New York City.

A BIRTHDAY GLOBE

Our Sunday school is growing and is the hope of the future church. The birthday globe was a new feature last year, creating much interest, and I was so delighted to find that it had brought us something over twenty-five dollars, besides the information and interest the school had gained in missions. The second Sunday in December we ob-

served as Jesus' Birthday, and everyone was asked to bring a penny or more if they wished. Our attendance that morning was seventy-two and our gift amounted to \$8.32. Wasn't that splendid? Some of the touching little incidents in regard to "Jesus' Birthday money" which have come to me from the mothers have made me feel that our Sunday school is going to receive a blessing this year which we could not have had otherwise. I am happy to enclose draft for twenty-five dollars.

—Mrs. F. M. Hetrick.

NEW BOOKS ON IMMIGRATION

The study of Immigration is always of absorbing interest, and the books that throw new light on the peoples who are coming to our shores are of value. To be able to be in an intelligent and sympathetic attitude toward them it is necessary that we know something of their past: to meet this need there is being gotten out, by the Fleming H. Revell Company, a series of small books, that will "give, in compact form, the history, life and character of people whose worse sides alone are usually displayed upon their arrival in this country." A volume on "The Bohemians," by Edith Fowler Chase, sums up concisely but vividly the salient facts that have made the history of those peoples, and that have produced the present race. Sarah G. Pomeroy writes with sympathetic appreciation of "The Italians." Other volumes on the peoples of the Balkan States, etc., are in preparation.

Our Mountain Stations and Workers

Superintendent of Mountain Field. Prof. Edward P. Childs, Asheville, N. C.

Harlan, Ky. Mary Johns, Mary J. Donnelly, Mina L. Remley, Emma K. Sledge, Mrs. Ione Bowman.

Langdon Memorial School, Mt. Vernon, Ky. Mary Rose McCord, Carrie Cathey, Florence Brown, Lucy C. Martineau, Anna Belle Stewart, Anna M. Coulson, Mary E. Clarkson.

Pikeville College, Pikeville, Ky. Rev. J. P. Whitehead, Alice R. Payne.

Normal & Collegiate Institute, Asheville, N. C. Mary F. Hickok, Florence L. Smith, Grace H. Hamilton, Laura B. Wiley, Clara B. Anderson, Faye M. Ellis, Ethel McDonald, Agnes Scott Kent, Josephine Huston, Mary G. Sheak, Margaret L. Brown, Emily F. A. Hoag, Mildred M. Erickson, Rev. T. A. Cosgrove, Ernest N. Billard, Margaret A. Waker, Mrs. Lulu R. Lancaster, Alice Carroll.

Asheville Home School, Asheville, N. C. Florence Stephenson, Josie Bundy, Elizabeth E. McKinstry, Florence Mills, Elizabeth M. Rich, Martha Irvine, Bessie M. Martin, Ella Bickerstaffe, May Wilhelm.

Pease House, Asheville, N. C. Edith C. Thorpe, Jeanie Fuller.

Farm School, N. C. J. P. Roger, M.D., Horace Custer, Mr. R. D. Schoonmaker, Elizabeth Williams, Grace Harrold, Mr. E. A. Joslyn, Jennie F. Linn, Grace E. Hall, Jessie L. Turner, Maude Linney, Francis M. Morrison, Mrs. Francis M. Morrison, Nelson Williams, N. E. Beers.

Bell Institute, Walnut, N. C. Margaret E. Griffith, Martha P. Darby, Alice Marie Gillespie, Edna Lynch, Mary Elizabeth Wilson.

Laura Sunderland Memorial School, Concord, N. C. Melissa Montgomery, Connie Prince, Elizabeth Thayer, Grace M. Sample, Margaret L. Hutchison, Alice M. Bryan.

Dorland Institute, Hot Springs, N. C. Lucy M. Shafer, Carrie B. Pond, Emily Sidebotham, G. Genevieve

Kelley, Edith Houghton, M. Ida Tipton, Glen Gottschall, Emma Shields, Mrs. Margaret M. Evans, Ella C. Herron, Lona Van Ness, Nora Horton.

Mossop Memorial School, Huntsville, Tenn. Minnie M. Orr, Zula Wilson, Nancy M. Lee.

Pattie C. Stockdale Memorial School, Lawson, W. Va. Eliza N. Robinson, Flora S. Dunton, Elizabeth Elliott, Jeanne Sloan.

Flag Pond, Tenn. Hester M. Newberry, Audie L. Rightsell.

Jewett, Tenn. Mrs. Julia M. Wilson, Cora Belle Shinn.

Juniper Mission, Sevierville, Tenn. Cairo May Parker.

Ozone, Tenn. Agnes C. Patton.

Rocky Fork Mission, Flag Pond, Tenn. Jennie Moore, Viola F. Held.

Cortland, Ky. Katherine Loudon.

Hindman Mission, Ivis, Ky. Matilda M. Walker.

Manchester Mission, Manchester, Ky. Adeline A. Reid.

Manchester Home, Manchester, Ky. Elizabeth P. Hemphill.

Flat River, Mo. Louise Bebb.

Gladstone, Mo. Edwarda M. Clingan, Mary E. Clingan.

Rock Creek Mission, Erwin, Tenn. Elizabeth G. Brown.

Sycamore Mission, Sneedville, Tenn. Jessie McNeill.

Vardy Mission, Sneedville, Tenn. F. Elizabeth Harris.

Brush Creek Mission, Cabell, W. Va. Clara E. Heminger.

Clear Creek, W. Va. Laura W. Pierson.

Dorothy, W. Va. Julia M. Sample.

Dry Creek, W. Va. Geo. A. Reaugh.

Jarrolds Valley, W. Va. Emma A. Jackson, Minnie B. Newcombe.

Receipts of Woman's Board of Home Missions

September, 1914

	Immigrant	Woman's	Grant	Freed		Immigrant	Woman's	Grant	Freed		Immigrant	Woman's	Grant	Freed		Immigrant	Woman's	Grant	Freed	
	Board	Pop.	men			Board	Pop.	men			Board	Pop.	men			Board	Pop.	men		
Alabama					Minnesota					Oklahoma										
Huntsville.....	\$37.50				Adams.....	\$45.38			\$14.00	Cimarron.....	\$44.50									
Arkansas					Duluth.....	106.00	\$43.00		11.00	El Reno.....	17.00									
Arkansas.....	23.75				Mankato.....	97.50			47.75	Hobart.....	13.15									
Ft. Smith.....	61.75				Minneapolis.....	617.50			76.00	McAlester.....	25.00									
Jonesboro.....	9.00				Red River.....	29.00			17.00	Oklahoma.....	91.45									
Arizona					St. Cloud.....	84.79			25.00	Tulsa.....	57.00									
Phoenix.....	37.25				St. Paul.....	158.47	20.00		54.65											
Baltimore					Winona.....	67.75				Pennsylvania										
Baltimore.....	135.40				Mississippi					Blairsville.....	137.00								\$184.00	
New Castle.....	301.95		\$15.00		Bell.....	15.60				Butler.....									58.00	
California					New Hope.....	6.10				Carlisle.....	156.65								15.10	
Benicia.....	97.50	4.80			Missouri					Chester.....	50.00									
Los Angeles.....	1,124.50	330.00			Carthage.....	203.00			54.00	Erie.....	229.00	\$51.50						107.00		
Oakland.....	509.65	88.25			Iron Mountain.....	10.35			2.00	Huntingdon.....	727.50							169.00		
Riverside.....	127.00	77.75			Kansas City.....	259.05	70.00		16.00	Kittanning.....	44.50							32.02		
Sacramento.....	83.65				McGee.....	46.97			1.76	Northumberland.....	276.00							50.00		
San Francisco.....	248.00	41.00			Ozark.....	15.25				Phila., No.....		75.00								
San Joaquin.....	141.21	33.85			St. Joseph.....	148.85			30.45	Pittsburgh.....	1,722.25							775.50		
San Jose.....	140.50	30.00			St. Louis.....	606.45	65.50		169.35	Redstone.....	264.70							86.65		
Santa Barbara.....	135.00	24.90			Salt River.....	89.00			7.00	Washington.....	271.25							133.00		
Catawba					Sedalia.....	90.00			12.00	Tennessee										
Catawba.....		6.25			Montana					Chattanooga.....	44.85							6.25		
Colorado					Kalispell.....	12.10				Columbia A.....	46.25							2.00		
Boulder.....	180.50	80.85			Yellowstone.....	23.50				Holston.....	65.42									
Denver.....	307.00	115.00			Nebraska					McMinnville.....	16.10									
Gunnison.....	27.00	8.00			Bo. Butte.....	23.00			15.00	Nashville.....	101.00							2.00		
Laramie.....	18.00				Hastings.....	54.90			27.25	W. Tennessee.....	106.95									
Sheridan.....	11.25	2.50			Kearney.....	207.00			60.00	Texas										
Illinois					Nebraska City.....	67.52			86.87	Abilene.....	32.00	32.00						5.00		
Alton.....	97.00	\$1.00	41.00		Niobrara.....	44.00			22.20	Amarillo.....	57.00	4.00								
Bloomington.....	63.50		18.00		Omaha.....	197.00			87.14	Austin.....	21.00	18.50								
Cairo.....	104.69	.60	8.00		New England					Brownwood.....	28.50	20.00								
Chicago.....	362.82		397.40		Boston.....	40.00			36.00	Dallas.....	38.65	13.50								
Mattoon.....	109.87				New Jersey					El Paso.....	35.00									
Ottawa.....	60.00	22.00			Jersey City.....	23.00	5.00			Fort Worth.....	112.25	60.00	6.00							
Peoria.....	21.00	4.00			Morris & Orange.....	38.13				Houston.....	30.00	16.00	4.50							
Rock River.....	136.50	30.00			West Jersey.....	94.00				Jefferson.....	2.43	2.41								
Rushville.....	101.00	1.50	18.00		New Mexico					Paris.....	111.85	24.65								
Indiana					Pecos Valley.....	21.00				Waco.....	108.50	30.00	2.00							
Crawfordsville.....	188.30	36.50	77.75		Rio Grande.....	19.50				Utah										
Indiana.....	190.37	26.00	72.60		Santa Fe.....	27.45				So. Utah.....	24.55		1.75							
Indianapolis.....	189.65	11.25	36.68		New York					Washington										
Logansport.....	118.45	26.00	71.90		Albany.....	145.50			17.50	Seattle.....	10.00									
Muncie.....	81.37	6.10	73.01		Binghamton.....	200.00			33.00	West Virginia										
New Albany.....	58.65	97.25	69.05		Brooklyn.....	163.00	55.00		19.50	Grafton.....	39.00	83.00								
White Water.....	180.50	30.25	35.35		Cayuga.....	75.31			30.00	Parkersburg.....	225.25	25.00	21.50							
Iowa					Columbia.....	37.00				Wheeling.....	281.00		35.00							
Cedar Rapids.....	330.90	33.50			Genesee.....	130.70			9.00	Wisconsin										
Corning.....	160.00	87.00			Geneva.....	151.10			69.56	La Crosse.....		2.00								
Council Bluffs.....	90.00	54.00			Hudson.....	85.00			67.00	Madison.....	26.00									
Des Moines.....	162.80	41.75			Long Island.....	190.30			77.50	Milwaukee.....	89.30	34.00	39.00							
Dubuque.....	138.00	72.00			Lyons.....	161.15			23.00	Winnebago.....	196.07	71.00	91.00							
Fort Dodge.....	121.00	30.00			New York.....	157.50				Miscellaneous	1,273.25		300.00							
Iowa.....	257.66	108.25			Niagara.....	180.50				Interest.....	2,285.71		197.72							
Iowa City.....	151.75	44.95			North River.....	5.00				Tuition and Re-										
Sioux City.....	177.00	38.50			Otsego.....	43.00				ceipts from the										
Waterloo.....	259.90	53.90			Rochester.....	229.00			359.55	Field.....	7,406.23									
Kansas					Syracuse.....	65.00				Rents and Sales.....	145.50									
Emporia.....	73.00	7.00			Troy.....	290.00			148.00											
Highland.....	123.40	51.50			Utica.....	168.00			36.00	Amount received										
Larned.....	134.00	23.50			Westchester.....	174.00			37.00	for Specials, not										
Neosho.....	249.00	63.00			North Dakota					a part of Woman's										
Osborne.....	31.10	21.00			Bismarck.....	16.90			2.00	an's Board Budget.....	125.20									
Solomon.....	150.00	21.00			Fargo.....	9.70			2.41	Literature Sales.....	509.11									
Topeka.....	283.00	41.00			Minnewaukon.....	28.87				St. Cloud Pres-										
Wichita.....	236.20	30.00			Oakes.....	12.00			4.00	byterian, amount										
Kentucky					Pembina.....	48.90				transferred from										
Princeton.....	120.00	6.00			Ohio					Freedmen to...	5.00		less 5.00							
Michigan					Athens.....	101.50			11.00	Grand Total	\$42,897.57									
Detroit.....	93.46	170.00	22.50		Cleveland.....	50.00														
Flint.....	72.00	10.00	10.00		Columbus.....	128.25			47.00		\$34,263.44	\$1,303.51	\$7,330.62							
Grand Rapids.....	41.00	14.00			Dayton.....	2.83			2.00											
Kalamazoo.....	25.40	11.95			Maioning.....				143.00											
Lake Superior.....	43.50	5.00			Marion.....	135.00			69.00											
Lansing.....	97.50	25.00			Portsmouth.....	129.10			22.50											
Petoskey.....	28.00	73.00			Steubenville.....	167.05			85.50											
DORA M. FISH,																				
Treasurer.																				



THE HOME MISSION MONTHLY



VOL. XXIX

JANUARY, 1915

NO. 3

“The Lord Reigneth”

It seems as if this was the New Year message that we need when we contemplate the chaos in the world. The words bring a splendid encouragement to every man and woman doing his or her task amid tremendous obstacles.

God Reigns and, therefore, I must maintain an inward peace, a calm repose in the face of those things that make the strongest heart tremble and the wisest men pause. Out of darkness He has ordained that there shall be light, and out of strife peace, and out of bewilderment perfect knowledge. Through all the history of men He has moved, exalting nations and abasing them, bringing out the perfection of His plan and the glory of the reign of His Son.

God Reigns and, therefore, I must stand at my post of duty amid weariness and sometimes fear, but with straining eyes to behold His advancing banner and with attentive ears to hear the trumpet call sounding an advance. He, the King, demands of His subjects an unswerving fidelity, a splendid spirit of courage, and an undying faith in the ultimate triumph of His Son. Therefore, there must be no thought of retreat, no fear for the future, no shrinking from the battle. It is God who brings the results.

God Reigns and, therefore, I must hearten those whom I touch with a splendid optimism born of faith. “Is God’s hand shortened that it cannot save or His ear heavy that it cannot hear?”

Therefore, the Presbyterian Church must betake itself to prayer; must demand of its ministers an ever-increasing loyalty to the Word of God and the Person of His Divine Son and the power of His cross; must demand of His servants a far-seeing statesmanship in the organized work of the Kingdom, and must cultivate a spirit of liberality born, not of the needs of the field or of any mechanical device, but of love and devotion to a Living Savior to whom we owe our eternal salvation.

“Be strong and of good courage and do it; fear not nor be dismayed, for the Lord even my God will be with thee; He will not fail thee nor forsake thee until thou hast finished the work for the service of the House of the Lord.”

MAITLAND ALEXANDER

Our Share in World Building

By M. Katharine Bennett

THE world turmoil must re-emphasize to thinking people the world value inherent in a sane, dependable, Christian nation, responsive mentally and spiritually to the call of humanity, and because of its prosperity able to cope with vast needs. Such responsibilities as have devolved upon the United States during the past six months make it an unquestioned fact that here is a nation peculiarly located geographically and peculiarly constituted racially to be the one to whom nations shall turn. It is then hardly too much to say that a Christianized America will act as a bulwark for the whole world; an America that fails to uphold high moral and spiritual standards will weaken the world fabric.

The history of the past, even of the Nineteenth Century, was written in terms of nations; that of this and of succeeding centuries must increasingly be written in terms of the world; nations will be ranked great or insignificant as they bear their part in a world-staged drama. In such an aspect every force that makes for good in our national life takes on a new importance—Home Missions becomes one of the inestimable forces shaping not only a nation, but helping to mould world destinies.

To care for the present is not the only, or the prime, duty; to influence the future so that the results of present effort may be conserved is as insistently vital. The Christian education of the boys and girls of the *now* is a mortgage on the future to be paid in terms of good citizenship, of community values, of Christian living.

"Education is the most economical way of doing mission work"; it not only touches the present, but it projects itself into the fu-

ture in its hold on the men and women of another generation and on their children to the uttermost generation. Too often a contracted appreciation of these widening areas of influence leads to a questioning of the amount invested in an individual in a mission school. Such queries might be justified were the investment for this generation alone. But as these United States take their place as a foremost world power, so increasingly, as a people, must we measure service in long periods of time; our query must be, not what may be the result in our lifetime, but rather what shall be the influence of the one student that we may aid when measured in world periods. Thus comes inspiration; thus comes patience for continuing in well doing; thus comes a real sense of comradeship with God, with whom "through the ages, one increasing purpose runs."

And this view of service emphasizes, too, the value of working through established channels. "Individual life soon ceases; organized life goes on through the centuries." To assure the continuity of service, to conserve the results of work, boards and societies are necessary. The independent field may sometimes offer more spectacular interest, but there lacks a certain assurance of accomplishment. Service covering a long period is usually humdrum in its outward aspect; character and community upbuilding are of slow and tedious growth, but actual advance in civilization is achieved in that way alone. The year 1915 will make overwhelming claims upon us as individuals—let us stand loyally and firmly by that work entrusted by the Presbyterian Church to the women of the Church.

The Broken Cog or the Electric Button

By Olive Welling Grace

THAT is a trite old proverb which says: "What is everybody's business is nobody's business." Let one who doubts the truth of the saying try to conduct a missionary society without officers, or a church-supper or bazaar without planning

her committees and instructing her aids, and she will soon swing into line with the great majority who believe in organization.

Surely there is "method in this madness," else why should our own United States have her President, and he his cabinet, or why

should great business concerns and railroad corporations have their presidents and heads of departments?

Can you imagine what it would mean to these United States if every clerk in the different departments were to work according to his own ideas, without regard to the instructions of his superior officers? Or, which of us would board a train for a trip, however short, if we knew that each man of the train's crew decided for himself the time to start, when to take siding, and when to arrive at the terminal? Which of us would take stock in a business concern that permitted each individual stockholder to execute his own ideas as to the conduct of the business?

It would seem, then, that every important business must have a carefully formulated plan or system of plans, with efficient men at the head, and that each man, down to the lowest employee, must work in harmony with those plans in order to make the business successful. But what of the great religious concern—our Church? For the conduct of her mission work has she well formulated plans in successful operation?

Here is her polity as related to the Woman's Board of Home Missions. First is the local society, the foundation of the whole organization. The local societies within certain geographic area form the presbyterial society, the officers of which have direct supervision over local societies within their bounds. Presbyterial societies, in most cases within the boundaries of one state, form the synodical society. To the synodical society the presbyterials make report, while in turn the synodicals report to the Woman's Board of Home Missions, which is the clearing house between the mission field and all auxiliary organizations. The Woman's Board is auxiliary to the Board of Home Missions; while the latter is accountable to the General Assembly of the Presbyterian Church.

The heart of every woman of the church should thrill with pride because of the perfection of the system; but, alas! there is sometimes reason for a blush; for, although the system is perfect, not so is the working thereof. You ask why? Because you and I are not always loyal to the Board.

Our presbyterial societies cannot respond to the calls of the Board if the auxiliaries, young people's societies and bands apply their funds without regard to the plans made for them. The auxiliaries, young people's societies and bands, cannot do what is expected of them if the individual members fail to do their part. "The chain is no stronger than its weakest link."

Our officers in New York, after prayer and intelligent care, send out a request for money, specifying the object for which it is to be used, and then await results anxiously, hoping that each society may fall in line and move to the work. But here is a Christian Endeavor Society that has had an appeal from some missionary friend, and, forthwith, its money goes to her. There is an auxiliary whose members think they have a right to dispose of their money where they think best, and the Board's request is ignored. So on down the line, until, as a consequence, the Board must make another appeal or must borrow money to supply the need, and *then* we wonder why the Board is often in debt!

Gideon could not have overcome the hosts of the Midianites if even *one* of those three hundred loyal men had failed to "stand in his place round about the camp."

We call ourselves "Soldiers of the Cross," and then forget that soldiers are expected to "keep rank." Our missionaries are at work, and their salaries pledged, but *who* is to pay them if we, individually, do not do our part?

It is plain that the matter sifts itself down to *personal responsibility* which requires each of us to cultivate a spirit of loyalty to those who have been placed in position to plan our work for us. Such a spirit of loyalty will, in turn, bring about a *union* that means *strength*, without which the far-reaching plans of our Boards cannot reach their perfect work.

The pressure upon one little button can start every wheel in the machinery of a mammoth manufactory, and the breaking of the little cog in one wheel can stop that machinery. You and I can obstruct or move this wonderful missionary machinery, and it is ours to say which work we will do—that of the *broken cog*, or that of the *electric button*.



Mountain Lassies Being Trained to Give

GLIMPSES OF THREE
SOCIETIES IN THE
ASHEVILLE HOME
SCHOOL,
ASHEVILLE, N. C.



OFFICERS OF MARY JOHNS MISSIONARY SOCIETY

Mary Johns Missionary Society

THIS year the Mary Johns Missionary Society reaches its majority. For twenty-one years the girls have been casting their mites into the Treasury. You might like to hear our quarters tell how they got started on their far-away mission to Alaska and the Philippines. Enough to say, the Asheville Home School girls won't own up to a single lazy bone in their student body. They work summer and winter. One-third of our membership fees are already paid,

though we have had but one meeting this school year.

But fifty twenty-five cent pieces do not meet our pledge of twenty-five dollars and pay the expenses of a delegate to presbytery. A contingent fund fee of a cent a month trains us in systematic giving. We get an occasional windfall of pennies and stamps from the "lost but not found bureau," and from the careless sister who has a place for everything but forgets to keep everything in its place.

Our latest money-making enterprise—good, honest business—is conducting a shoe

polishing establishment. We solicit the patronage of teachers and pupils, guaranteeing satisfactory work, the officers themselves serving. If you chance to visit us some Saturday you will find us in the second hall by number five.

We are a
Mission
Study Class



OFFICERS OF WILLING WORKERS SOCIETY

this year—reading “Ann of Ava.” Later the eighth grade division will study “The Church of the Open Country.”

Each year three girls are trained for official service in the good old-fashioned way of learning to do by doing. In making out the programs and selecting material, they get acquainted with the HOME MISSION MONTHLY, *Over Sea and Land*, *Woman's Work*, and other Board publications. The members, in carrying out these programs, also come to know the best missionary literature.

We watch eagerly for items from our missionaries, Mr. and Mrs. Magill, and Miss Winnard; we want to know what we are helping them to do. We go through all the psychological steps of knowing, feeling and giving. It is our proud boast that some names familiar in the past history of our society are now enrolled in the Prayer Calendar. That their number may increase as the years pass is our earnest prayer. None the less earnestly do we pray, and with strong faith, that wherever she goes, each one of our organization may serve faithfully and joyfully.

Our motto this year is that of the Bethany girls, “Every girl a spiritual center, radiating her Master's purpose in her home, daily life, and church.”

JOSEPHINE BUNDY

Willing Workers

The “Willing Workers,” a band of about sixty wide-awake, energetic little youngsters, ages averaging thirteen, full of enthusiasm, pledge themselves to give fifteen dollars a year to home and foreign missions. Part of this is raised by dues, each giving ten cents a year. Some have no money for their benevolences, so they earn it in some way—by washing and ironing fine handkerchiefs, collars, ties, etc., for the teachers, or by doing their weekly mending. Some have learned to do manicuring very nicely; some do beautiful hemstitching; and a year ago we had a tatting epidemic.

But the dues won't pay the whole amount of the pledge, so early in the fall the girls plan a Christmas sale, to be given about December first, making all sorts of things for it that will be acceptable for Christmas gifts. They get much enjoyment out of this, for they love to work with the pretty materials, and how proud they are when they have completed something that is well done, and often so pretty and attractive that a duplicate is ordered.

ELIZABETH MCKINSTRY

Waybrook Band

And now a paradox, “least” “but not least.” Setting a little child in the midst, Jesus taught “of such is the Kingdom of Heaven.”

I invite you to a meeting of the Waybrook Band at Pease House. The average age of the members is nine years. Twenty-eight of these least mountain maidens are seated in their little red chairs, ardent little souls, expectant, and to a surprising degree informed. The qualities of imagination and, strange combination, literalness, make all subjects very real to them. They have had a rare leadership in Miss Julia Goodrich, and her they regard as their very own missionary.



SECRETARY AND TREASURER OF WAYBROOK BAND

Besides Miss Goodrich, as president, the band is officered by a juvenile secretary and treasurer. These little people take their duties quite seriously. The name of the band is derived from verse seven of Psalm one hundred and ten. This verse the children recite at each meeting and also a prayer. Their hymns are memorized and they especially enjoy singing “Jesus Bids Us Shine,” and “Can a Little Child Like Me.” The annual dues are five cents each. Their pledge is \$10. Under the supervision of the president, a holiday sale of little articles made by their own chubby hands has supplemented their contributions. These articles are bought by

the teachers, and other friends. Some children having the pennies ask permission to increase their contribution. The prayer for those "sitting in darkness" is a very real thing to these tender little hearts, and daily they remember the whole mission field, for in this they are very liberal. Every Friday they have a half-hour talk on some mission subject, but the meeting just described is the

monthly meeting and closes with the Band song:

We're a band of mission workers,
In the service of our King;
Our hearts, our hands, our voices,
And our pennies too we bring;
And we'll make the earth beneath us
And the Heaven above us ring,
As we go marching on.

JEANIE S. FULLER

"Just Suppose"

At the last annual meeting of Baltimore Synodical Society, held in Wilmington, Del., the resourceful and energetic treasurer of Washington City Presbyterial Society, Miss Fanny G. Childs, who has acted in this capacity since the organization of the society twenty-eight years ago, in a unique and original blackboard talk explained the reason for the item of "Interest" which appears in the report of the treasurer of the Woman's Board with annual regularity, and offered a plan of campaign for the erasing of this item, ranging from \$3,000 a year up. This clever talk was presented under the caption, "Just Suppose," and in order that all societies that have an interest in the great Home Mission work of the Woman's Board may "think on these things," the following summary is given by the treasurer of the Woman's Board, who had the pleasure of hearing Miss Childs' most helpful talk:

"JUST SUPPOSE" WE ASCERTAIN WHY
APRIL IS THE BEST MONTH FOR THE
PAYMENT OF MISSIONARY PLEDGES

JULY—No meetings.

AUGUST—No meetings.

SEPTEMBER—Practically all members still away on vacation.

OCTOBER—Just home. House cleaning.

NOVEMBER—Getting ready for winter. Thanksgiving. Special Thanksgiving offering perhaps.

DECEMBER—Shopping for Christmas.

JANUARY—Paying Bills.

FEBRUARY

and

MARCH

} Last chance before the
books close!
} Treasurers distracted and
all anxiety!
} Grand confusion.

APRIL—New year begins, quiet reigns. Winter rush over.

Best time for annual payments.

MAY—Next best, but summer preparations begin.

JUNE—Good. But leaving town—warm weather at hand.

"A word to the wise is sufficient." A comparison of the quarterly payments for the two quarters ending October 31st, 1914, might be worthy of notice in connection with Miss Childs' helpful suggestions:

	1913	1914
1st quarter.....	\$65,824.44	\$65,943.01
2d quarter.....	60,015.90	61,858.80

From this it will be seen that the item of "Interest" is not decreasing rapidly this fiscal year. "Just Suppose" you did your part another year!

Now What Is That Noise?

"Now what is that noise?" said the glad New Year;

"Now what is that singular noise I hear?

As if all the paper in all the world

Were rattled and shaken and twisted and twirled."

"Oh, that," said the jolly old Earth, "is the noise

Of my children, both girls and boys,

A-turning over their leaves so new,

And all to do honor, New Year, to you."

Author unknown



"With Pieces of Silver"

By Julia H. Johnston



PIECES of silver may travel where we cannot go and bear the message that we may not take, even to our country's utmost borders. Silver will buy and transport the seed that we cannot raise in our own bit of ground, and thus we may "multiply our seed sown" in fields as yet untilled. The seed which is the Word cannot be bought with money, but the seed-baskets may be—the printed pages, the appliances and means of distribution.

Many loyal and loving hearts long to give gold instead of silver, but to them it is not given. It is good to remember that there must be "gold for things of gold, *and* silver for things of silver," as when the temple was builded. In Ezra's day of restoration and rebuilding, the proportion was thirty basins of gold, to four hundred and ten "silver basins of the second sort, and other vessels a thousand." It is wonderful how much of our home mission work is done today "with pieces of silver." Does this absolve possessors of gold from being givers of gold? The withholding of more than is meet "tendeth to poverty," no matter how much of gold, or silver either, is retained to "live on." But thank God for the gold and the silver givers, "alike good," when in accord with Bible rules.

For it is "according to that we have," and "as we are able," that we are to "lay by in store" and "give to him that asketh," also "working with our hands that we may have to give to him that needeth." How many busy fingers have followed this command, and have invested time and thought in labor that has brought returns in silver, providing sorely needed seed-baskets for unsown fields!

"Give a portion to seven and *also* to eight." Must we solve this difficult problem, when, perhaps, there are but seven pieces of silver available and the pledged work requires every one of them? Where shall the eighth portion come from when it is not in the budget and must be an extra? Well, it must be found and added to the seven if God says, "This do, and do not leave the other

undone." He will show us where "there is a vein for silver," for he put it there. He may leave it to our own ingenuity and energy to find an implement to dig out the metal. He does not promise an easy task, but only strength for the hard one. Dwight Indian School must have its new dormitory. "We can do it, if we will."

Gifts to kings once betokened loyalty. Saul's enemies "despised him, and brought him no presents." Conquered armies brought tribute. Through God's power aliens "submitted themselves with pieces of silver" (Psalm 68:30). With God's own, the lesson of loving is earliest learned, and *next* is the gladness of giving discerned.

"Happy New Year," is the season's friendly greeting, each day new coined and bearing imprint of God's love. It is ours to put the mark of Service on the days as they pass. Pieces of silver from the mint bear Government stamp and, though passing current elsewhere, are not coin of the realm, save here. It is for us to put the seal of consecration upon the coins we cast into the treasury, for the King's business. Consecrating is setting apart. Givers alone can do this, and God alone can see the stamp as the willing-hearted freely give as they have received.

"Can you read the inscription on this old coin?" asked a numismatist. The onlooker vainly tried. Placed on a shovel and held over the fire, the dull metal glowed, and the lines grew clear. There may be, likewise, time-rusted and forgotten possessions, with undecipherable stamp, which God may test with revealing fire. His "image and superscription" may then appear, recalling Jesus' words: "Render unto God the things which are God's." Swift and obedient consecration may issue in larger ability to hasten the fulfillment of the promise, "For brass I will bring gold and for iron silver."

With the coming of His kingdom
We will Ebenezer raise.
Then "The walls shall be Salvation,"
And the open gates be Praise.

Business in Missions—Systematic Giving

By Harvey Church Olin, Treasurer of the Board of Home Missions

TO people who give little thought to missions, it may seem aside from the subject to suggest that it can be considered at all from the business standpoint, but to those who have to do with the financing of the various mission boards, the business view looms very large.

As an instance in point: The Board of Home Missions of the Presbyterian Church, during the fiscal year ending March 31, 1914, expended for the evangelization work of the Board itself, and for the mission school and medical work under the Woman's Board, approximately \$1,490,000. The appropriations covering this expenditure were, of necessity, made before the previous fiscal year had closed, so that there could be no absolute assurance that the fiscal year would close without a deficit.

In view of this uncertainty it might be claimed that good business procedure would require that appropriations should not be made until after the previous fiscal year had closed, and it had been ascertained, without doubt, that the books showed a clean balance sheet. And right here the element of faith enters in as over against strict business procedure. However, in estimating income for the coming year, a careful study is made of all the sources of income, not only during the previous year, but for a series of previous years, so that the officers and members of the board are able to judge, with comparative certainty, as to the approximate income of the succeeding twelve months.

It will be remembered that, depending upon appropriations of the boards, there are, approximately, two thousand missionaries.

It must be borne in mind, further, that the habits of our churches and societies are such that, in spite of the fact that the board is required to enter into definite agreements covering a period of twelve months, the treasury is practically empty at the time these agreements are made. As is well known, a supreme effort is made by churches and societies in the month of March (the close of the fiscal year) to get in everything possible before the books close. Thereafter the flow of funds falls to the minimum, and in no following month during the fiscal year, until the succeeding March is reached, are there received sufficient funds to care for the necessary expenditures. It, therefore, becomes

necessary that some very careful financing be done in order that missionaries and teachers may not suffer, and that the boards shall, if possible, be brought through to the end of the twelve months' period free of debt.

In handling these purely business problems, that is, the providing of funds for necessary purposes, the banks are called to the aid of the boards, and loans running from a quarter of a million dollars to three hundred and fifty thousand dollars annually, are negotiated and carried to the end of the fiscal year. Fortunately, the credit of the Presbyterian Church is of the highest, and the banks make loans to the limit, and at an exceedingly reasonable rate of interest.

The above brief review of this phase of the business side of the Home Mission enterprise will impress anew, upon the minds of thoughtful readers, the necessity of a more systematic method of supplying the Home Mission treasury not only, but all the boards of our church, with sufficient funds to finance the work adequately. Should all our societies enter upon carefully thought out, systematic beneficence plans whereby funds should not only be contributed systematically, but forwarded to the boards monthly or quarterly, some of the perplexities and responsibilities of financing the various lines of work would be obviated.

The "Every Member Canvass," which has been pushed with considerable vigor during the last few years, if adopted by all our churches, would tend very greatly to the solving of the problem. The great success resulting, where it has been thoroughly and conscientiously carried through, indicates that, in some form, it can be made to work in all congregations. No two congregations, perhaps, will adopt the same methods, but the same general principles will apply.

It should be said, in justice to our women's boards, that they have set the whole Church a wonderfully inspiring example in the way in which, during many years, they have followed out practically systematic beneficence plans. Such plans are really the carrying out of business methods in financing mission enterprises. We can only hope that, inspired by the example of the women's societies, our Church will speedily come to the point where systematic plans will be followed in all congregations and auxiliary societies.

Does Need Inspire Giving?

By Dora Mabel Fish, Treasurer of the Woman's Board

OVER and over during the past months when the hearts of the people in our homeland have been burdened with the terrible sufferings of the men, women and children across the water, the cry has gone out, "What can I do to help the wounded and the innocent ones made homeless by the dreadful war?" The great "need" has been the inspiration—the wounded on the battlefield and the wandering refugees—and gifts of money, clothing and food have come gladly and swiftly from hearts full of sympathy and a belief in the brotherhood of man. This spirit of giving, which is the spirit of the Master who said, "Inasmuch as ye did it unto one of the least of these," has manifested the desire of the people to respond to the great appeal of "need," within the past month. How the few words, "Your king and country need you" have inspired men to give their lives, which they count their greatest possession, willingly for a great, impelling motive!

As the events of the month have crowded in upon our thoughts and hearts, we have been more and more impressed with the responsibilities of the work in our beloved homeland, and the wonderful opportunities which our missionary women have in the already "open doors," and the others which will be opened when the dreadful struggle is at an end. Always has "the love of Christ constrained" the work of the Woman's Board throughout its entire constituency, but never before has the "King's business," *our* King's business, required more haste than at the present time, and the "need" should be the inspiration. Never was the time more opportune for making America a better America, and for presenting not only our gifts of money, but our gifts of time and self in order to do the work which is given us to do.

What greater privilege and more blessed opportunity could be asked for than the privilege and opportunity of sending the Gospel message of peace and love to the exceptional corners of our own country, and to the natives of Alaska, Cuba and Porto Rico, to say nothing of the foreigners in our midst? This is the great home missionary work for which the women of the Presbyterian Church are responsible, and the "need," which is



LITTLE NEIGHBORS OF OUR MISSION AT CHIMAYO, NEW MEXICO, WHERE A NURSE IS SORELY NEEDED

not occasioned by recent events, but which is only emphasized the more by those events, should appeal to us in a stronger way than ever this year. True, there are many, many needs pressing on us these days, and I would not minimize any one of them, but it seems to me that the "homeland" has a peculiar call at this time, one which asks for our best gifts, our best time, and our best love.

In order to be very practical so that the "need" may inspire giving, I will ask you to consider carefully the work for which we are responsible this year.

First, a budget of \$410,000 for the work on the various mission fields. If all salary and scholarship pledges are met this year, and all additional amounts apportioned are closely reached, the full budget mentioned will be covered and there will be occasion for rejoicing in March. Will you, as a member of a



"THEN THERE ARE THE NEEDED FARM IMPLEMENTS FOR THE ASHEVILLE
BOYS' SCHOOL"

missionary society, do your part toward bringing about this result?

Second, \$35,000 for the erection of a dormitory in connection with "Old Dwight" Indian Mission, to take the place of Alexander Hall, destroyed by fire, and for the installation of a proper water system. Gifts for this need should be *real extras*, and in no way lessen those which come under the previous head. You may help in this matter by presenting the need to individual friends.

Third, friends who, with broad vision and love of Christ in their hearts, will make contributions to the *General Fund*, so that the established work may be strengthened and new fields entered. How the medical work

needs help—an additional nurse for Haines Hospital, Alaska, to relieve the two overburdened nurses at this station; nurses for the Mexican plazas; equipment for the new hospital to be erected at San Juan, Porto Rico. Then there are the needed farm implements for the Asheville Boys' School and the Tucson Indian School, some or all of which might be granted if the General Fund would permit.

As a last earnest call from the treasury, may the "needs" of the great Home Mission field of the Woman's Board be presented as never before, and inspire as never before the loving, loyal home missionary women to give in overflowing measure to their King.

\$35,000 SPECIAL BUILDING FUND FOR OLD DWIGHT INDIAN MISSION

Shares received in May.....	\$ 5.00
Shares received in June.....	396.00
Shares received in July.....	666.51
Shares received in August.....	12.00
Shares received in September.....	1,045.25
Shares received in October.....	361.10

Total.....\$2,485.86

Leaflets setting forth this object and explaining the shares may be had upon application.

In your missionary efforts this year do not forget "Old Dwight." If you have not yet contributed a share for this "special," will you make an effort to do so at once, sending your gift through the regular channels or direct to Miss Dora M. Fish, Treasurer, 156 Fifth Ave., New York City?

The Sort of Work Our Money Supports

LAURA SUNDERLAND SCHOOL, CONCORD, NORTH CAROLINA

By Elizabeth Thayer

AFTER stepping from the train into the clear, bright air of early autumn, a drive of one and one-half miles into the country from the busy little city of Concord brought me to a large, hospitable looking white house on the hill—more like a big home than a school. The road thither had led between fields of cotton and corn, and, in one place, past a row of cabins.

To right and left of the school, and only a few minutes' walk from its doors, are large cotton mills, surrounded by scores of tiny houses in which the workers live. In these mills many a Sunderland girl has earned her living through vacation months, and perhaps a part of her school expenses for the year.

Let us glance at a few scenes of school life. Opening day: the "old girls" so glad to return, and the new girls waiting to be examined, "sorted" and placed in classes. And, in truth, it is no easy thing to classify them. Some great girls of sixteen and seventeen come hardly prepared for the third grade. Perhaps the home was five or six miles from a school, or the so-called school ["Poor excuse for one!"]—I can still hear a mountain mother's indignant voice.] was taught by an inexperienced girl, hardly more than a child herself, but holding a certificate from an indulgent county.

A month later: school is in progress, and the "machinery" running smoothly. Many thin forms are filling out, and sallow faces taking on color, under the influence of cleanliness, good food and regular hours.

Days are full at Sunderland. Not only must lessons be learned and recited, but the big house must be kept spotlessly clean, meals cooked, dishes washed, clothes laundered and mended, and all this must be done

by the girls. And still they find time for an occasional game of tennis or basket ball, or a long walk in the country.

Just one more picture: a missionary meeting, for the girls are constantly taught the blessedness of giving, and "help one another" is made to include helping those in foreign lands. Many little "luxuries" are given up, so that a few pennies may be sent to "our little girl in Alaska who has so little while we have so much." For this meeting the girls have prepared papers, telling of the life of some noted missionary, or the need in foreign fields. Often, prayer circles are held in the rooms, just before bed time, and "our little girl" (for a special girl is adopted by the school) is nearly always remembered.

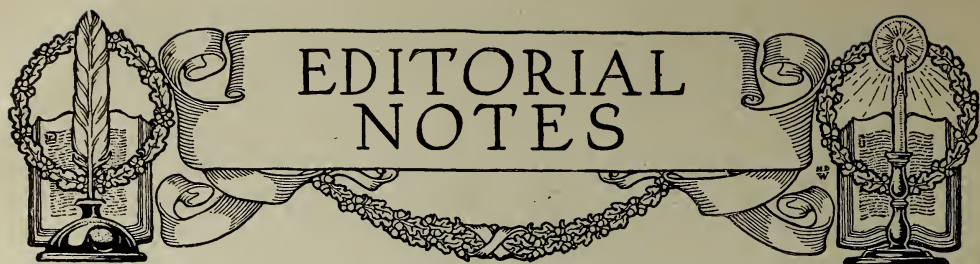
A happy, helpful life—so all say who have visited the school—and doubtless its influence will be felt in many communities and homes. But, oh! the hundreds of needy girls in this big state. The many, many homes where sin and ignorance still rule, just because the inhabitants "have never had a chance." Think of the contrast: numbers of wealthy girls, every year, being sent off, with no great enthusiasm on their part, to be urged through some expensive school; and, on the other hand, so many heartaches when the longed for education must be given up because "the money gave out," "the crops failed," or "the schools were all full." Will you not, Christian women, join us in praying that the Master will send more workers into this needy field, and put it into the hearts of many to share their abundance with these mountain people? True Americans they are, like ourselves, and they need only a little help to bring out their splendid powers of good citizenship.

Systematic Giving

"Upon the first day of the week—*periodically*—
let every one of you lay by him in store—*personally*—
as God hath prospered him—*proportionately*.

These principles, laid down nineteen centuries ago, have lost none of their value. Are they yours?"

"The question is not, How much of my money will I give to God? but, how much of God's money will I keep for myself?"



HAVE New Year's resolves "gone out of style"? We are inclined to think they have not. The promises which we make ourselves may be of a quite different nature from those of a few years ago; we may go about the matter in a different way, but we still strike a balance, consciously or unconsciously, as we start the new year; we aim higher and take cheer from the promise of unmarred days ahead. It seems appropriate that our topic for the first month of the new year is "The Treasury"; the articles of the month will aid us to think aright, and begin the year with high ideals and great earnestness in behalf of Home Missions. The message from the moderator of the General Assembly of our Church, Dr. Maitland Alexander, is one which should give courage and fresh purpose for 1915.



BECAUSE our hearts are deeply touched by the calls of the suffering that follows in the wake of war, shall we be less heedful of the want that lies near home or of the needs of the work formerly sustained by us? A recent strongly-put editorial in *The Outlook* asks and answers the following questions: "Is it fair to make the poor children of America pay the price of lessened opportunity for education? Must they, too, bear this load in the years to come? There are thousands of children in charitable schools, in homes, in institutions of all kinds, intelligently and faithfully cared for, that they may lead honorable lives and become honorable citizens. Ought they to bear the burden of the European war? It is not a time for retrenchment in giving; it is a time for denial of self, not for the denial of others. This is not a European war only. It is a world crisis. America cannot stand outside and fold her arms; she has no disposition to do so. She must deny herself and take up her cross and bear it cheerfully and gladly for the sake of One who bore His cross for all men, and to whom little children are sacred. Let us double our gifts. American children must not pay for the European war."

"CONSTANT advance" is a good motto for a treasurer. With determination that there shall be addition and multiplication, not subtraction and division, that dues shall be doubled, pledges multiplied, and bequests and special gifts added, constant advance will be assured. For this number of the HOME MISSION MONTHLY, which is devoted chiefly to the subject of the treasury, we have endeavored to ascertain, from a few of the many efficient local treasurers, what they consider best treasury methods for use in local missionary societies. In different localities, with their varying circumstances and environment, naturally different methods are found effective, yet in the brief answers to our queries, which are published on page 68, it will be noted that there is agreement concerning essentials and suggestion for profitable variations. We trust this exchange of ideas will prove of advantage.



A VERY beautiful memorial has been established by the women of Pennsylvania Synodical Society in honor of Mrs. Charles L. Bailey, who was vice-president and then president of that society from the time of its organization in 1882 until her death in 1912. Her strong sense of stewardship, her deep consecration and her power as a leader made her life one of great influence, and the memorial chosen is one which carries out the spirit of her life—that of continually doing good in an unobtrusive way. A fund of over \$12,000 has been raised, which establishes four permanently endowed scholarships of \$2500 each under the Woman's Board of Home Missions, and two of \$1000 each under the Freedmen's Board. The interest from the fund will provide a scholarship in each of the following schools: Normal and Collegiate Institute, Asheville, N. C.; Finks Memorial Building, Wasatch Academy, Mt. Pleasant, Utah; Sheldon Jackson School, Sitka, Alaska; Menaul School, Albuquerque, N. M.; Haines Industrial School, Augusta, Ga.; also a general Freedmen's scholarship.

Great interest has been manifested in making this memorial gift for continued work under the name of one who consecrated her all to the Master; an interest which through the years, no doubt, will follow these endowed scholarships and the various pupils who enjoy the benefits.

✠

INSTEAD of flowers! Forty dollars for the Dwight building fund came to the Board's treasury recently from the local society at Bay City, Michigan, in memory of a member who had been called home. Her friends decided that in place of flowers at the services it would have pleased Mrs. Reardon to have her associates in mission work make a gift to the Board's treasury, and it was sent with hearts full of sorrow in the loss of one who had been an inspiration to them. Such gifts are of far more than mere money value.

✠

It is quite natural that each new commissioner at the port of Ellis Island should introduce modifications in the management of affairs. Commissioner Frederic C. Howe has come into office at a very advantageous time for the trial of experiments. Under normal conditions the surging crowds that arrive give the officials at the port more to do than time and strength allow. Mr. Howe desires to "humanize" Ellis Island, and the comparatively small number arriving these months makes it possible for him to try out some of his ideas. A playground has been inaugurated, and the children, in spite of the medley of nationalities thrown together, now have a fine, healthful time under the supervision of a playground director. Swings on the piazza for the children and benches out of doors for their elders have added a large amount of cheer for the waiting ones. Mr. Howe desires to add folk dancing and a school for the detained. It is hoped that the former days of cramped and melancholy waiting, within prison-like walls, are largely at an end.

✠

It is interesting to note the varying opinions with regard to probable immigration to our country in the months succeeding the close of the war. All agree that the ebb and flow will be affected for years, but while there are those who think that the usual influx will be greatly lessened by the need of these people in their own lands to rebuild the devastated countries, there are others who are as strong in their opinion that there

will be throngs greater than ever before coming to our shores in search of more favorable conditions; more lucrative positions and opportunities for beginning life anew. Whatever the outcome proves to be, now is the time to "put our house in order" to regulate our immigration laws, to better our methods of helping the immigrants and formulate plans both of church and state which will lead to a bigger, better way of handling the whole immigration problem.

✠

LAST month mention was made in these pages of the new paper, *The Verstovian*, which is being published at the Sheldon Jackson School, Sitka, Alaska. The former press on which *The Thlinget* was printed had passed its time of usefulness, and it is of particular interest that the excellent typographical appearance of the new paper is due to the proud possession of a new printing press, made possible by a gift of \$300 from the Woman's Missionary Society of the Church of the Covenant, Washington, D. C. This was a real "extra" from this society and one which is genuinely appreciated.

✠

In behalf of Alaskan natives, an appeal has come to the Government at Washington from the Governor of Alaska. Health conditions are so alarming that Governor Strong says, "Death stalks everywhere." An article by Dr. Harold Craig, of our Haines Hospital, published in this magazine in September last, set forth the terrible conditions and was an eye-opener to many. The health of the white people of Alaska is said to be excellent, but among the natives of isolated regions particularly, sanitation and hygiene are unknown. Hospitals, physicians and nurses, isolation of the infected, and education in hygiene and sanitation are the urgent needs which Governor Strong presents in his appeal to Franklin K. Lane, Secretary of the Interior. Mr. Marshall C. Allaben, superintendent of schools of the Woman's Board, visited Alaska last winter and was so greatly impressed with the terrible health conditions of the natives that, since his return, he has made very earnest effort to bring the subject to the attention of such bodies as might influence Congress to make proper provision for the medical care of Alaskan natives. It is hoped that the demands of the people of America will succeed in securing from the Government such treatment as will give these people a new lease on life.

A Word in Season

By M. Katharine Bennett

IN "The Passing of the Protégé," in a recent number of *The Survey*, Nina Bull pithily sets forth the case:

"We have most of us known the pleasure of having a protégé. It may have come in the guise of a poor family, pupil, wife, offspring, struggling committee or pet dog . . . but whatever its form, the pleasure we received from it as a protégé was the same in every case. This pleasure may be briefly summed up as follows: We knew the joy of giving out power; we found ourselves beloved, indispensable. And there is surely nothing wrong in enjoying such a situation. Anybody would.

"Now for the sequel. Our protégé having leaned full weight upon us and taken all that we had to give, began to outgrow the need of us—acquired a surprising ability to stand alone. And did we rejoice that our care had been so successful as to be no longer necessary? In most cases, it must be confessed, we did not. We were hurt, angry—talked about ingratitude—and our dog, who alone out of the list could not develop rapidly enough to outgrow his need of us, remains in our minds the symbol of faithfulness."

Is there a lesson for missionary, as well as social, workers here?

"Ringing challenge this . . . to the nation" is the way *The Survey* characterizes the article, in its issue of November 7th, by Miss Kate Barnard, the fearless Commissioner of Charities of Oklahoma.

Miss Barnard charges that State officials, having induced the Federal Government "in 1908 to surrender its supervision of Indian minors and full-blood heirs and place this authority in the Probate Courts of Oklahoma," are now lending themselves to the systematic exploitation of these Indians.

She claims that "Two hundred millions is a low estimate of the money prize at stake and the success of the plot means misery and poverty for 10,000 Indian mothers and the unborn babes of coming generations. This remaining stupendous wealth is now in the hands of 33,000 restricted Indians, most of whom are ignorant and helpless and cannot read and write. The remainder of the 100,000 Indians have already been robbed." This wealth is in coal fields and oil and gas lands.

Miss Barnard cites various definite cases: for example, three small Indian children were found "sleeping in the hollows of an old tree and eating at neighboring farm houses. . . . We found further that they were under the 'protection' of a 'guardian' who had fifty-one other children under his protecting care. These three children had valuable lands in the Glenn Pool oil fields. The guardian was charging up large amounts for their 'schooling' and 'general care,' yet he did not know where the children were."

Miss Barnard's article led to an attack on her department, the appropriation for it was refused, and she was left "without money for office help, field help, stamps or telephone." Miss Barnard gave her private funds and secured help from individuals, and is making a fight against the political grafters. *The Survey* says of her that her "most ardent espousals in the past have had a solid basis of truth."

The article is a valuable contribution for Study Class work on "In Red Man's Land."

The Missionary Exhibit at The Panama-Pacific Exposition

WHEN the Panama Pacific Exposition was first decided upon, Christian workers throughout the country felt that in connection therewith there must be made adequate presentation of the work of the Christian Church in this country and abroad. A Committee of One Hundred was appointed, and definite plans for the erection of a building within the exposition grounds were prepared. The plan included not only a building, but a religious and missionary exhibit to be shown during the eleven months of the Exposition, and platform work of unusual excellence was to accompany the exhibits.

To carry out the entire plan about \$200,000 would have been required. Financial conditions of the last few months have led to abandonment of this plan and the carrying on of a simpler plan, which includes the erection in the City of San Francisco of a large steel tent, capable of seating some thousand persons. In this tent will be held daily evangelistic services, for which the best speakers of all denominations are to be secured. On the grounds there will be a religious and missionary exhibit occupying ten thousand square feet in the Social Economy Building. This will be under the management of the Missionary Education Movement, which has been asked by

the Boards of the various denominations to act as their agent.

About one hundred home and foreign boards are uniting in this effort and the expense, \$25,000, is to be pro rata among the boards on the basis of their annual receipts for current work. The amount of \$25,000 is a modest estimate for such an exhibit as shall worthily set forth the work of the Christian churches of all denominations of the United States. Anything less than the plan set forth would be unworthy. This can be made a success, however, only as the boards shall be able to secure the amount that has been assessed to them; the failure of any board to do its share may mean the failure of the whole plan. The

part of the Woman's Board of Home Missions in this is \$454.

At a meeting of the Executive Committee of the Woman's Board, held November 24th, it was decided that a committee should be appointed to secure this fund outside of regular receipts of the Board, in order that it might not in any way affect the work in the field. Therefore, appeal is made at this time for gifts from those who believe that this is a worthy and desirable service. Gifts should be sent direct to the Treasurer of the Woman's Board of Home Missions, labeled for "The Missionary Exhibit at the Panama Pacific Exposition." We trust that a number of women will aid in this.



"YOU SHOULD SEE THEIR OWN LITTLE HOMES, QUITE BARREN OF COMFORTS"

Do the People of New Mexico Appreciate What is Being Done for Them?

By E. Josephine Orton

[Some of our readers will recall the aid given by Mexicans at the time of the erection of the new building at Embudo, New Mexico. It is such an interesting evidence of self-help and of appreciation of our work that it seems worth while to recall the circumstances in this number of the magazine, when in connection with a consideration of our own giving we take into account the effort of people on the mission field to do their part, large or small.—EDITOR]

THE question is sometimes asked, "Do the people of New Mexico appreciate what is being done for them?"

Let me answer the question by telling something of the sacrifices they have made in order that the work may go forward and they and their children may reap the benefits.

When the little chapel was built here, many years ago, two young men were so much interested in it and so desirous of helping on the enterprise that they hauled adobes with a little

team of burros, while others who had no teams hired them so that they also might haul adobes.

When the beautiful and commodious building for school and teachers' home was erected, the people of this plaza contributed nearly half the cost in time, labor, material and money. The older boys of the school became so interested that they gave generously and gladly toward it. There is very little cash in a small Mexican plaza like this, and to earn money to carry them through the winter many of the men and boys are obliged to leave home during the summer months and seek work in the mills and beet sugar factories, or on the railroads. One of the students who went away to work sent six dollars of his earnings to pay for adobes and he afterward cut and hauled fence posts for the enclosure. Men gave their time and their teams to haul two hundred and fifty wagon loads of rock for the foundation, crossing the river and going long distances for it. These sacrifices were made and this work done in the face of opposition from the priest.

One man permitted clay to be dug from his land for the making of over five thousand adobes, and free use of the ditch water was granted to mix the adobes and plaster.

The women plastered the walls, for that is woman's work in New Mexico, and a dear sister in the church made a beautiful, large, arched Mexican fireplace in the living room, while an-

other made a fireplace in one of the sleeping rooms.

To realize what the people have done here for the work, you should see not only this building but their own little homes, many of which are quite barren of comforts and conveniences. Surely the part they so willingly have taken in the work is an evidence of their appreciation.

Systems of Giving in Local Societies

By Local Treasurers

Promptness, Persistence and Education

Our society has been favored in having had able treasurers who have taught our women to give promptly. At the first meeting of the year the treasurer announces that she is ready to receive the dues, and a large proportion of the members respond at once; they are interested. Those who are not so prompt are pursued by visits or notes until payment is made.

Promptness, persistence and education are the only secrets I know in collecting missionary money.

MARY R. STUART,
Carlisle, Pa.

Inspiration Through Information

Our society has thirty-two contributing members. We hold seven monthly meetings during the year, using the HOME MISSION MONTHLY as our text book, from it, and other accessible literature, learning of the immediate needs of the Board's work and of the calls for expansion. These sources of information, together with gentle reminders from our president that prompt payment of dues is most necessary and desirable, furnish inspiration and incentive to promptness and liberality in giving. Systematic disposition of our funds is made. Being reasonably sure of the extent of our yearly income, since individual subscriptions rarely vary in amount from year to year, we make fourteen pledges of a definite sum, and by this regular annual contribution to these several objects, special and personal interest is assured. These pledges are always met first and in full, usually by monthly payments. New appeals from the field then receive our attention and, if possible, a cordial and favorable response is given, frequently by special donations. Finally, the surplus money in our treasury is sent to the General Fund. I would strongly urge the taking of the HOME MISSION MONTHLY by each member of our societies, and the careful reading of the same as a great help personally and an inspiration to prompt, liberal, systematic giving.

LOUISE M. REX,
Chestnut Hill, Philadelphia, Pa.

Personal Work

My experience is that *personal work* is what counts with a treasurer. If I were to sum up in two words what is my greatest aid to me as treasurer, I would say, "persistent telephoning." Our members respond promptly and I find it much the easiest way to collect. As the time approaches for the quarterly remittance to our presbyterial

treasurer I spend many hours at the telephone, but the fact that we are almost always *on time* shows that it pays. Our two annual praise services are another great help. We have an all-day meeting, with luncheon at noon, which we make as nice and dainty as if for a "party." Invitations are sent and envelopes are enclosed for a special offering. The returns are always good.

ADA L. STADLER,
Decatur, Ill.

Fixed Dues

Our members are very responsive to special appeals, but we do not favor novel ways of raising money for such causes, as they seem to commercialize the work. Our system is that of direct giving through fixed dues for stated periods. We find that we obtain good results with this method. I keep a separate account for each member, sending notice of changes made, or arrearages, etc.

VALLIE VAN D. VARNEY,
Cynwyd, Pa.

That there may be difference in method, but the same principle, is shown by the following, as contrasted with "fixed dues."

No Fixed Amount—Be Early

Do not have a fixed amount as dues for membership, but let each woman pledge "according to her ability," from one dollar a year to two hundred and more, and never set a limit to the "more." Let amounts be paid monthly, quarterly or annually, as is convenient to the giver, and received cheerfully, whatever the time or place.

The treasurer should be a cheerful person who highly regards her office. Much depends upon her report, which should be very clear and much alive—no cold array of figures quickly read and more quickly forgotten. The treasurer should frequently urge early payments and always try to secure payment of contributions for summer months in advance. She should keep the society fully informed as to the objects to which the funds go, not permitting interest in these to flag.

She should keep always in mind that payments should be made as early in the year as possible, and look up delinquent members before the end of the year. As our local society year closes in February, our funds are sure to be ready in good time for the presbyterial treasurer. That might be a suggestion for other societies to consider—the closing of the local treasury year in February.

NETTIE G. BRADLEY,
Washington, D. C.

After Dues Then a Gift

As treasurer of our local society I have always aimed to remit promptly to the presbyterial treasurer, to meet our apportionments and, if possible, make an increase each year. Each member is expected to pay annual dues of one dollar, and in addition there is a free will offering at each monthly meeting. For several years a birthday bank was used. This was opened quarterly, adding several dollars to our fund. This year we are using mite boxes, to be opened at the end of the year.

When a quarterly payment is due and I have not the required amount, I consult my record to find which members have not paid dues and then call on them for what is needed. If all dues have been paid, or if they are not available at the time, an appeal is made at the meeting. Only a few times have I had to borrow in order to have our payment reach the presbyterial treasurer on time. "Faith and work" is a good motto for treasurers of missionary societies.

CLARA P. SOUTHWARD,
Circleville, Ohio.

We have fixed dues and each member is supposed to pay that amount and as much more as she wishes to give; the latter we mark as *gifts*. I politely ask delinquent members for their dues and try to make prompt payment to the presbyterial treasurer each quarter. Our Sabbath school contributes a certain amount, also the Junior and Senior Endeavor Societies. We have a union meeting with the foreign society once each month, taking up a collection which is divided between the two societies. At our next union meeting we are to have a Thank-Offering, which we hope will be a success.

MRS. W. F. GILLILAND,
Gettysburg, Pa.

Neighborly Interest in the Missionaries

The treasurer who is termed successful feels most keenly the needs of the mission boards, and seeks opportunity to present such needs attractively to her society, but the success or failure of any local missionary society does not depend upon the treasurer. Success will crown every local society whose members possess sincere love for Jesus Christ, who cultivate a neighborly interest in the missionaries and their people, who stand loyal to their society's pledges to the Home and Foreign Boards, and permit full growth to the habit of systematic giving.

Sometimes it is difficult to bring the needs of the work clearly before us. School days are far behind many of us, but if each member of a local society will review enough geography to locate our missionaries and refresh her mind concerning the peculiarities of the mission fields, it will tend to promote neighborly feeling.

Jesus said, "Love thy neighbor as thyself." For some of us that would be a good deal of love. We may need to ask again, "Who is my neighbor?" The demands of local charities have recently become so insistent that it has been difficult to keep firm in the determination to fulfill our pledges to Home and Foreign Boards, that the brave souls doing service at the front in Christ's army may not suffer.

The habit of systematic giving ensures success. One who gives a small contribution regularly is

more valuable as a member of any society than one who gives only when prompted by emotion or a lazy conscience.

HELEN M. MOSHER,
Denver, Colo.

Envelopes for Everything

In our organization, which includes both home and foreign missions, the gifts are entirely voluntary; no pledges are asked and no money is ever raised by bazaars or entertainments with admission fee. At the beginning of the fiscal year each member receives a package of offering envelopes for the ensuing twelve months. There is one for each month for "General Fund," to be equally divided between Home and Foreign Missions; the others are designed for the different "special objects" to which the society contributes. They are marked with name and date and are to be returned at the monthly missionary meeting. A separate offering is regularly taken at these meetings for "Contingent Fund." The "Summer Offering" envelopes of the Boards are given out in June. In November a committee collects money for the Laura Sunderland School. A number of memorial gifts are received annually, also.

The funds thus obtained are supplemented by the offerings at an occasional evening service in the church, when, under the auspices of the society, some able missionary speaker brings new inspiration. For several years past, in the closing months, our president has sent out a circular letter to each woman of the church, earnestly presenting the needs of the mission field, and giving an opportunity for a "special offering," for which an envelope is enclosed.

In this way the financial part of our work is carried on. Our impelling desire is always to advance, and *never* to drop backward.

We believe that a large factor in the success of our society is an energetic, efficient "Executive Board," working in co-operation with the members for progress along all important lines. We also owe much to the interest in missions aroused at our well attended monthly meetings. These are held in the morning, and followed by a light luncheon, which gives the social touch. Interesting programs for the entire season are planned in advance by a committee, and printed in booklet form for distribution at the beginning of the year.

ELIZABETH G. KELLY,
Washington, D. C.

Personal Pledges

This method has been tried and found successful by many local treasurers. Mrs. Ensley Moore, of Jacksonville, Ill., calls it "the ideal method," and she finds the Harvest Home service with its special thank-offering a valuable adjunct. Mrs. A. V. Hageman, of Heyworth, Ill., says: "We decided long ago that it was the best way." She relies, also, upon the HOME MISSION MONTHLY as an educational agency, and upon certain consecrated members that she "can depend upon always and everywhere."

Mrs. H. E. Fornwaldt, of Harrisburg, Pa., places special reliance upon her "active members." "I have divided our society into two classes: active and honorary members. The active members make a special effort to attend the monthly meetings and pay their pledges at that

time. To the honorary members we give envelopes and they are collected during the year at times to suit each member, some in three months, others in six months or a year. With the assistance of members of the society, I try to collect all pledges between the first and tenth of each quarter, so that the money may be sent to our presbyterial treasurer before her books close on the 15th. I have used this method in our society for fourteen years and find it very successful."

A simple and familiar method is used at West Milford, N. J. Each member pledges to contribute a certain amount per year, and the treasurer, Mrs. T. P. Terhune, distributes envelopes to be returned to her each month. "Thus at the end of each quarter we send the same amount to our presbyterial treasurer, except that the last quarterly payment is a little larger because we have four or five members who make their contribution at the end of the year."

It is the members of her society who hold up the hands of the treasurer, and testimony, such as the following, of Mrs. Clara H. Linn, Chambersburg, Pa., is given over and over:

"My success as treasurer is due to the loyalty and interest of the members of the society. The members are all intensely interested in missions. Dues and offerings at the regular monthly meetings are all the system that we can claim."

Forces that Make Toward Successful Treasurership

Prayer, Punctuality, Patience, Perseverance and Pluck.

Prayer, that the treasurer may be guided aright.

Punctuality, patience and perseverance, that the King's business may be properly conducted.

Pluck, that no discouragements will daunt.

NETTIE D. BLODGETT,
Tacoma Park, D. C.

Ask and It Shall be Given

I take it for granted that every woman wants to pay whatever she has promised and is glad to be reminded when the time of payment has passed.

ELIZABETH P. BOOTH,
Englewood, N. J.

Our method of giving is based on the text, "Freely ye have received, freely give," and we follow the injunction, "Ask and it shall be given you."

The members respond liberally, and, as our great aim is to *increase our membership*, we hope to give more and more as the years go by.

MARY HINE NEVITT,
Washington, D. C.

"Home Missions and The Social Question"

SOCIALISM has as various interpretations as there are sympathizers, each suited to the conditions with which the individual is familiar. Yet all recognize that the atmosphere of thoughtful people is pregnant with demands for a new social order.

The book, "Home Missions and the Social Question," by M. Katharine Bennett, appeared first under the title, "Missionary Women and the Social Question." In this book, already in its fourth edition, one finds irrefutable arguments from the social teachings of the Bible which show that, until the Nineteenth Century, theologians found only the message of salvation for the individual; the Twentieth Century, however, has broadened the view until the great social commandment, "Thou shalt love thy neighbor as thyself," is receiving rightful recognition. "Christ's method must be held ever in mind—the method of getting men into right relationships with Himself, and letting their love and faith find expression in service to their fellow men and to their communities."

Attention is called to the literature which has been written recognizing conditions existing in various epochs: Hood's "Stitch, Stitch, Stitch," Dickens' "Nicholas Nickleby" and "Oliver Twist," Kingsley's "Alton Locke."

Is the Church called to a readjustment of old methods to meet new conditions? "The Church of God will not be overthrown, it will not cease to be a mighty influence. If its leadership and influence are exerted under somewhat varied form, what matter?"

The fact that our libraries are fast filling up with literature on social conditions would lead churchmen and politicians alike to realize that the

times are demanding the support of the Church and the Government to bring about a better state of affairs, if our institutions are to be maintained, and made and kept worthy of the ideals of our national life.

Great advance has been made by the establishment of a Social Service Department in connection with the Boards of various denominations. "The courses in Sociology and Social Service offered at the theological schools are a recognition of the new service to be demanded of the young pastor; he must not only be prepared for the preaching of the doctrines of his denomination, but he must know the demands of social readjustments; he must not only minister to a specific congregation, but he must lead that congregation to a new social service for the community."

The Federal Council of the Churches of Christ in America, a body composed of representatives from various denominations with 17,000,000 churchmen, is reaching for "the broad highway of agreement, where a united Protestantism may successfully cope with the disturbing problems of the day." Its "Social Creed of the Churches" is full of deep significance.

In the final chapter of this timely book, the author proves that missionary women have a share and responsibility in the making of a united church which shall save the world in its entirety.

The one aim of this book is to call the attention of the Church, and especially the women of the Church, to the expanding and demanding service for Him who, while bringing the message of the Great Commandment; "Thou shalt love the Lord thy God," made a complete whole by the addition, "and thy neighbor as thyself."

MARY A. GILDERSLEEVE



A MESSAGE



Edith Grier Long, Secretary

FROM letters received since the meetings of synodical societies, the following notes are culled. The correspondence shows large appreciation of representatives of home mission work—field secretaries and others—who endeavored to make more interesting as well as more practical both the executive sessions and the popular programs. By almost unanimous consent special place was given to consideration of methods, study class interests, and work among young people.

Arkansas. Because of a typhoid fever epidemic at the place of meeting, the attendance was small and sessions were hurried—two days being crowded into one. Nevertheless, interest was also compounded, and proof of the earnestness of the gathering was shown in the thank-offering—\$53.36.

Baltimore. In addition to an attractive popular program, Baltimore gave special attention to its executive session, which occupied practically one whole day. They emphasized the importance of meeting apportionments and sharing in raising the special fund for Old Dwight. It was decided that hereafter the synodical meeting should be held apart from the synod's meeting.

California. Mrs. R. B. Goddard, president for fourteen years, retired from that office and was made honorary president, being presented by the synodical society with a gold watch and chain in token of their lasting regard. The new president is Miss Julia Fraser, for four and a half years secretary of the Woman's Board of Home Missions, and so well known to all the women of our Church. Honorary membership in the Woman's Board was conferred upon Miss Martha E. Chase, well known and beloved for her long years of pioneer work among the Hoopa Indians.

Colorado decided that special attention should be given to the Extension Department. Particular emphasis was laid also on young people's and children's work.

Indiana. An unusually large attendance of young women gave proof of their practical interest in the home mission work of our Church, and is a source of encouragement for the work ahead. Literature exhibits, charts and the like, were a marked and helpful feature.

Iowa also had splendid literature and chart exhibits, divided into sections, each in charge of the secretary of that particular line of work.

Kansas. A Synodical Bulletin, published immediately after the meeting, brings swift and well presented information. A hand-book is to be printed in the spring after presbyterial meetings. A policy was adopted for young people's work, adapted from the policy in use in Indiana, after careful study of the subject by a committee of presbyterial presidents. Each woman present promised to "win one other woman this year to missions."

Kentucky. To reach this synodical meeting, two delegates, sent by one society, had to travel 36 hours—by carriage, water, and three railroad systems. A marked feature was the mountain conference with an address by an employee of the United States Government in canning club, survey and collaborating work, Mrs. Wolcott, who,

from her personal knowledge makes the following strong and gratifying statement: "The practical, constructive work done by the Presbyterian schools of the United States is the finest in Kentucky." A carefully prepared program, a large attendance and an enthusiastic meeting promised steady advance. The synodical president is planning to visit personally all presbyterials this year.

Michigan was signaled by an unusually large representation, and each presbyterial society was represented by its president. There was no change in the officers, reports were encouraging, and special attention was given to executive sessions. Well chosen literature, distributed at appropriate times, added to the value of the platform work. Enthusiasm already shows itself as a result of large meetings and in answer to prayer.

Minnesota reports in a sentence, which will be echoed by many: "In some things most satisfactory, in others far short of ideal." Nevertheless, the women are sure that their work will not fall behind, and also they are confident of receiving the advance asked for. A Synodical Review is to be printed four times during the year.

Montana experiences many changes in its official staff. Considering great distances, attendance was excellent. Seven presbyterial societies were represented, and a fine meeting was held, although unaided by any outside representative.

New England. The first annual meeting was one of earnest interest and endeavor to secure information. In the executive meeting the contingent fund was given special place. Such enthusiasm was awakened that one of the ministers, on his way home from synod, said he wished that the synodical society and synod could have an hour's conference together "to wake up synod."

New Mexico was characterized by the best attendance they ever had and more interesting meetings. A new presbyterial society was organized, that of Santa Fé. The occasion was one of great spiritual uplift, and the synodical president prays that they may be given a new vision of the work to which they are called. Her prophecy is, "Then the problems with which we wrestle will largely disappear."

New York. Three executive sessions, encouraging reports, a mission study conference and strong platform meetings were marked features. A tender devotional service in closing left as the theme of the meeting, "More and better work follows the vision of the Christ."

Ohio. Here again ocular demonstration was a large help in effectively presenting the importance of young people's work, the use of home mission posters, and mission study interests. As elsewhere, the reports did not always give a full showing because of incomplete returns.

Pennsylvania had a large representation with a good spirit. Special executive meetings gave attention to methods. The completion of the Bailey Memorial Fund with \$400 surplus was an occasion of congratulation. Especially helpful were sectional conferences for presidents, treasurers, secretaries, young people's societies, Westminster Guilds and mission study.

Tennessee. Large attendance, fine platform meetings, emphasis upon study class work, and plans for a Summer School of Missions next June were among special features; also the suggestion that to the Red Cross be sent money that would otherwise be used for Christmas love gifts. Each presbyterial was pledged to pray "for the offering of some life to the work of missions this year."

Texas. Attendance was small on account of great distances—some traveling 36 hours. The five-day program gave opportunity for careful study not only of ways and means, but of various home mission fields in which Texas women are specially interested. They took action looking toward participation in ministry to Mexicans and Bohemians of whom large numbers are within their bounds.

Utah had a very successful meeting, various

parts of the state being represented. Utah had the honor of enjoying the first appearance at a synodical meeting of Miss. Isabel Laughlin, associate student secretary of Home and Foreign Missions.

West Virginia met as guests of the Davis-Elkins College and a Southern Church, on the site of one of the Civil War battlefields, renamed by the guests, "the Field of Love," in honor of their royal reception and entertainment. The meeting was marked by a spirit of prayer. No word was heard about hard times or retrenchment. Every word was "Forward."

Wisconsin. For the first time every presbyterial president was present at the synodical meeting. Personal responsibility was the keynote. The budget was given special consideration, as were also Indians and foreigners in Wisconsin, who make a special plea to the Wisconsin women.

Program for February Meetings

TOPIC: THE INDIANS

The leader for this meeting should secure as reference books at least one copy of "In Red Man's Land," Leupp, the study book for Women's organizations this current year, and of "The American Indian on the New Trail," Thomas C. Moffett, D.D., the study book of the Missionary Education Movement. Both can be secured through the Literature Department, 156 Fifth Ave., New York.

Song—"Go, Labor On; Spend and Be Spent."

Scripture—Luke 10:30-37. Psalm 133.

Minutes and other business.

Notices—Call attention of society to the Inter-denominational Day of Prayer. (See February HOME MISSION MONTHLY.)

Map Talk—Briefly point out location of reservations and give names of tribes occupying each. State outstanding characteristics of each tribe. (Map at the back of "The American Indian on the New Trail" can be used, or one can be obtained from Commissioner of Indian Affairs, Department of Interior, Washington, D. C.)

Talk or Paper—Relation of the Indian to the White Race in History.

(Follow summary given below, prepared by T. J. Morgan, Ex-Commissioner of Indian Affairs, and found on page 42 of "The American Indian on the New Trail.")

- | | |
|----------------------|----------------------------|
| (1) Our Forerunners. | (7) Conquered Subjects. |
| (2) Our Hosts. | (8) Wards. |
| (3) Our Landlords. | (9) Fellow Citizens |
| (4) A Rival Nation. | (10) Fellow Christians and |
| (5) Savage Foes. | Brethren in Christ. |
| (6) Friendly Allies. | |

Talk—Notable Red Men.

Examples: Geronimo, Charles Eastman, James Hayes, Alexander Lawrence Posey, Henry Roe Cloud, or any others who may be selected. (See "The American Indian on the New Trail.")

Or

Reading from "Betty Visits the Indians," a spicy account of work done by the Woman's Board. (Leaflet by Katherine R. Crowell, Literature Department.)

Solo—Selections from Native Indian Melodies (Price 10 cts.), Literature Department.

Talk or Paper—A Plan for Future Effort. (Page 138, "The American Indian on the New Trail.")

- (1) Evangelize the 46,000 Indians who have no missionaries or churches.
- (2) Enlarge the number of Christian schools where the Bible is taught and the atmosphere of school is that of a Christian home.
- (3) Establish industrial and institutional work for neediest tribes; employ Christian workers to help in the work.
- (4) Encourage Indians everywhere to adjust themselves to new conditions and help them under God to work out their own salvation and destiny.

The hope of the Indian lies in (1) Education; (2) Self Support; (3) Citizenship; (4) Native Leadership; and (5) The Religion of Jesus Christ. (Taken from "Suggestions for Leaders," Jay S. Stowell.)

ADAH B. McAFEE

Amendment of the Standing Rules of the Woman's Board of Home Missions

At the November meeting of the Board a second paragraph was added to Section 6 (2) of Article VII, making it read as follows:

Article VII. Section 6. (2)

"Two delegates from each synodical society, in addition to the president, elected at its An-

nual Meeting—such delegates to be either synodical or presbyterial officers.

In case such delegates, so elected, shall be unable to attend the Annual Meeting of the Woman's Board, the Executive Committee of the synodical society, or the synodical president, shall have authority to appoint alternates."

Mission Study Outline

"In Red Man's Land"

CHAPTER IV—CHRIST, THE CHURCH AND THE INDIAN

By Mrs. D. B. Wells

1. What the Government does not and cannot do:

Legislate the Indian into the Kingdom of God. Herein lies the opportunity of the Christian Church in the United States. The Gospel of Christ and Christian education provide the strongest force and the only permanent solution of this whole problem. Other forces conform; this transforms. Others are temporary in effect; this is enduring. Others work through force; this through love. Others drive; this draws. It meets the deepest longings of the Indian's nature; changes superstition into intelligent worship; eliminates fear and substitutes peace; produces friendliness, understanding and gradual assimilation; provides material comfort and prosperity; develops mental ability, and quickens spiritual power. It unites the red man with the white man in the great body of believers in the Kingdom of God.

2. The missionary pioneers:

John Eliot, David Brainerd, Samson Occum, Williamson and Riggs, John Okanwa, Whiteman and Spalding.

In 1649, "The Corporation for Propagation of the Gospel Among the Indians of New England."

The story of the work of these men is most fascinating, and should not be allowed to go untold. Be sure to have read the wonderful appeal of the Indian chief for "The White Man's Book," in the city of St. Louis in 1831. Both this and the story of the Dakota uprising in 1862 may be found in Moffett's "The American Indian on the New Trail." The book, "Mary and I," by Riggs, gives a vivid and gripping story of pioneer work from which delightful selections can be made for brief readings. In these earlier days may be found much material for pageantry and dramatic presentation.

3. Do the Indians themselves desire the Gospel?

Note the appeal sent out by the American Indian delegates to the World's Student Christian Federation at Mohonk last summer: "We earnestly express as our conviction, attested by the knowledge of our respective tribes and our several personal experiences, that the one fundamental need of the Red Men is Jesus Christ; that the Indian race will achieve greater glory or will vanish from the earth according as it receives or rejects Jesus Christ."

At the Annual Conference of the Society of American Indians, held last fall, one of the most eloquent addresses was given by Chief Henry Roman Nose, who finished his speech with the announcement that he had read in a Great Book the solution of the whole Indian problem; and he calmly recited from memory The Sermon on the Mount.

4. The needs:

61 per cent of American Indians outside the Christian Church.

54,000 without access to the Gospel.

41 tribes needing Christian missionaries.

11,000 in California without the Gospel.

6,000 full-blood Cherokees in Oklahoma destitute of the Gospel.

25,000 Navajos in Arizona and New Mexico with not more than 300 Christians among them. 6000 Navajo children with no opportunity for schooling of any kind.

Christian medical service is tremendously needed on the reservations. Trachoma and tuberculosis are everywhere present.

Temperance work must be pressed, and the Indian defended against himself. At an Indian Gospel meeting in Tacoma lately an old Puyallup Indian said: "Your people brought the Word of God to the Indian. It was life and light. Your people brought strong drink. It is killing my people. Our graveyards are full and our homes are empty." And he sat down with a great sob.

Industrial training is also needed under Christian supervision, that self-support and comfort may be obtained.

5. The forces at work:

24 denominations; 1012 mission stations; 456 organized churches; 433 ordained ministers; 380 Indian helpers; 424 Sunday schools; 18,200 pupils; 53 mission schools; 2007 pupils; Bible in 12 languages; Young Men's and Young Women's Christian Associations; The Charles Cook Bible Training School in Arizona; in process of construction and development, a distinctively Christian Interdenominational College, with Indian leaders in charge, and under the oversight of the Home Missions Council; hospitals for the Navajos in Arizona and the Omahas in Nebraska; development of basketry, lace making and weaving.

6. Results.

A knowledge of results may be gained from the literature of our Board. There is an abundant supply. See that every woman at this meeting takes home with her a little bundle of it, wisely selected, and daintily tied. The Indian number of the *Assembly Herald* for the current year is full of good things.

Note the severe tests self-imposed, such as regular attendance upon all Christian services; relinquishment of questionable habits and beliefs; support of Christian work among themselves and on mission fields.

7. A program of action:

Sanitation; ventilation; medication; purification; education; evangelization; donation.

8. My program of action:

Intelligent, personal knowledge. Creation of intelligent and favorable public opinion in my "public."

Hearty co-operation with all agencies for the advancement of the Indian. Knowledge of Governmental legislation concerning the Indian.

Full recognition of my responsibility toward my fellow citizen in the United States and in the Kingdom of God.

Books, other than those already mentioned, which are helpful, are:

"My Friend, the Indian." McLaughlin.

"Indian Boyhood." Charles Eastman.

"Two Wilderness Voyagers." F. W. Calkins; especially pleasing to boys and girls.

"The Indian's Side of the Indian Question." S. J. Barrows.

"The Indian's Book." Natalie Curtis.

"Wigwam Stories." Mary Catherine Judd.

Newspaper from the Young People's Department

M. Josephine Petrie, Secretary

Editorial

REPORTS reach us of some intermediate societies and some mission bands being lost to Presbyterian work because the girls prefer the newer Camp Fire organization. Why "lost"? Was there ever a finer opportunity for Presbyterian "Guardians" than right now? Why not hold a "Council" meeting and discuss plans before the grate fire in some home? Or an imaginary Council fire is possible (produced with tripod, kettle, lantern, red tissue paper, and other substitutes). Talk over the work in some of our mission schools; what the Indian boys and girls need, what is being done for them, and what the Camp Fire girls can do. The "Honor" system lends itself to definite Presbyterian service. Why not confer "honors" for the reading of two or three chapters of "Good Bird, the Indian," or some other Indian book; for the telling of stories; for money earned by the girls toward helping an Indian boy or girl in one of our mission schools; for the purchase of necessary equipment in these schools; for hemming towels, napkins, etc., for the new "Old Dwight"? Never was there a chance for such attractive work with these Camp Fire groups and with the Boy Scouts, for they all love the definite and picturesque Indian work. Similar methods may be adopted in connection with the Scout movement. Boys delight in Indians. Readers of this page who know Scouts or Scout Masters should suggest that at least a review of "Good Bird," "Indian Boyhood," or some other Indian book be given this winter. One review, well done, will soon be followed by another, because the boys will demand it. The text books and all study helps are most fascinating for our Presbyterian boys and girls.

Latest War News

The Reservists

Many organized Sunday school classes enlisted.

New Junior Christian Endeavor Societies enrolled for active service.

Ninety new Westminster Guild chapters and circles reported to date. Over one hundred already registered for the study of the Indian books.

Ammunition Shipped

Study books, Westminster Guild programs, bulletins, Bible programs, C. E. and S. S. programs, field letters, etc.

Personals

Four newly appointed synodical secretaries for the Westminster Guild: Illinois, Mrs. Wells; California, Mrs. Johnson; Minnesota, Mrs. Clark; Kansas, Mrs. Hutchison.

Four new synodical secretaries for general young people's work: Colorado, Mrs. Seldondridge; Kansas, Miss Beebe; Minnesota, Miss Congdon; New Mexico, Mrs. Graham.

Society Events

The secretary recently enjoyed a visit to the Carlisle Indian School.

As an introduction to their Indian study the Westminster Guild of — gave an entertaining and instructive Pow-Wow Thursday evening. The programs were hand-work on cards in shape of a tepee. At the close of the program an invitation was given to join the chapter and enjoy the Westminster Guild study. The books, pictures, rugs, curios, baskets, etc., were most attractive and the Indian music, recitations, and impersonations a surprise to the audience.

On Saturday afternoon Mrs. — gave a Big Feast for the circle girls who are to study the Indian book this winter. "Indians" served the refreshments—sandwiches cut in tepee shape, tepee poles (cheese straws tied with raffia), "Mondamin," or Indian corn (pop-corn), and "fire water" (hot cocoa).

The juniors and intermediates of — met in the church parlors on Tuesday for a review of the study book, "Good Bird, the Indian." Each member told a story or incident of Indian child life, and Mary W. was awarded a prize for the best scrap book illustrating home life on the reservations and the results of Presbyterian missionary work among the American Indians. The children had great fun over the Indian pudding—a large pan of meal in which tiny favors were hidden and dipped out with a large spoon.

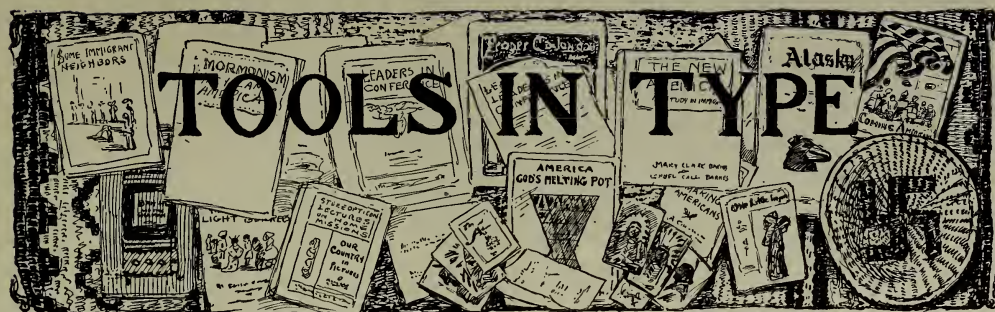
Advertisements

Twelve C. E. programs for the missionary meetings of 1915.

Offering envelopes and suggestions for the observance of the patriotic Sunday school service on February 25th.

Recent Field Letters. Helps for study class leaders.

(To be continued)



By S. Catherine Rue

What Will It Cost to Know About Home Missions in 1915?

ESTIMATE

Subscription HOME MISSION MONTHLY...	\$0.50
Subscription New Leaflets, including Prayer Calendar.....	1.00
HOME MISSION EXTRA.....	.15

CASH VALUE.....\$1.65

PLUS the systematic perusal of these helps
EQUALS essential equipment for every local officer.

* * * * *

Local secretaries of literature who are ordering 75, 50, 40, 30 and 25 copies of the Prayer Calendar have our most grateful thanks because we realize what effort is involved in delivering such goodly numbers to their patrons. There are many local societies where this valuable compendium of Home Mission information has *not* yet been used and it is hoped they may soon know its value. One of these, just learning of the Calendar, has written of her great pleasure in the discovery of such a publication. Will those who have already enjoyed its use pass on a good word about it to those who have not? Let all join in the effort to increase its circulation. Price, per single copy, 10c.

* * * * *

Aids for "workers" and "treasurers" listed in our catalogue are very inclusive. They contain suggestions and plans quite adequate to the administrative needs of a local society. Perhaps the most comprehensive among them is "*What and When 1915*," a calendar outlining the year's business and missionary topics. This is considered essential to every local president and may be had without charge.

The topic for this month is so broad as to include the field, the treasury at headquarters, the society in the local church, and the giver at home. The helps required for its development should therefore be selected with the viewpoint of the leader or student in mind. Leaflets of general character calculated to appeal to individual givers are in our catalogue under the caption "Tithing and Giving," the newest of which is entitled "*When the Missionary Offering Talked*" (2c. per copy), a story intended to inspire the right spirit in the giver. Its title page, illuminated with a suggestive drawing, adds to its value for general distribution. "*A Little Argument with*

Myself" (free) may help to secure an increase in pledges for next year, and "*Her Offering*" (1c. per copy), should suggest to those who possess generous purses how they may afford to give more than has been their habit.

Money receptacles are available for all societies. *Envelopes* in sets of twelve, one for each month of the year, can be secured for the systematic collection of funds. The use of these helps should serve to solve the question of regular and equal quarterly remittances and save for our Woman's Board the paying of interest on borrowed money. *Pledge cards*, just the size of these envelopes, are also available. One of these should be slipped under the rubber band that holds the envelopes together. A member receiving such a packet should fill out the blanks on the card and return it to the treasurer of the society that she may prepare an estimate of the total income for the year, so that the presbyterial society and the treasurer at headquarters may have some idea of what to expect for the yearly income. These envelopes and cards are supplied free, except transportation. The use of *mite boxes* is continued in many organizations. They are found most helpful for special offerings and for children, and are supplied without charge except transportation at parcel post rates.

Treasurers wishing to bestir givers to greater promptness may read the little poem "*That Lost Five Dollars*" (1c. per copy), in connection with their monthly report. Those trying to sustain interest in Presbyterian pledged work should use "*The Technique of Home Missions for Presbyterian Women*" (1c. per copy), "*The Contingent Fund*" (1c.), "*Some Funds Defined*" (free), and "*Queries*" (free). These will help to answer finance questions that are frequently asked.

* * * * *

"*Two Thousand Miles for a Book*," a spectacular demonstration of the visit of the Nez Perce Indians to St. Louis in search of the white man's "Book of Heaven," may be profitably used for a final session of a mission study class that has been using one of this year's text books on the American Indian. Twenty-seven characters are required for its development. Price, 25c. per copy.

* * * * *

The special program prepared for the Interdenominational Day of Prayer, February 25, 1915, is a list of topics for prayer that can be utilized according to the judgment of leaders. Its price as usual is fifty cents per hundred copies.

Starting the Children Right in the New Year

If we wish to accomplish anything we must work for it. If we wish to interest the children in missions, we must put forth our best efforts in that direction, and there is no better way than by putting *Over Sea and Land*, the only young people's magazine that tells the news of Presbyterian missions, into the hands of every child under thirteen. There are handsome circulars in color for the use of secretaries. Apply to Literature De-

partment, Room 713, or to *Over Sea and Land*, 156 Fifth Ave., New York. From a Sunday school in Coshocton, Ohio, comes this message: "We are grateful to you for providing, in *Over Sea and Land*, such splendid help for work with our pupils of the junior age." Four years ago this school contributed nothing to missions; this year, \$70. There's a suggestion here for your school.

Receipts of Woman's Board for October, 1914

	Immi- Woman's Board	Immi- grant Pop.	Freed- men		Immi- Woman's Board	Immi- grant Pop.	Freed- men		Immi- Woman's Board	Immi- grant Pop.	Freed- men
Alabama				Missouri				Oregon			
Florida.....	\$15.00			Kansas City.....	\$24.00	\$43.00		Grande Ronde.....	\$20.90		\$18.53
Huntsville.....	30.00			Kirksville.....	33.50		\$13.60	Pendleton.....	1.33		.66
Arkansas				Ozark.....	46.40		2.00	Portland.....	223.25		49.88
Little Rock.....	8.20			Montana				So. Oregon.....	33.30		12.35
Atlantic				Butte.....	38.00		9.00	Willamette.....	106.50		47.28
Atlantic.....			\$5.00	Yellowstone.....	19.50			Pennsylvania			
Fairfield.....			13.00	New England				Beaver.....	17.00		32.00
Baltimore				Connecticut Val.....	276.00		68.00	Butler.....	186.00	\$5.00	49.00
Baltimore.....	\$51.05	\$60.00	6.50	Newburyport.....	18.00			Carlisle.....	1,596.68		402.50
New Castle.....	120.00			Providence.....	19.00		32.00	Chester.....	455.75	50.00	49.00
Washington C.....	1,018.35			New Jersey				Clarion.....	52.15		53.31
California				Elizabeth.....	384.50	5.00	29.00	Erie.....	357.50	296.00	121.00
Benicia.....	50.00			Jersey City.....	148.00	7.00	9.00	Kittanning.....	87.25		47.00
Los Angeles.....	50.00			Monmouth.....	254.53	10.50	2.00	Lackawanna.....	36.25	25.00	31.25
Nevada.....	5.00			Morris & Orange.....	459.00	4.00	30.00	Lehigh.....	63.00	480.00	108.00
San Francisco.....	49.75		5.00	Newark.....	126.00			Northumberland.....	247.00		83.00
Santa Barbara.....	84.20		12.00	New Brunswick.....	428.10			Phila., North.....	438.50	109.73	61.50
Colorado				Newton.....	68.00	25.00	20.00	Pittsburgh.....	392.75		193.50
Cheyenne.....	25.00			West Jersey.....	7.11			Shanango.....	94.25		94.00
Pueblo.....	253.00		37.50	New Mexico				Wellsboro.....	24.00		6.00
Idaho				Pecos Valley.....	12.60			Westminster.....	127.00		40.00
Boise.....	42.98		17.58	New York				South Dakota			
Twin Falls.....	15.20		6.65	Albany.....	244.00		29.00	Cent. Dakota.....	95.97		18.00
Illinois				Binghamton.....	46.00			Tennessee			
Bloomington.....	362.55	2.50	43.00	Brooklyn.....	155.00	55.00		Cookeville.....	9.00		
Chicago.....	25.00			Buffalo.....	725.80		149.50	French Broad.....	37.64		25.56
Ewing.....	64.15		2.00	Cayuga.....	85.00		37.50	McMinnville.....	9.85		
Freeport.....	101.20		56.00	Champlain.....	137.00		3.00	Union.....	170.55		52.00
Mattoon.....	65.50		70.00	Chemung.....	164.50		56.00	Texas			
Peoria.....	282.00		111.00	Columbia.....	16.00		22.00	Austin.....	15.20		
Springfield.....	263.25		75.50	Genesee.....	191.85		13.00	Washington			
Ottawa.....			16.50	Geneva.....	66.00		30.00	Bellingham.....	16.15		7.60
Indiana				Hudson.....	132.40		2.00	Central			
Fort Wayne.....	133.50	61.02	151.11	Nassau.....	157.00		24.00	Washington.....	133.00		23.75
Indianapolis.....	5.00			North River.....	72.50		5.00	Columbia River.....	17.10		13.30
Muncie.....			30.00	Otsego.....	105.00		26.00	Olympia.....	51.30		21.85
Iowa				Rochester.....	154.50		40.00	Seattle.....	90.96		35.63
Central West.....	2.55			St. Lawrence.....	91.00		75.00	Spokane.....	62.70		30.68
Iowa City.....			25.00	Steuben.....	123.00		26.00	Walla Walla.....	114.00		42.75
Sioux City.....	4.00			Syracuse.....	95.00		7.00	Wenatchee.....	19.00		8.55
Kansas				Troy.....	80.00			West Virginia			
Emporia.....	24.00		8.00	Utica.....	100.00			Wheeling.....	66.00		18.00
Larned.....	21.00		1.00	Westchester.....	168.55			Parkersburg.....		25.00	
Osborne.....	5.00			Synodical.....	100.00			Wisconsin			
Kentucky				North Dakota				Chippewa.....	44.50		27.00
Ebenezer.....	97.00			Minnewaukan.....	5.00			La Crosse.....	5.00		
Logan.....	67.00			Minot.....			1.50	Miscellaneous.....	1,245.46		
Louisville.....	106.00			Mouse River.....	14.00			Legacies.....	569.31		
Michigan				Ohio				Tuition and Re- ceipts from Field.....	15,355.12		
Detroit.....	317.00	186.50	152.25	Chillicothe.....	260.57		78.48	Rents and Sales	2,667.58		
Flint.....	23.00	8.75	2.00	Cincinnati.....	427.20	71.00	61.85				\$37,794.22
Grand Rapids.....	16.00	1.25	14.00	Dayton.....	736.25		103.00	Amounts received for Specials not a part of Wo- man's Board Budget.....	143.50		
Kalamazoo.....	32.45		6.70	Huron.....	44.50		10.00	Literature Sales.....	1,043.11		
Lake Superior.....	52.00		17.00	Lima.....	133.15		51.25				
Monroe.....	93.50	1.00		Mahoning.....			105.50				
Petoskey.....	28.50	9.00	24.50	Maumee.....	121.93		46.25				
Saginaw.....		15.00		St. Clairsville.....	100.00						
Minnesota				Wooster.....	84.25		12.00				
Duluth.....	14.00		7.00	Oklahoma							
Minneapolis.....	3.00			Ardmore.....	20.50		4.00				
Red River.....	14.00		17.00	Hobart.....	6.70						
Winona.....	15.50			Muskogee.....	13.00						
Mississippi											
Oxford.....	43.70										



THE HOME MISSION MONTHLY



VOL. XXIX

FEBRUARY, 1915

NO. 4

Indian Folk Lore

By Gilbert L. Wilson, Author of "Good Bird, the Indian"



OF the many fairy tales written since printing began, "Silverlocks—or Goldilocks—and the Bears" alone survives the test of time; but how popular are the older tales of our grandsires, "Jack, the Giant Killer," "Jack and the Bean Stalk," "Little Red Riding Hood"!

There is a reason for this. We think of a tale or a story as the work of a single brain. In the beginning it was not so; a story just *grew*. Narrator after narrator told it, each changing it a bit, adding, taking away, quite unconsciously, as he saw it pleased his hearers. In the end, when the tale thus rounded out took final form, a whole tribe may have helped in its shaping; and the tale stood approved because it interpreted life as the tribe saw it.

And now, have you ever thought that this century with its books and knowledge must doom this earliest and quaintest form of literature?—For they are literature—the folk tale and fairy tale and myth of simpler times.

The myth came first. Earlier man, trembling at the powers of nature, tried to explain his awe. What more expressive of power than the German myth of the lightning! Thor, god of war, rides in his chariot and the floor of heaven bends and cracks under his wheels, letting out for a moment the blaze of the glory within; and we hear in the thunder the roar of great Thor's hammer sent hurtling after the Frost Giants, enemies of men!

Myth woven into fragments of history gave tradition, legend; and then the poet came. Homer or Virgil had never wrought, had not the tribes given of their traditions

to be woven into epic. The Eddas, the Niebelungenlied, even *Paradise Lost*, are but wrought-over myth and tradition of earlier days.

The Gospels came, and the printing press, and the old gods died as they deserved to die; but the myths of the gods, changed and weakened, lived for a time. Peasant nurses rehearsed them as fairy tales in the houses of the wealthy. Perrault's little son thus heard some of these tales and retold them to his father; and so we have "Cinderella," "Hop O'My Thumb," "Puss in Boots." And is not childhood the sweeter now for hearing them?

Others lingered as folk tales, peasants' tales, hardly believed or else not at all, yet pleasing humble lives and interpreting the homely affection and quaintness of them. Grimm's *Meerchen* give us glimpses into the soul of the home loving German folk. Harris's *Uncle Remus Tales* give us all a kindlier thought for the plantation negro who told them.

When a boy I felt rebellious that my best loved fairy tales were all imported, that they had no smack of America about them. How I longed for a fairy lore of our own big, loving land! As I grew older I came to know that we have a fairy lore—one richer perhaps than Europe's. To this lore, Mr. Harris has made the negro contribute; of far greater promise are the almost untouched stores of Indian myth and legend.

Schoolcraft first drew attention to these unused stores. Thankful are we, that a poet saw them and understood. The tales of *Hiawatha* are changed—as the poet had right to change them. Yet the song of *Hiawatha*, written by Mr. Longfellow, was not composed by him; the Chippewa nation had labored for centuries in that beautiful creation.

Fortunately, students are turning attention more and more to these perishing stores; and collectors are eagerly rescuing the lore of this strange, great people, our Indians. But the work is hardly begun. "So many tales!" said my interpreter. "All winter long we tell them. Old men talk, talk, never get tired. Some stories funny, others very sacred, make you sit very quiet when you listen!"

"The Thunder Bird?" said an old Indian woman to me. "*Sh-sh!* My son, speak softly. The Thunder Bird is very sacred. He has a forked tail. His out-spread wings sweep the Missouri valley, two miles wide! His scream is the thunder, lightning is the flash of his eyes. Once lightning struck the lodge of a brave man. Instead of getting frightened that brave man seized his gun, ran out, and fired it straight up into the sky

at that Thunder Bird. 'There,' he cried, 'if you come here again, you will get another shot!' He was a brave man, that!"

"Ear Afire?" said Goodbird, and he chuckled. "To the west of our reservation are Bad Lands. Coal mines are there that burn—never go out. Also rocks and hills and buttes take strange shape; and they are many colors, blue and gray and red. I think Ear Afire is the spirit of the burning mine. He is a small man, painted red like fire; and he has huge ears, like the strange shapes of the buttes. When First Creator needed fire for men, he came to Ear Afire. 'Fill your pipe!' said Ear Afire. First Creator did so and Ear Afire, leaning down, bent his ear and with its flames lighted the other's pipe. And perhaps this is true. Maybe my people did first get fire from the burning mine—who knows?"



Music of the American Indian

By Georgia M. Penfield

STRANGE as it may seem, music means more in the life of an Indian than it does to his white brother. With us, except in worship, it is an art and an accomplishment. To the Indian, it is an integral part of his life. It is his only means of communication with God, as all his prayers are sung. As the Greeks usually consulted their oracles before beginning any new enterprise, so the Indian converses with the Great Spirit through the medium of song, from the time he is able to speak until he dies.

Babies are fastened on their papoose boards and often hung on the trees, as our song of "Rock-a-bye baby on the tree top" records. Another song telling of Indian life is the one which says "Father has gone a hunting to get a little rabbit skin to wrap his Baby Bunting in." While the words of these two songs are taken from Indian customs, the tunes are decidedly Anglo-Saxon.

When the Indian grows older, he sings to the Great Spirit and pours out his joys and woes in song. He sings to the animals, the woods, the trees, the thunder and lightning;

in fact, he has a song for everything. Even in games of chance he sings that he may have what we call luck. As our children study history, so the deeds of Indian ancestors are handed down in songs and through them the youth are instructed and stimulated. Ceremonials are celebrated with song and dance, the latter being as much an act of worship as the former. Indians are carefully taught and anyone who does not sing a song correctly is a subject for great ridicule.

In many tribes, as the youth comes to manhood, he goes into the woods and fasts for about four days, communing with the Great Spirit, and finds his own personal song, so that nearly every Indian brave is the composer of at least one song. He woos his sweetheart with his songs and his flute.

When he goes hunting, in song he asks the Great Spirit for success, and, as the Indian feels that every animal is entitled to life as much as man, he sings to appease the souls of the animals that are necessary for his maintenance or clothing, but he never kills for fun. It is our own race which has wantonly destroyed the herds of buffalo and ex-

terminated species of birds formerly abundant.

The Indian sings to the Great Spirit as he goes on the war path. If he expects never to return but to die in defense of his people, he sings his death-song.

The women sing lullabies to their babies, and as they grind their corn; many are their songs for rain since we have taken all their good land and put them on barren soil where a white man, without money to sink wells, would feel that he faced starvation.

In modern medical science it has been found that music often has a soothing effect and assists in recovery. Christian Science believes in bringing ourselves into harmony with God through prayer and in influencing our bodies through our minds. Doctors believe in supplying by dietary or medicinal means, that which will help to restore the patient to health. The Indian tried all. His medicine man came to see the patient and prayed to the Great Spirit through song while herbs were administered.

Indian songs are always short and consist only of melody, which is sung in solo or unison. In the latter case the voices of the men are, of course, one octave lower than those of the women. The different register and timbre of soprano, alto, tenor and bass voices make a pleasant contrast which partially atones for the lack of harmony and gives a harmonic effect. The Indian had no printed songs and consequently no copyright, but a song which belonged to one Indian could not be sung by another, except as it was given and taught by the owner or purchased.

Often that which is near is neglected. So it was with Indian music. Americans paid no attention whatever to our native and indigenous folk lore and music and it remained for a German, Theodore Baker, in 1881, to give the first serious attention to the beautiful songs of the Indians. Miss Alice

Fletcher, two years later, wrote about "Indian Song and Story," and in 1901, Mr. Frederick R. Burton wrote his book, "American Primitive Music." Later appeared "The Indian's Book," by Miss Natalie Curtis, which is the most comprehensive one we have.

There are fifty-eight different tribes with as many different languages, but their customs are very similar. The only musical instruments the Indians possess are the drum, the rattle and sometimes a primitive flute or flageolet. The drum and rattle are so prominent that many travelers speak of the perfect Indian rhythm, but are entirely unconscious of the beautiful melody with its charming but haunting sadness.

The discussion aroused by the supposed remark of Mr. Dvorak in 1890 that we had a great source for inspiration in our negro melodies drew attention to the real American music—the Indian music, and since that time many musicians have taken those beautiful Indian airs and harmonized them. MacDowell even wrote an Indian suite, and an Indian opera has been written by a Russian. Probably the two best known Indian songs are "The Land of the Sky Blue Water," by Cadman, and "My Bark Canoe," by Burton; but many Indian songs have been harmonized by others. They have been hampered in their work by the absence of any definite scale in Indian music, but the phonograph has facilitated their efforts.

It is unfortunate that while Indian customs, ceremonies, pottery and basketry have received much attention, Indian music has been so neglected. Too late we may recognize the opportunity for collecting it. At present the opportunity is still here. "If Indian song could be encouraged with Indians and recognition of it awakened among our own people, America might contribute a unique music to the world of art."

The Brook

By V. Johnson, a Graduate of Carlisle Indian School

I watched the brooklet rushing down
To meet the frothing sea;
It sparkled as it dashed along,
Its life was melody.
I took a stone from out its path,
That it might flow released;
But lo! it danced no more in glee—
Its melody had ceased.

"Almighty God," my soul cried out
"I see thy perfect plan;
For as a brooklet in its path,
Thou hast made life for man.
The trials from Thy guiding hand,
Whose aim we may not see,
Are but the music of our lives,
Thine is the melody!"

—From *The Red Man*.



THE MISSION CHAPEL AT GANADO. ELTHAZBAH AND NAHGEBAH IN THE FOREGROUND

Lights and Shadows in Navajo Land

By Cora L. Moore, Principal of Ganado School, Arizona



FEW people in the East realize that within the confines of our Christian country lies a territory larger than the combined areas of Massachusetts, Rhode Island and Connecticut, where paganism is as strongly entrenched as in darkest Asia. Just a few outposts have been taken, and only devoted pioneer missionaries know the cost, having labored year by year and measured their lives "by loss instead of gain."

Scattered over this vast Navajo reservation are over thirty-one thousand full-blooded Indians, among the best specimens of their race. This, the largest of our tribes, has been the least touched by civilization either for good or evil. We could count the number of adult Navajos who have ever expressed desire to walk the "Jesus Road." Children in mission schools may be reached, but among the six or seven thousand children of school age, without school opportunities, many have never seen a white face, nor heard the name of the Christ-child.

Our Indians live in a strange and fascinating country, with its wide sage brush plains, its rugged canyons, deep arroyos, brilliant colored mesas, and opalescent sunset lights. But these make for romance rather than utility, and it is not easy to gain a living here. The Bedouin Navajos must often wander far in search of pasture for flocks of sheep and goats.



CHARACTERISTIC NAVAJO COSTUME—VELVETEEN AND CALICO

It is easier for them than for us to enter fully into the spirit of the stories of the patriarchs, for their land, their nomadic life, and their flocks illustrate patriarchal conditions in a striking way. Young Joseph starting off to find his brothers who had wandered afield with the sheep, might have a counterpart in Arizona.

Besides the flocks, the Navajos own some cattle, horses and mules, but it seems almost impossible to keep them in good condition during the winter, especially if summer rains are scarce.

Agricultural products for a year are estimated to be worth \$250,000 for the whole reservation. That means that most families have some corn, squashes and melons for a time in the fall.

To add to their scanty stores, the women prepare the wool, and patiently sit hour by hour before the looms, weaving the far-famed blankets.

Many of the men are skillful silversmiths, and rings, bracelets, beads, or ornaments for belt or bridle, are brought to the trader to be exchanged for flour, baking powder, velvet or any other article temptingly displayed. The turquoise is the stone univer-

sally used. The men are as fond of jewelry as the women, and pay considerable attention to outward appearance. This reminds me that one night, after our boys had been allowed to pop corn in the kitchen, I went in and found them busily trying to curl their own hair, or assist some one else. Steel combs or short pieces of fence wire were used in lieu of curling irons.

A sketch of the Navajos must needs touch upon their superstitions, which are many. They have extreme fear of death. They think an evil spirit sits outside the door of the hogan waiting for the body, and long ago they used, sometimes, to cut a hole in the rear of the hogan and slip the body out that way. As a hogan must be deserted or

burned if death occurs in it, the dying are sometimes taken to a distant shelter, where the medicine man carries on his weird incantations. Sometimes, when death seems certain, the medical missionary is called, but too late. A



A NEW PUPIL AT GANADO, AS DRESSED ON ENTRANCE

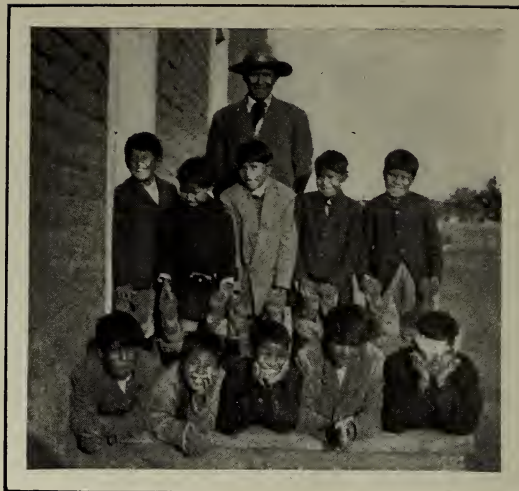


RELATIVES OF GANADO SCHOOL GIRLS

pathetic instance of this kind occurred last year at the home of Chief Johnny, who lives several miles west of us. His sixteen-year-old granddaughter was very ill, and the doctor and nurse visited the hogan. The child-wife might then have been saved, but the medicine men were present and would allow no interference with their methods. The next day Mr. Platt, the missionary, was allowed to see her, although the singing was still going on, and outside the hogan the distracted mother lay upon the ground, clutching it frantically as she wailed the death song. The girl was on the ground, her face covered with ashes; nothing could be done to help. Later she was taken in the rain to a shelter a mile away, where she died. They asked Mr. Platt to make a coffin. A service was held in our chapel and she was buried in the little cemetery on the hillside, not far away.

The father of one of our boys died last year, and although there was a desire for burial somewhat in accordance with Christian ideas, yet the favorite horse was shot, and in the coffin were placed saddle, money, silver ornaments and other treasures worth, perhaps, \$150.

If you will read the booklet, "Bah-he and the Shaman," by Von Ogden Vogt, you will realize more vividly what it means to be a pagan woman, and the horror of it when sickness comes. Bah-he, whose sad face is rarely lighted by a smile, still lives, not in the darkest part of Navajo land, but near our own mission, and her little son, David, is in our school for the first time. She is never strong and has been in the hospital



TEN LITTLE NAVAJOS AND A NATIVE HELPER AT GANADO

rattlesnake, the coyote, owl, and crow. There are many prohibitions: to whistle after dark may mean disaster; to eat fish, duck or eggs is a religious offence, although our children do not mind it; ringing in the ears at the beginning of a journey means it might better be given up. Those in enlightened communities who avoid thirteen at table and beginnings on Friday, need not throw stones.

Deep shadows lie over the Navajo land, but light is breaking. At services this winter, when Mr. Mitchell spoke plainly the truths of the Gospel, the reading of Scripture in the Navajo translation adding to the force of his message, even some of the oldest were deeply stirred and gathered about the platform praying for help. Our oldest boy became a Christian.

We have now a school family of thirty-one and expect it to grow to fifty as soon as the building for boys is finished.

I have not space to tell more of the threefold work at Ganado, the mission, hospital and school. But I would emphasize the statement already made: "To no people on earth are we under greater obligations to give the Gospel than to the Navajos."

TEACHING THE INDIAN TO WANT SOMETHING

The true teacher is an inspirer, and teaches his people to want something. That is the first step in all civilization. We need teachers in the Indian Service, men and women with enthusiasm and with sympathy, not learned but wise. We are to control less and to help more. Paternalism is to give way to fraternalism. There is no way by which an Indian can be made to do anything, but experience justifies the belief that there are many ways by which he can be led.

—From Report of Secretary of the Interior

this year. The medicine man has lost his influence as far as she is concerned, and she goes to Dr. Kennedy. Indians in any kind of trouble know that they will find in the doctor a sympathetic friend, and he has traveled far in their behalf in all weathers, over all this part of the reservation.

Some minor superstitions are simply troublesome, like the fears connected with the

The Indian Problem

By H. B. Peairs, Supervisor of Schools, United States Indian Service



WHENCE came the Indian? It would be interesting to consider this question, but I will leave that phase of the problem to others. The fact is that he was here when our forefathers landed on this continent; he cordially greeted the new arrivals, and this friendship might have continued indefinitely had he not been deceived, made captive, robbed in commercial transactions and gradually driven from home, either by force or by treaties which we must acknowledge, to our shame, have repeatedly been disregarded. It was but human that resentment and resistance should follow.

THE "PROBLEM" WAS CREATED

All know the results. The germs of distrust and enmity having found lodgment in the hearts of an ignorant, superstitious, uncivilized, yet free and independent people, the resultant disease of hate spread rapidly. As the foreign population increased, conditions seemed to demand that as a means of protection these hate-infected ones be quarantined, and therefore the cursed Indian reservation was established. Thus came into existence the Indian problem. Forty decades have passed since our civilization first set foot upon this continent, and yet hundreds—yes, thousands—of Indians are still living in ignorance and superstition. This fact was long looked upon as a problem, but, in my opinion, it is no longer a problem. Had it been possible so to control the greed of those from foreign shores as to protect the Indian's rights and permit him to mingle with us as do the immigrants now annually coming to this country, there need never have been an Indian problem, except that of education. The solution of the problem is now understood, and it is simply a question of applying it continuously and persistently.

THE SOLUTION

The formula is simple. It is education+education+education+education. True, the necessary education has many component parts, but these are now generally recognized and understood.

There are in the United States, exclusive

of Alaska, 330,639 Indians, according to latest reports. So far as I know, there is not a state where there are not at least a few Indians. Oklahoma leads with an Indian population of 117,274; Arizona is second, having 41,505; New Mexico is third, with 21,715; South Dakota ranks fourth, with 20,555. Delaware is last in the list, having but five according to reports. Of course, many degrees or steps in civilization are represented. Some are but little removed from barbarism; others are highly civilized; still others are on middle ground. Indians under jurisdiction of the Federal Government occupy an area almost as large as that of all the New England States and the State of New York. Their combined property is valued at nearly \$900,000,000.

Quoting from the report of the Commissioner of Indian Affairs, for 1913: "The Government is the guardian of this vast estate. How this property shall be conserved for the benefit of the Indians, and how they shall be taught to make the best possible use thereof, so that they may ultimately take their rightful place as self-supporting citizens of the Republic, are the great problems confronting this Bureau."

I prefer to speak of the so-called "problems" as *tasks*, because, in my opinion, enough experimenting has been done. It is now simply a question of working out plans already made. Certain things must be done to help the Indian to get into harmony with the onward march of civilization, or he will be trampled under foot and left everlastingly behind. In the process of education, there are many questions to consider that do not ordinarily have to be met. I desire to call attention, briefly, to a few administrative details yet to be worked out in order that the general educational work may bring the greatest possible results.

TRIBAL LIFE VANISHING

On February 8, 1887, Congress passed a bill known as the Dawes Bill, which provided for allotment to individual Indians of Indian lands held in common. Although there may have been mistakes made in the application of this law, it seems to me that it was the most far-reaching and effective step ever taken in the way of legislation. The independence of individual ownership is ab-

solutely necessary to the best development of any individual, of any community of individuals. Since the general allotment Act of 1887, it is estimated that about 39,000,000 acres have been allotted to 180,000 Indians. There are approximately 120,000 unallotted Indians. The work should be completed as soon as possible for, until this is done, progress will be greatly retarded.

HEALTH AND HOMES

Health conditions among many tribes of Indians are deplorable. Under the jurisdiction of the Indian Bureau approximately 25,000 Indians are suffering from tuberculosis. The death rate among Indians is 32.34 per thousand, while the Census Bureau gives 16 per thousand in the registration area of the United States.

It is also estimated that more than 60,000 Indians in the United States are suffering from trachoma. Prevalence of disease has undoubtedly been brought about largely by ways of living. There are thousands of Indians throughout the country without homes, who live in mud lodges, tepees, or wikipups, a large number of them on dirt floors, and under most revolting unsanitary conditions. Thousands of other families live in one and two room shacks or cabins under conditions which of necessity must propagate and transmit most dangerous diseases.

These conditions have unquestionably intimate relation to health and, therefore, improvement of the housing and homes of the Indians is one of the most important features of the work. Homes will not be improved materially until they become individual property. Individualizing of property will not in itself bring desired results, but is an absolutely necessary step. It must be accompanied and persistently followed by education and training of the young people who are rapidly to become the home keepers.

INITIAL STEPS IN CIVILIZATION

In fact, educational work was begun long before the policy of individualizing Indian holdings was adopted. To missionaries and mission societies is due the credit of having taken the initial steps toward civilizing the Indians through the only assured and far-reaching process; namely, Christian education. Missionaries began educational work among Indians many years before the Fed-

eral Government acknowledged any such responsibilities, and through all the decades since that time several denominations have maintained missions among many tribes and have laid the foundations upon which the Government has been able to build and operate efficient educational institutions. Indeed, had it not been for the pioneer work of the missions, the Government's task would have been very difficult.

TUCSON TRAINING SCHOOL

It has been my privilege to observe the work of many mission schools and to study results thereof. One of the most remarkable examples of the effective work of such schools is the influence exerted by the Tucson Training School, Arizona. Comparatively little educational work has been done by the Government among the Indians (Papagos) of that section of the country. There are probably 5,000 members of this tribe, approximately 1,000 of whom are children of school age, but at present there is but one small Government day school for the Papagos. A number of children have attended non-reservation schools and mission schools, but the great majority have had no educational advantages. In spite of this, the few who have had the privilege of attending the Tucson Training School have been so awakened, developed and strengthened, that their influence for things that are best is by far the strongest I have ever seen where such a small percentage of a tribe has been reached by schools.

This school has so left its stamp as to make these young people a strong and splendid influence wherever found. They have organized a "Young People's League" which stands for righteous, independent progress under all circumstances. Recently, when representatives of the Government were in the Papago country studying conditions with a view to giving necessary aid to these people toward making a living, the officers of the Young People's League called upon them and said in substance: "If you will provide schools for our Indian children we will not ask or want anything else. Just make the title to our lands, where we have lived so many years, secure and help us to provide schools and we will be entirely satisfied and very happy." The work of Tucson School and other similar institutions that have sent out young people of the character of the members of this League, is of greatest importance in the uplift, edu-

cation and Christianization of the Indians of this country.

CONSERVE THE INDIAN HIMSELF

The Indian has been driven back from time to time and has had his property taken from him, yet what is left is becoming more and more valuable each year, and the greed of the white man is such as to demand a continual watchful policy to conserve the property for the Indian and his children. In this age of commercialism the danger is that the conserving of his property will overshadow the conserving of the Indian, himself. Missions and missionaries naturally emphasize the human element and it is well that they do. "What shall it profit a man if he gain the whole world and lose his own soul?" The Federal Government, with its great machine for turning out Indian citizens capable of taking an independent place in this strenuous age of competition and unceasing change, is in danger of becoming materialistic and losing sight of those qualities that are really worth while and last not only through time but into eternity. Land, forests, minerals, property of all kinds, must indeed be conserved, but only for the one purpose, the development of all that is best in the owners of such property and the righteous betterment of their neighbors. Then education—Christian education—must be given first place.

GOVERNMENT SCHOOLS

There are approximately 350 schools maintained by the Federal Government. These are doing a wonderful work. An examination of the average Indian school program will reveal the fact that the course of instruction and training offered is, in an elementary way, very comprehensive. It is doubtful whether there is any more effi-

cient system of schools in this country for any class of people than the schools maintained by the Government for Indian children. Yet, as already intimated, there is constant danger that the most lasting and far-reaching phases of the work in connection with the development of a primitive race may be overshadowed and neglected. Necessarily, organization of workers under the Federal Government must run like a perfect machine, or as nearly so as possible, and hence individuals who are parts of the machine lose individuality and to an extent become machine-like. The human element of the work is gradually more and more lost sight of. Here it is, it seems to me, that missionaries and mission societies have a very great responsibility and may be the means of doing the greatest possible good for the Indian people of this country.

GOVERNMENT AND MISSION CO-OPERATION

There is constant demand for efficient people to take places as employees of the Federal Government. If the missions will take advantage of this opportunity to thrust into the work of educating Indian young people, the best of those who each year leave their schools and go out to seek employment, an influence may be brought to bear which will keep in the foreground the thought that it is the Indian and not his property that should have first place in all conservation work. The Indian Service could and would use hundreds of young people of earnest missionary spirit each year if they would but qualify and offer their services. In my opinion such co-operation is one of the most effective means that can be adopted for the civilization and Christianization of the Indians of this country.

Stations and Workers of the Woman's Board Among Indians

Dwight, Oklahoma (P. O. Marble City). John M. Robe, Louis P. Guigou, Mrs. Louis P. Guigou, Helen M. Rice, Elizabeth C. Whitehead, Rada Mathes, S. Nellie Long, Ruth Cole, Hester Parker, Frank H. Clark.

Elm Spring, Oklahoma (P. O. Welling). Jennie Templeton, Hattie Ross, Florence A. Campbell.

Lapwai, Idaho. Kate C. McBeth, Mazie Crawford.

Pit River Mission, California (P. O. Glenburn). Mrs. Lucy C. Gay.

Kickapoo Reservation, Kansas (P. O. Powhattan, R. F. D.). Mrs. Ella S. White.

Good Will Mission, South Dakota (P. O. Sisseton). Mr. W. E. Stevenson.

Neah Bay, Washington. Helen W. Clark.

Ganado, Arizona. Cora L. Moore, Sarah E. Cochrane,

Tucson, Arizona (P. O. Escuela). James F. Record, Ph. D., Elmer Spence, Katherine McSpadden, Sarah E. Lesnett, Maiza Atwater, Minnie Parker, Mamie Morrow, Bertha LeSaar, Mr. H. H. Whiffen, Ida Custer Whiffen, Charles D. Ransier, Ethel Byerly, John T. Bickford, Alice H. Record, Lewis A. Ammon.

San Miguel, Arizona (P. O. Indian Oasis, via Tucson). Sarah H. Chapin, Elizabeth T. Wolfe.

North Fork, California. Dorothy Damkroger, Frances Marston.

Wolf Point, Montana. Mrs. C. D. King, Edith G. Worthy, Lillian M. Evans, Mrs. E. T. Thornburg, Mr. H. T. Smith, Mrs. H. T. Smith.



GRINDING WHEAT

The Industrial and Social Life of the Pima and Papago Indians

By James F. Record, Ph. D.

THE vegetable diet of the Indians of the Southwest, until in comparatively recent years, consisted largely of mesquite beans; a tuber plant which resembles the Irish potato and which they call "saht"; the tepary, a small, white bean which resembles the navy bean; and cactus fruit. They did not attempt to raise any of the ordinary cereals. There is no indication in any of the ruins of the Southwest that the Indians had maize or any of the smaller grains. The Pimas probably began to raise these earlier than the Papagos. One of the older men among the Papagos told me that his

father was the first man to clear, plow and plant a field. While doing it he furnished considerable amusement for his friends and neighbors. Providentially there was more than the average amount of rainfall that year and he had an abundant harvest from his planting. This man was chief of all the Papagos and the next year he had very little trouble in getting the people of his own village to clear and plant a field in common. As nearly as I can reckon, this must have been about the time of the Gadsden purchase. The Papagos have been raising wheat and barley since that time with a degree of suc-



BAKING TORTILLAS FROM THE FLOUR WHICH SHE GROUND



OUR TUCSON INDIAN TRAINING SCHOOL FOR PIMAS AND PAPAGOS
Students on the way to breakfast

cess varying according to the amount of rainfall.

The Indians of the Southwest have lived a communal life, and do now to a greater or less degree. Formerly the community of interests extended to the entire village. Now it is confined to the family, except for the water supply, which is still, of necessity, a village affair. The village united in building a dam across an arroyo to hold the flood water during the rainy season. The pond thus formed provides the only water supply the Papagos have in the valleys. It furnishes water for man and beast until by evaporation and usage it is gone, when the whole village moves to the mountains where water can be had, and where they remain until the rains come again. Very few villages now have their fields and cattle in common, but families do. This communal life has inhibited ambition. There is not much incentive for a young man to accumulate property when he knows he will be expected to share it with his less provident neighbors or brothers. As a result, practically none who have not been at school get anything ahead. Theirs is a sort of "happy-go-lucky," hand-to-mouth existence. Some of the educated Indians are withdrawing from this communal life, saving part of their earnings and putting it into permanent homes for themselves. The schools foster this worthy ambition, and rightly, but it is to be hoped that as these young people develop individuality they will not lose the tribal sense of responsibility now so strong among them, for the aged and infirm and for the helpless orphans. I have heard it

said that the aged and infirm among the Indians are taken to some isolated place where they are left alone to die of starvation. This certainly is not now true of the Pimas or Papagos, nor can it ever have been so, or there would be some indication of it among them. One seldom sees among any people so strong filial affection as he finds here.

The naming of an Indian child is a tribal ceremony corresponding to the Jewish rite of circumcision or the Christian rite of baptism, but so far as I can judge has not been copied from either. "Our people always did it," they say. The prospective mother, when her hour of travail draws near, goes to a deserted hut or some other place where she may remain in seclusion until the child is born, and for eight days after. She then returns to her husband, and together they take the child to the medicine man of their own village, if there be one; if not, then to the nearest village having one, if the child is able to make the journey. In the palm of his hand, the medicine man mixes some secret substance with a bit of clay and water to the consistency of thin batter; then puts a very little of it in the child's mouth and also gives some to the father and mother, and they eat of it. The child is then given a name, as No-tak-ka-then (Bending Bow), O-hik (Bird). These people believe that some calamity will overtake the family if a child more than eight days old dies without having received the rite. Some member of the family will be bitten by a rattlesnake, struck by lightning, kicked by a horse, or meet with some other accident. The chief of each village that does not have a resident

medicine man designates some man in the village to whom some of the secret preparation may be given, so that, in case a child is born in the village and at the end of eight days is too weak to make the journey to a distant medicine man, it may yet receive the rite and be named. Very few who have been in school—and practically not any who are Christian—follow this custom any longer. Their children receive American or Spanish names and the Christians are very particular to present their children for baptism in infancy.

A social custom formerly almost universal among them, but now less frequently observed, is the Puberty Feast and Dance. When a girl reaches womanhood her parents

make a feast and dance in celebration of the event. The whole village is invited. The company assembles at sunset and dances until midnight, when the feast is served. After all have eaten, they resume the dancing and continue until sunrise, when all go to their homes and rest through the day, to return again at sunset for another night's dancing and feasting. The celebration continues four nights.

The dances of this and other ceremonies are very modest, much less objectionable than those indulged in by many white people, and it is greatly to be regretted that these tribal dances are being superseded by modern dances which the young Indians learn at the Government schools.

The Latest Word From "Old Dwight"

By John M. Robe

[One of the dormitories of this school was burned to the ground in January last, and the poor housing of to-day should be speedily replaced by a new dormitory. Shall we not rally to the need?—Ed.]

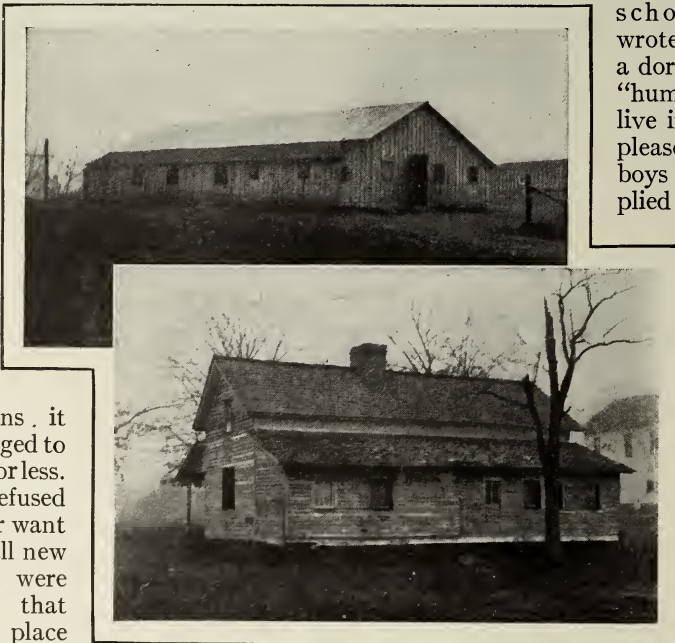
WHEN Dwight Indian Training School opened in September for the school year, 1914-15, sixty-one

students were present, several having come in a day or two previous to be sure of places. Later, ninety-four had been admitted, although owing to the very poor accommodations it had been arranged to receive eighty or less. Many were refused admittance for want of room, and all new boys applying were told plainly, that there was no place for them to sleep, except in the very poorest sort of a

camp house; yet twelve new boys refused to be turned away at the very time school opened. One full-blood Indian man,

who had two boys in school last year, wrote that if we had a dormitory fit for a "human being" to live in, he would be pleased to send his boys back. We replied as best we could, for the boys were splendid fellows, and worthy. Both boys returned and are in camp as last year. They also brought a grown sister with them who was not here last year.

At Old Dwight, students



1. THE CAMP HOUSE USED AS TEMPORARY BOYS' DORMITORY
2. IN THE OLDEST BUILDING ON THE GROUNDS A PART OF
THE BOYS ARE HOUSED. (See Editorial, page 97.)

have been kept by promises of better accommodations, and by good school work and pleasant home atmosphere. But we must make better provision for them, or close the work.

Our students come from all classes of homes: from the full-blood Indian, the half-breed and the quarter-breed; from the most ignorant families, from those well educated; from the very poorest of the poor, the "near rich" and the wealthy. All, alike, crave the advantages of this Christian school.

As Christmas vacation approached, our pupils talked of prospects after Christmas. One girl would not go home, lest she might not get back. The home folks of one boy have been trying to persuade him to go to another school, where he could have better accommodations, but he prefers to come here. Two girls asked me to do all I could to persuade their parents to allow them to return, as they feared they wanted them to stay at home and attend the public school. A few days ago, one of our boys was called home to attend court. While anxious for the ride and the pleasure of seeing home people, yet he did not want to miss any time out of school. This all shows that our students are here for the good they are getting. We notice a great difference in them in the past three years; plainly they are realizing more and more the importance of regular school attendance if they are to secure an education. It is one of the splendid encouragements of the work that the people *are* realizing the necessity of education. But it is just as true that they are demanding the *right kind* of education.

Now is the critical time with the Indian people of Oklahoma, and the time when we can best work with them. They realize that



ADVANCED PUPILS AT OLD DWIGHT

they have already suffered much from the hand of the white man because of lack of education, that they should have better advantages; and they are willing to sacrifice other things to keep their children in school. In our beginners' grade we have boys twenty-one years old, which shows that the students, themselves, realize their need of education and are willing to try hard to gain it. Most of the people are anxious for more religious instruction. We study the desires of the people and try to meet their needs and wishes so far as possible. We have no fear of being unable to draw pupils from the very best families. The Indian people of Oklahoma place schoolroom work and religious training first. They do not especially desire training in trades, as most of them are, and expect to be, farmers. They are strong for "book learning" and want nothing to interfere with school work. They are also very fond of music. All wish instruction in it, and in our school of ninety-four students we could keep three music teachers busy.

We have tried to secure pupils from as many different communities as possible, that Old Dwight may be more widely known, and its waves of influence for good circle wider and wider, until the farthestmost families have been affected in some good way.



On January 15th synodical apportionments for 1915-1916 were forwarded by the treasurer of the Woman's Board of Home Missions to synodical presidents for consideration. Synodical officers are to submit proposed apportionments of each presbyterial society to the presbyterial president and treasurer in time for consideration at the presbyterial executive meeting before the beginning of the fiscal year.

Our Indians

By Edith Grier Long, Secretary

"SILENCE is a chance for God's voice." Into our busy and often burdened days this sentence comes as though from a great leader of devotional thought. It would seem to have been born in one "apart"—perhaps after prolonged invalidism; perhaps out of an experience of great sorrow. Such might have been the word of Moses on the desert at the back side of the mountain after his forty years there had ended at the burning bush; or of Elijah after hearing God's voice under the juniper tree; or of John after his Sabbath vision on Patmos; or of Savonarola in his cell at San Marco.

But it is not. It was said of the Indian by one who has studied him. It is suggestive of many striking phases of the Indian's character and characteristics. In untold ways we fail to understand or appreciate him. His treatment by individuals and government alike has helped him neither to understand nor to appreciate us—who call ourselves Americans and Christians.

One for many years a missionary among the Indians gives this by way of showing how "ithers see us." In an American home, when a guest was present, the hostess said to the children who were making an inconvenient amount of noise in the house: "You make as much noise as a wild Indian." In an Indian home the same guest was present when the young daughter was speaking without modulated voice, and the rebuke of the Indian mother was, "My daughter! You have the mouth of the white woman." Compare the recklessness of our American "Step lively," with the calm admonition of the Indian father to his son, "Go slowly," which develops the young man's dignity, self-reliance, poise and judgment.

A surprising number of books may be included as supplementary for our missionary study of the Indian. The long list offers a treat to any who can give them even a hurried reading. Whatever one's special interest, it will almost always prove an advantageous point of approach to any missionary subject. The Indian finely illustrates this. For boys and girls few more picturesque characters, fascinating studies, or alluring games can be found than are

connected with Indian children. For the thoughtful father or big brother or college sister what more inviting field than the ethnological study of the Indian?—the racial background being an essential element in all our study of him. Equally interesting is the history of the Indians, both as to individual tribes and as to their relation to each other and to our Government. Students of economics and of ethics alike find in a study of the Indian a fertile field for research. Lovers of literature find it enriched by Indian folk lore, while the Red Man himself is the theme of books and poems.

With these side lights we turn to the missionary study of the Indian; our subject becomes illumined and invites us to long and careful thought. HOME MISSION MONTHLY readers find in these pages the outline of what our Presbyterian women are attempting to do in the Indian field. Our Church work would be simpler had our Government always been mindful of the word given thousands of years ago to a nation that had settled on land belonging to others—"Ye shall have one manner of law, as well for the stranger as for the homeborn: for I am the Lord your God." The failure of our Government to carry out this divine decree has been no more grievous anywhere than in the case of the "Five Civilized Tribes" now in Oklahoma. It is for these that we are seeking a special offering this year, for replacing the burned building at Dwight, and making there a center for the Christian training of Indian boys and girls—many of them sons and daughters of former students of our Presbyterian mission schools.

For centuries the Indian has been our creditor; we have taken his land and made his wealth ours. We have enriched our language and our literature with his words, his romance, his tragedy, and his heroism. We have made ourselves his neighbor. We cannot evade a neighbor's obligation. In many matters we may well regard him as our teacher—as in household courtesies, and patience, and regard for the Great Spirit whom he reverently worships. We shall fail to find coin with which properly to pay our debt to him unless we seek often that silence which "is a chance for God's voice."

A Mission in the Far Northwest

By
Dorothea Lewis Potter



"THE BAY WAS FULL OF LITTLE FISHING BOATS"



FOR a year I had been wondering why it was that "nobody ever goes to Neah Bay"—that was the expression used when I asked about it—and so I decided that I would go. I began asking questions about connections in New York, and the railroad people said: "We don't know anything about Neah Bay. It must be that you go by boat." Sure enough—a cordial letter from Miss Clark, in answer to my suggestion that three of us would like to descend upon her, mentioned casually the good ship Bellingham. But we could find no one who had ever heard of that boat or its schedules, so again we wrote our hostess-to-be, telling her when we were to reach the coast and that the first trip of the Bellingham after our arrival would land us at Neah Bay. Upon reaching Seattle, we hurried to the dock, and to our delight found someone who had heard of Neah Bay and told us that we could start at midnight on Sunday. As it was then Saturday morning, we feared that the last stateroom might have been engaged and made inquiries. "Oh," said the man behind the window, "you can have any room on the boat." There were three tiny cabins on the upper deck and we took two. When, at nine o'clock on Sunday evening, we made our way aboard, I began to see why more people did not go to Neah Bay. Such a tiny, funny old boat as it is for the twenty-two hour trip west. However, we really became quite fond of the queer little craft before she landed us in Seattle on our return the next Thursday afternoon.

The way out through Puget Sound and the Straits is very beautiful. All day the glorious Olympics stood above us in their

calm whiteness. We stopped at all the towns, sometimes drawing up alongside goodly piers. Men came out to the steamer in small boats and took away mail and freight. Once our hearts stood still as we saw a party of people lowered over the side of our boat to a scrap of a launch that rolled and tossed like a chip of wood in the big breakers. We thought that they must surely capsize.

I wish I could picture Neah Bay as we first saw it at ten o'clock that July night. It looked as though wandering stars had settled like gulls on the water and shore. Behind the twinkling of the many lights was the black of the great forest. The bay was full of little fishing boats and along the shore stretched the village street; on each boat and from each house there shone a welcoming light. But the best and warmest welcome came from Miss Clark, who met us with open arms as we clambered up the steep ladder from our deck to the pier above—for the tide was out. Quickly, two big Indian boys were found to carry our luggage, and off we started along the pier, past the darkened salmon cannery, through the village street which we had seen from the steamer marked out with shining windows, and then back from the shore by a grassy road to the mission.

When the Government divided the land among the Indians, Miss Clark was offered a plot for the church and mission home. She chose a location which the Indians did not want for themselves. Part of the acre was swampy and it is at least three blocks from the beach. She felt that without in any way robbing the Indians she could accept this land for the mission, for which it is admirably adapted. On the acre stands the simple little church, with its windows look-

ing out on one side into the fine garden which Miss Clark has made with her own strong hands, and on the other side away to the beautiful Washington woods. Just beyond the church and garden is the house. Such a cozy, pleasant home Miss Clark has made it, and such a radiation of hospitality pours out in every direction! There we spent the odds and ends of two happy days, but there were not many vacant hours after we had done the things that our hostess planned for our pleasure and instruction.

We met many Indians, went to the beach and visited Tatoosh Island with its strange old Indian communal houses. When Miss Clark went to Neah Bay fourteen years ago, many Makahs lived in these patriarchal huts and many were the evils, physical and moral, there engendered. Imagine a log house sixty by twenty feet, with a sloping roof twenty-five feet at its highest; all one room—rough to a degree inside and out, a low door, a fire in the middle of the floor, and dirt accumulated from time immemorial—and this, the home of from twenty to fifty people! After years of effort and with the help of one of the Indian agents, Miss Clark has succeeded in getting the people to abandon these community dwellings and now tidy rows of frame houses, one family to each house, speak loudly of a higher ideal of family life.

Fifty-four years ago there were 960 members of the Makah tribe. They were definitely a fishing community and plentiful salmon was their bread and meat. They cared little for agriculture, and their land, not being specially productive, did not incite to farming or garden making. With the coming of white fishermen, their market was overstocked, their livelihood was endangered, and their profits were gone. Life has been hard for the Makahs these years.

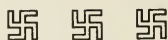
A strange combination of religion and superstition in the form of Shakerism has captured many of the tribe. Many a night they used to hold meetings on toward dawn, shaking violently for hours at a time, hoping "to shake off their sins," "to shake on a new life." Such "religion" was not good for these hardy, out-of-doors men; their strong

nerves were taxed too far and many paid with their lives. In these days, the agent allows them to shake but two hours at a time, but the evil is done past repair. Last year, Miss Clark took a census: there were 260 Indians left. With sorrow she told us the vital statistics for the early part of this year: fourteen deaths from January to July, and three births.

How they all love Miss Clark! Fourteen years ago she went to them alone, the first to bring them the Gospel of the living Christ. All these years she has lived with them and loved them and worked for them. They go to her in trouble and in gladness. I could find only two things which she does not do for them in all the gamut of their human need. She does not baptize the babies—the church forbids; nor does she marry them—the state will not permit. Each Sabbath she preaches twice, each week she has a meeting with the children of the school; she visits the sick, cares for the old and dying, encourages, soothes and shepherds them all the days. To us it seemed that she was indeed "the sunshine of that people," so far away and so sadly neglected. For fourteen years she has carried her hard, lonely work. No one of the officers of the Woman's Board of Home Missions ever visited that westernmost station until this summer. With courage and faith that are splendid, and a great love that radiates all about those village homes, she lives and works and glorifies her Lord in winning his other sheep into the true fold of the Good Shepherd.

Those were happy, inspiring days for us. They have left memories of glad hours out-of-doors; of beautiful woods and bay and sea; of earnest men and women; of walks and visits; of return at night to evening prayers in that mission home; and long nights of sleep with the song of the tide in our ears. We will not forget—we three.

It was such a little visit. The two days went so quickly and the Bellingham returned to carry us away—back to Seattle, railroads and "civilization." Reluctantly we said "Goodbye," found our way to the familiar cabins, and under the quiet stars steamed away, leaving our friend Miss Clark and her Makahs.



The Indian in the World of Competition

By Sherman Coolidge, President of the Society of American Indians



THE Indian in the world of competition is a subject that probably seldom occurs to American citizens; yet here and there we see the original American who has seized his opportunity and struggled upward in the face of the public opinion, now vanishing, that he lacks capacity for advancement. During the past fifty years, Christian men and women, charitable institutions and organizations, the Church and the state, have taken individuals and groups to the school house and the chapel, and the Indian American has responded to the "magic touch of opportunity" by taking up his share of the task and becoming a worker, a thinker, and a producer. He is daily demonstrating the fact that he can win position, influence and wealth by the labor of his hands and by the efforts of his educated brain.

When our white friends come in contact with the progressive type of the nation's wards, they are likely to exclaim: "Oh, but you are an exception!" Happily, the exceptions now-a-days are multiplying by hundreds each year, thanks to the peace policy inaugurated by General Grant's administration. It was not until then that the country seemed to realize the futility of trying to civilize the native at the point of the bayonet or fire religion into him with a gatling gun. Was it the influence of General Ely S. Parker, the Seneca Chief, that brought about the change of policy? It would not surprise us if it was by his advice, as he was Commissioner of Indian Affairs under President Grant; and with patriotic pride we remember that he was also on Grant's staff as military secretary, and that the terms of peace which brought North and South together and ended the Civil War are recorded in the handwriting of an Indian.

We can mention only a few of those who, through all but insuperable obstacles, have won their way in the world of competition. By their trades, professions and commercial interests they exhibit their ability to capitalize their education and gain a living. Senator Owen, a Cherokee, was Chairman of the Senate Committee that revised the whole financial system for a nation of one hundred

million people. Hon. Charles Curtis, of the Kaw tribe, was sent to represent Kansas in United States Senate, not by Indians, but by white voters of the state. Hon. Charles D. Carter, a Choctaw, and the Hon. Mr. Hastings, a Cherokee, were elected by white constituents to represent them in the lower house of Congress; and these are not the only ones of Indian blood in the Senate and House of Representatives. Outside the halls of Congress we have Indians in Government service, among them being Hon. Gabe Parker, a Choctaw, Registrar of the United States Treasury, and Hon. Charles E. Dagenett, a Peoria, United States Supervisor of Indian Employment. In civil life, we have Mr. Arthur C. Parker, a Seneca, Archaeologist of the State of New York; Mr. John M. Oskison, A. M., a Cherokee, editor, writer and late Associate Editor of "Collier's"; Charles A. Eastman, M. D., A. M., Sioux, author and lecturer; Carlos Montezuma, B. S., M. D., a full-blood Apache, specialist and practicing physician for years in Chicago; Mr. Charles Bender, Chippewa, dealer in baseball and sporting goods in Philadelphia; Rev. Henry Roe-Cloud, A. B., B. D., Winnebago, minister of the Gospel; Mr. H. C. Ashmun, full-blood Chippewa, newspaper proprietor and editor; Dr. Caleb Sickles, Oneida, dentist at Tiffin, Ohio; Hon. W. J. Kershaw, Menominee tribe, a successful and popular attorney in Milwaukee; Mr. Charles Buck, Blackfoot tribe, stockman; Mr. Charles H. Kealear, Sioux, merchant at Arapahoe, Wyo.

It is said that no race can be better than its women, and the Indian men have always acknowledged the need of the feminine mind to help guide them into higher and better ways. The Indian woman has been viewed by her white brothers and sisters as a beast of burden and a much abused drudge. Truth told, she is a force to reckon with among the tribes now as in the past, in religion, politics and social life. And the Indian women never have complained of the racial system of division of labor. Sometimes a brave threw his wife away; now and again a wife left her husband for a wealthier man; for the sake of social advancement, a young girl was compelled very occasionally to marry a man she did not want. These things happen, too, among the superior pale-faces.

Angel De Cora Deitz, of the Winnebago tribe, and her work in the world of Art are well known; she also teaches in the Carlisle Indian School. Miss Helen Clard, a Piegan, is an elocutionist of note who has delighted her audiences everywhere. Miss Nancy Seneca, a Chippewa, is doing fine work on the Pawnee Reservation in Oklahoma as a professional nurse. Mrs. Marie L. B. Baldwin, LL. B., another Chippewa, is employed in the Indian Office at Washington, D. C. Mrs. Rosa B. La Flesche, Winnebago, is in the Indian Service and located at the Rosebud Agency, South Dakota; she has the distinction of being one of the original six who organized the Society of American Indians. Most of the men and women mentioned in this article are members of

that organization, whose function is to work for the uplift and welfare of the race. These first Americans have succeeded uncommonly well and now mingle with the best in business and social life. Bear in mind, however, the fact that every white man is not a success, neither will every Indian be a success. Any plan of organization, any consistent method of work that will enable the Church or the Government to add a host of forceful, worthy men and women, is worth adopting and should receive every support. Enough has been developed to show that the noble red man who formerly dwelt in a wigwam is becoming the dweller in marble halls; the plumed warrior of the plains is being transformed into the captain of industry and the soldier of the Cross.

A Word in Season

By M. Katharine Bennett

IT is not unusual to hear the complaint that in the multitude of interests pressing upon the attention of young people, denominational claims are overlooked, and that young men and women on leaving school and college do not become helpful in the local church.

That there are to-day wide varieties of interests appealing to those who are eager for service must be recognized: most alluring paths have been opened, and at the entrance to each, leaders, trained and enthusiastic, stand waiting to direct the volunteers. With all of these new and delightful opportunities the work of the church must compete—if the term may be used in the thought of a kindly and friendly rivalry—in securing those who shall keep the ranks of workers well filled. To deplore the fact that young people choose other phases of service rather than the missionary society, or the Westminster Guild, or the Christian Endeavor Society is a useless waste of energy; let us rather search our methods to learn whether we have neglected to make our paths as attractive, as compelling, as are those opened by other agencies. It is only by so doing that there can be any hope that the young will be permanently and successfully held.

Not the least interesting, and surely a most vital part of the work at "156," is that done by the Young People's and the Student Work Departments. The latter, the newest

departure of effort, is joint Home and Foreign, being carried on under the six Women's Foreign Boards and the Woman's Board of Home Missions. The two student secretaries visit schools and colleges, presenting to the undergraduates the great cause of missions, their relation to their home churches and the forms of service they can there render. When possible, an Institute of a few days is held among the girls, and in some cases a group of the missionary women of the college town are brought together, to talk over their responsibility from a denominational viewpoint, for the girl while she is in college. With the student, the thought is to make vivid to her the work of her own church at a time while she is receiving impressions of many other lines of effort which eagerly urge themselves upon her attention.

From such work as this, there must result a group of girls who will return to the home churches ready for service and partially trained to render such. A graduate correspondence holds these girls until they have been definitely located in an organization in the local church, after which they go into the care of the Young People's Department, through the Young People's or the Westminster Guild secretaries, where the general interest is applied to specific conditions. The correlation of these two departments is of greatest value, and the trans-

fer of groups from the care of one department to that of the other, ensures that there shall be no gap where the girl is lost.

Our secretaries are giving the general training; the women of the local societies must co-operate in the cordial welcome and kindly aid that must be rendered in person, if the training is to be effectively utilized.

* * *

It is interesting that the women's missionary societies are indebted to the Westminster Guild for the carefully prepared programs on "In Red Man's Land." They show an unusual amount of research and have been used most acceptably. It is a pleasure to make recognition of the reciprocal advantage of having the women and the young women working simultaneously.

The Little Brown Brother

By Clara Babcock Ogden

Into the garden the Father sent
His children to work and play,
And I labored there in glad content
Till the close of the long, long day,
For I found a spot that was wondrous fair;
My little brown brother he, too, was there.

He had played there long before I came,
And he loved the garden spot, but he
Had no idea of the wealth and fame
Of the wonderful garden I could foresee;
And his ways were rude and his looks were wild,
And he was not an attractive child.

I bade him move to another place,
For he was sadly in my way,
And as my garden grew apace

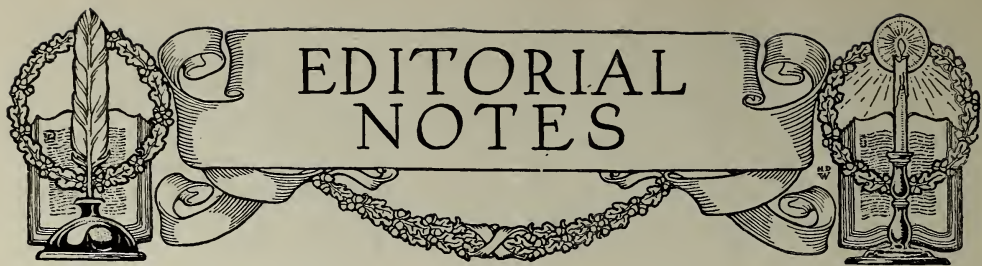
There was no spot for him to stay;
And sometimes he wept and often he fought,
For he was brave, but it mattered naught.

For he was weak and I was strong,
And at last he was quiet and out of sight.
So I thought no more of child or wrong
Till the Father called us home at night;
Till the Father called and he answered not,
This little brown brother that I forgot.

And the Father asked me, "Where is he,
Your little brown brother, that is My son?
Why have you not shown the way to Me,
The pathway Home when day is done?"
And I hid my face, and my eyes were dim,
For I had not a word to answer Him.



A PIT RIVER INDIAN, CALIFORNIA, AND HIS FINE COLLECTION OF BASKETS. THIS MAN IS A LEADER IN HIS COMMUNITY AND A PILLAR OF THE MISSION DESCRIBED ON PAGE 100



THE writers of articles in this number of the HOME MISSION MONTHLY are men and women particularly fitted to give valuable and interesting information concerning the subjects of which they write. Rev. Sherman Coolidge, a full-blood Indian of the Arapaho tribe and president of the Society of American Indians, is qualified both by birth and experience, and his portrayal of the competent Indian of to-day will be an eye-opener to some of our readers. To Mr. Peairs, of the United States Indian Service, we are indebted for a broad view of the Indian problem, limited neither to Government nor mission work, but including both. The subject of Indian Folk Lore is delightfully presented by Rev. Gilbert L. Wilson, who has long made careful study of the American Indian and his customs, and whose name will be widely recognized as the author of the much used text book, "Good Bird, the Indian," while in the article by Miss Penfield we enjoy the benefit of her thorough and practical study of Indian music. The articles from missionaries are no less by specialists than are those already mentioned, for each is based on years of experience. It is hoped that the pages of the month will prove of very real value, not only to readers in general, but to those who are specializing in their study classes upon the subject of "The Indian." For use in these classes, extra copies of this magazine may be had at five cents each or one dozen copies for fifty cents.

A YEAR of special intercession, beginning October first, 1914! That is the solemn call to the Church which has been issued by the moderator and stated clerk of our General Assembly in accord with action taken by that body in May last. Plans for the year of prayer culminated three months before there burst upon the world the most terrible warfare in modern history. In the call, Dr. Alexander says: "The eternal Spirit, who knows the future, guided His Church to take refuge in prayer to God, until these calami-

ties be overpast." In this year of intercession, when Christian parents are asked to renew their covenant with God at the family altar, churches to plead for special blessing upon the work entrusted to them and to intercede for our own land, for all lands desolated by war and for all the world, and when we are asked to make intercession through united prayer as well as daily prayer in quiet, it would seem that the annual observance by women's societies of an interdenominational day of prayer should assume particular significance. February 25th has been designated as a Day of Prayer in missionary societies of all denominations. Suggestions for programs may be procured from our literature department.

On the day before Christmas, a telegram was received at Board headquarters bringing the message that the Boys' Farm School, Asheville, N. C., had been burned to the ground. The first question—"Were any lives lost?"—brought the reassuring answer that no one was injured. The chimney caught fire in the attic and there was no hope from the first. Fortunately, the fire occurred in the daytime, so that faculty and pupils more readily escaped. Also, as it was during Christmas vacation, many pupils and instructors had gone to their homes; there were only seventeen boys and five workers in the building. Of personal belongings the greater part was saved, also a quantity of bedding, so that it was possible to make all comfortable in the carpenter's cottage. It was the principal building of the Farm School that was destroyed, containing dormitories and class rooms, living rooms and library. The insurance on building and contents amounts to \$27,000.

A STRIKING picture is that of Indians lined up against white men in local option matters. When it comes to liquor prohibition, the Nez Perce Indians of Lapwai, Idaho, where our wonderful missionary, Miss Kate McBeth and her niece, Miss

Crawford, have labored for many years, may be counted upon every time for a "dry" vote. Their opponents are the liquor-loving white men of the region. The better class of white men naturally take the Indians' side. Election is a most exciting time at Lapwai and Lewiston. The liquor advocates bring into play all the chicanery at their command and the Indians line up, as Miss Crawford tells us, "with a good deal of their old fighting spirit in their faces." Last spring the license men succeeded in having the outcome judged in their favor, and at Lewiston, twelve saloons were opened, terrible scenes of drunkenness following. This autumn the Indians voted in force and succeeded in putting in three "dry" commissioners, as they are called locally, who will refuse to renew the licenses now held by saloon keepers, so that in 1915 Lewiston will be freed again from liquor. The Indians also helped elect representatives, state senators and a number of other officials in favor of no license, thus routing the ring that has long held control. Elections are so close now that the balance of power lies with the Indians and all sorts of abuse are heaped on their heads for voting as they do, but little do the Nez Percés care for that.

¶

THE Government is waging a vigorous campaign against liquor traffic in the Indian country, for the effect of liquor upon Indians is even more debauching than among white men. A corps of Government employees devotes its entire attention to this branch of Indian work, one feature of which is to awaken the consciences of the white people in communities surrounding reservations. A drug habit which has attained alarming dimensions is the use of peyote, known commercially as mescal. Mescal buttons, obtained from a species of cactus, are soft when moist, but as they dry become hard and brittle. When eaten in this dry state they are sometimes called "dry whiskey." The increase in the use of this drug, which makes moral and physical wrecks of its victims, has made it necessary to inaugurate a vigorous attack against it.

¶

"OLD DWIGHT," as it is fondly called, has not yet recovered from the fire of January last, when Alexander Hall, the girls' dormitory at this Indian school in Oklahoma, was burned to the ground. It has not yet recovered because sufficient funds for building a new dormitory are not yet in hand, and

pupils and teachers are working under great disadvantage. For example, the boys' matron, Miss Hester Parker, who is also teacher and stenographer, has as her abiding place a little room in the attic of the old building, shown on page 88. To reach the room she must climb a dark, narrow, winding stairway, built between the chimney and the corner, at the top stepping into a room where ten little boys sleep, then going around the chimney to her own door. Before attempting to stand erect, she must be near the middle of her room. Notwithstanding all, another worker writes that Miss Parker is always cheerful and happy and never fails to lead the little group of boys down the narrow, winding stairs before six-thirty every morning.

The boys having given up their dormitory to the girls, the larger ones are trying to be happy in the camp house and here, too, Miss Parker is doing all in her power to make them comfortable. Many other examples might be given to show the immediate need of a new dormitory, that those who have so patiently endured inconveniences may enjoy better things.

¶

THE distinctly Indian designs for initial letters appearing in this number of the HOME MISSION MONTHLY are the product of native American Indians, the artists being teachers and pupils in the United States Indian School at Carlisle, Pa. The courtesy of the Carlisle Indian Press in permitting our use of these attractive examples of modern Indian art is greatly appreciated.

¶

"THE word of the white man has been made good," writes Franklin K. Lane, Secretary of the Interior. He refers to the lifting of the members of the Cherokee Nation to citizenship of the United States in July last, the culmination of a promise made eighty years ago. In his report Secretary Lane says:

"Surely there is something fine in this bit of history. It takes hold upon the imagination and the memory, arouses dreams of the day when the Indian shall be wholly blended into our life, and at the same time draws the mind backward over the stumbling story of our relationship with him.

"That the Indian is confused in mind as to his status and very much at sea as to our ultimate purpose toward him is not surprising. For a hundred years he has been spun round like a blindfolded child in a game of blindman's buff. Treated as an enemy at first, overcome, driven from his lands, negotiated with most formally as an independent nation, given by treaty a distinct

boundary which was never to be changed 'while water runs and grass grows,' he later found himself pushed beyond that boundary line, negotiated with again, and then set down upon a reservation, half captive, half protégé. What could an Indian, simple thinking and direct of mind, make of all this? To us it might give rise to a deprecatory smile. To him it must have seemed the systematized malevolence of a cynical civilization.

"Manifestly, the Indian has been confused in his thought because we have been confused in ours. It has been difficult for Uncle Sam to regard the Indian as enemy, national menace, prisoner of war, and babe in arms all at the same time. The United States may be open to the charge of having treated the Indian with injustice, of having broken promises and sometimes neglected an unfortunate people, but we may plead by way of confession and avoidance that we did not mark for ourselves a clear course, and so, 'like bats that fly at noon,' we have 'spelled out our paths in syllables of pain.'"

✠

AN "Indiana Building" at Wasatch Academy, Mt. Pleasant, Utah, has resulted from the decision of Indiana Synodical to make one of the Wasatch buildings the special object for offerings during a given time. Beginning with a fund of \$436, at the end of five months they had increased it to \$3,337 through persistent work on the part of pres-

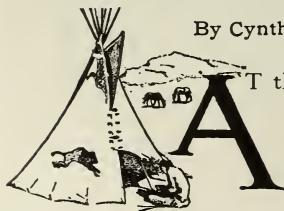


THE INDIANA BUILDING AT WASATCH ACADEMY

byterial and synodical officers, especially the synodical president, Mrs. F. F. McCrea, and the secretary, Miss Isabel W. Cooper. Mrs. McCrea visited ninety societies, telling of the need for Christian education among Mormon boys and girls. The building now bearing the name of the synodical society is the superintendent's home. It was not erected by the Woman's Board, but was purchased because location and character of building made it admirably suited to the need. Indiana women rejoice that they now have a strong bond with the fine work carried on in this school.

The Assiniboin's Tell Their Story

By Cynthia D. King, Principal of Wolf Point School, Montana



AT the time that we Assiniboin's were introduced to you, more than twenty years ago, we were contented in our old way of living, ignorant of anything better, and afraid of white people. Our children were taught to run and hide when they saw a white man.

We knew the traders only that we might exchange furs for food. Up to this time our food was buffalo and deer meat, fish and berries. Later we learned to like many things we could buy at the trader's. We soon learned to eat canned tomatoes, I think because of the picture of bright red fruit on the can. We called them Ojinjintka, for they looked like the bright red rose of the prairie. Even to-day the very old people call them this.

Our babies were carried on the back; packing them, it is called. Very few women do that now. Our dress for women and children was of one piece of cloth on which were beads and buckskin fringe. Great chains of beads were hung about the neck, the length of chain and number of elk teeth and shells indicating the wealth of the wearer. We often see pictures of Indian girls wearing the feather headdress. This is a mistake, for only men who have done brave deeds are entitled to wear these.

After blankets were issued by the Government for the men, one blanket was used to make a long coat with pointed hood at the back; a loin cloth, with deer skin leggings and moccasins, completed the dress, while the costume for boys was a smaller edition of the same.

We worshiped the Great Spirit, which is represented in many ways, the Thunder Spirit being especially feared. Painted rocks were objects of worship, and later red cloth spread on the hills was supposed to appease the Spirit of Evil.

Thus we lived and believed when men first brought us the Great Book. They wore long black coats and we called them the Sinisapa. They told us about the Book, but they kept it shut to us. Then others came who opened the Book to us and began to teach us about the true God and His Son, Jesus Christ. Our men were taught to read the Bible in their own language. We had Sunday school and church. A few children were taken into the mission and taught an hour each day. We did not believe in the missionaries, but we preferred that our children be with them rather than taken off to school far away from us, for school meant to us separation and death. Soon we found that at the mission they meant to help us, and it was not long before we wanted to help, too, if they would only take our children.

The first lessons taught were from the Bible; to be truthful and honest and to love all that which

is good. The girls were taught to make bread, do housework and make dresses. The very first vacation they gave our children, one man bought a sack of flour, had his two girls make it all into bread, and invited all his friends to come and eat of his daughters' bread.

The boys were taught many things that we did not like at first, such as housework, and bringing wood; for our men never did such work—the women and girls waited upon them. Even at meals the fathers and brothers were served first; so it seemed very strange to have our boys sweep, mop floors, make beds and wait upon teachers and

girls, but we soon found that we were glad to have them do this for us when they came home.

So the years have passed; the school, which we all now love, has grown year by year. Many boys and girls now have homes of their own, are leading happy, Christian lives, and training their children in the better way.

The Mission is our light upon a hill. It is there we go with our joys or sorrows, and in sickness or death; sure of help, if possible, but always sure of sympathy. Yes, we love the school, and want all our children to go there in the years to come.

Tucson School for Pima and Papago Indians



AFTER reading the article by Dr. Record and thus gaining a knowledge of the industrial and social life of the Pima and Papago Indians who make up the student body of the Tucson Training School, those not already familiar with the work of that strong institution may welcome a summary of a few leading school features. The capacity of the school is taxed to its utmost, 140 girls and boys being admitted each year, and many turned away. Dr. Record writes that the most difficult work of the year is to say "No" to the parents who come begging that their children be taken in. They drive in from the country, sixty and a hundred miles, and camp on the school grounds, coming to the office every day for a week, hoping that over night an extra place will be found.

Many of the newcomers speak no English, have never slept on a bed or used a knife or fork. At the end of their first year in school there is an almost incredible change. To train pupils to become independent Christian men and women who may

strongly influence their own people is the aim of the school. To this end the boys are taught irrigating and dry farming methods, to care for dairy and poultry, and to do such carpentry as is necessary on a farm. The girls are taught all the essentials of good home making. In addition to regular class work, extending through the eighth grade, there is very thorough Bible instruction, eighth grade pupils studying the prescribed course of teacher training, using Oliver's "Preparation for Teaching," and taking the examination provided by the Board of Publication and Sabbath school work. In last year's examination only two fell below ninety per cent.

Music is so greatly loved by the Indians that it is an interesting feature in all Tucson programs. In the closing exercises of the school, there was a chorus of fifty voices besides a boys' chorus, a girls' glee club, and the band. On another occasion a series of eighteen Bible stories in pantomime formed a program of a quite different nature, which was greatly appreciated by relatives of pupils and by visitors. The outcome of the work, as recognized even by those outside mission forces, is shown by Mr. Peairs, of the United States Indian Service, in his article appearing in these pages.

Mission Stations of the Woman's Board

The following summary of all mission stations under the Woman's Board is given with the belief that those closely interested in the work will appreciate an up-to-date, authoritative statement to which they can easily refer. If it proves helpful, this list will be published frequently. It will not take the place of the usual detailed list of mission stations in the special field under consideration each month.

Boarding Schools Sheldon Jackson, Alaska Kirkwood Memorial, Arizona Tucson Indian Training School, Arizona North Fork, California Wolf Point, Montana Dwight, Oklahoma Forsythe Memorial, California Menaul, New Mexico Allison-James, New Mexico New Jersey Academy, Utah Wasatch Academy, Utah Harlan, Kentucky Langdon Memorial, Kentucky Normal and Collegiate Institute, North Carolina Asheville Home School, North Carolina Pease House, North Carolina Farm School, North Carolina Bell Institute, North Carolina	Laura Sunderland Memorial , North Carolina Dorland Institute , North Carolina Mossop Memorial , Tennessee Pattie C. Stockdale Memorial , West Virginia	Truchas , New Mexico Ferron , Utah Panguitch , Utah Salina , Utah Flag Pond , Tennessee Jewett , Tennessee Juniper , Tennessee Ozone , Tennessee Rocky Fork , Tennessee Guines , Cuba Nueva Paz , Cuba Sancti Spiritus , Cuba Aguadilla , Porto Rico Anasco , Porto Rico Mayaguez Marina , Porto Rico San German , Porto Rico	Neah Bay , Washington Fairview , Utah Gunnison , Utah Cortland , Kentucky Hindman , Kentucky Manchester Mission , Kentucky Manchester Home , Kentucky Flat River , Missouri Gladstone , Missouri Rock Creek , Tennessee Sycamore , Tennessee Vardy , Tennessee Brush Creek , West Virginia Dorothy , West Virginia Jarrolds Valley , West Virginia
	Day Schools Lapwai, Idaho San Juan, Colorado San Pablo, Colorado Agua Negra, New Mexico Chamisal, New Mexico Chimayo, New Mexico El Rito, New Mexico Embudio, New Mexico Pyle Memorial School, New Mexico El Prado de Taos, New Mexico Los Ranchos de Taos, New Mexico Trementina, New Mexico	Community Work Pit River, California Kickapoo Reservation, Kansas Good Will Mission, South Dakota	Hospitals Haines Hospital, Alaska Presbyterian Hospital, Porto Rico

The Wanderer's Return

THAT the Lord brings back His own is evident many times among the Nez Percés. The latest example is of a woman who found her way to the prairie church of Meadow Creek, where evangelistic meetings were being held.

I remember the same woman as a pretty young girl, standing before the great congregation in Kamiah, confessing her sins, and saying she wanted to be a Christian. This was, perhaps, thirty-five years ago. She was baptized Lucy. Not long after she married a white man and moved away to the outer edge of the reservation. She wandered from the church, but we occasionally saw her with her nice looking children as the years passed.

A few weeks ago a relative whom she loved very much was instantly killed in an accident. This must have touched her heart, for she surprised her Nez Perce friends by appearing in the Meadow Creek meetings. She had come from Stites with the minister and his wife, who were last year students of mine. Her heart was sad and she was seeking comfort from the Great Physician. The Spirit was reminding her of her girlhood vows, made years ago before her people in Kamiah, and again as she stood before the congregation and confessed her wandering and her desire to return to the fold of her Lord.

Since her home was nearer the Lapwai church she expressed her desire to unite with that people and was received on the following Sunday. When we spoke to her about the Thanksgiving service she thought the distance would be too great and that she would not be able to come, but when the day arrived she was there and has not missed a service since she was received into the church.

The poor sheep get back in a sorry plight sometimes, but their Guide is always ready to receive them. There are weak ones among the Nez Percés who wander and return and the Lord gives them strength as the years go by.

KATE C. McBETH

Pit River Indians

By Lucy C. Gay

OUR mission at Glenburn, California, ministers to the Pit River Indians who are scattered upon their allotted farms in the northern part of the state. The growing season is short, but many have small orchards, and where land is suitable they usually cultivate gardens.

These Indians look upon the mission as their home. In Tom's words—"This our home, we like to come here." The mission is their only religious influence. At Sunday school, which is held on each Sunday morning, the usual attendance includes all Indians in the neighborhood. The young people and some of their elders not only sing well, and give good attention, but many times their references to what was said at church show that they understand and remember a part, at least, of what is presented.

In physique these Indians are rather short and

stocky; high cheek bones are a rarity. They now try to live like the white man, their homes and clothing being fashioned after his. Tuberculosis prevails to an alarming extent, for, although the Indians live in the open in summer, in winter they shut themselves into crowded, overheated rooms without fresh air either night or day. Often they are asked: "Do you leave your windows open at night?" In most cases they answer, "No, it is too cold." James says, "You sleep outdoors, but I don't want to sleep out like the coyotes and wolves." They are not demonstrative of affection for others. As Mary says, "We think just same, but don't say." This is characteristic.

A number of the middle-aged read and write, but the majority do not. Mrs. C. reads and writes well, and is a very bright woman. On one occasion something was said about the uncivilized Indian. She exclaimed: "I am no uncivilized Indian. I read, I write, I wear good clothes, and I have false teeth." The last was the clincher.

Some take kindly to the thought of legal marriage, while others object strenuously. These say: "License don't make em good; they don't get along any better; then, what's use?" But the idea is growing that it is better to be married "right."

Sam says: "We old ones can't be Christians, but the younger ones can learn it." How hard to turn from old superstitions! The love of God shed abroad in their hearts is the only means of righting their lives. Some feel that they have this love.



NEW PUPILS AT NORTH FORK
THEY CRY "MAMA" JUST AS DO WHITE YOUNGSTERS

Mono Indian Girls

By Frances Marston

AT North Fork, California, there are now twenty girls in the mission home, the largest number ever in the boarding department. Of the seven new girls six are not much over six years of age. To get these under discipline is constant, strenuous, but interesting work. To them the demands of civil-

zation must be burdensome; 'tis apparent that they are extremely irritating.

It is gratifying to note that it is easier to get them into routine if an older sister has been with us a year or two previous to their coming, or is still here. That the parents wish to send another daughter speaks for the influence mission work has had in their homes. The statement is often heard that it is useless to educate and lift Indians out of mental darkness and superstition or help them to better ways of living, for they go back to former ways. We have to admit, regretfully, that there is some truth in the assertion, but we believe that such cases are not due to lack of desire for better things, but to unfortunate home environment. The older influence is the stronger; the grandmother with her superstitions and witchcraft is authority at home, and it takes an unusually strong character to withstand the temptation to return to former ways. "Tis the path of least resistance."

Nearly four years in the schoolroom with pupils numbering from fourteen to twenty-two has been ample time to prove that there is nothing lacking in their mental equipment. I can say emphatically that it does pay to work for and with the Indian; but, whether we see results or not, the Master's command, "Go ye, teach all nations," is binding.

The four girls now taking up the studies of the sixth grade have been very interesting to teach during the last year. They now know enough English to ask questions about their lessons, the answers to which sometimes take us far afield of the subject under consideration; but one cannot curb their eagerness to know: "How God take us to Heaven; He send wagons to take us up?" "He give us wings?" "How God wipe tears from our eyes?" "Mr. Whittier good man; he in heaven now?" "We see him when we go to heaven?" "Your mother in heaven?" "You



FOURTEEN-YEAR-OLD GIRLS AT NORTH FORK
These girls have been in the school five and six years

see her when you go to heaven? You talk to her?" These are a few samples of questions.

There are discouragements? Yes. Many times the discouragement is the consciousness of our own inadequacy for the work. But it is no small privilege and honor to be a worker for the Master among the Indians. Mere justice demands that we give back something, or make some restitution for what the white race has taken from them. What better can we give than a knowledge of the Gospel—the whole of it—for body, mind and soul?

Attention

DESPITE all efforts there are always some societies that fail to hear of the subscription campaign until the year is near its close. By March 31st, we wish a report from all FRONT RANK SOCIETIES. If you do not know about the requirements, write the HOME MISSION MONTHLY office at once. *Be sure to report as soon as you have reached the goal, so that your society may be listed in the HOME MISSION MONTHLY among FRONT RANK SOCIETIES.*

Do you wonder how our subscription list is growing? We are not counting yet, but it is easy to see that we shall need every subscription our friends can possibly secure if we are to report good advance. We hear that many magazines are falling behind in number of subscribers. To date we are holding our own and gaining slightly. Will you help us gain largely? Even though people must economize this year, can you not persuade them that the fifty cent subscription to their missionary magazine is not a proper place for curtailment? We have set a high aim and our faithful secretaries of literature are doing their best, we feel assured, to help reach the aim. Had we not the aim and their aid we should, no doubt, have fallen behind. Let us rally in these last two months and complete the FRONT RANK SUBSCRIPTION campaign with triumph.

Do you recall the stir created at the last annual meeting of the Woman's Board when the chart was shown, giving the number of secretaries of literature in each synodical society that do not, themselves, subscribe for the HOME MISSION MONTHLY? It was most astonishing, for everyone acknowledges that no secretary can be properly enthusiastic or do best work unless she thoroughly knows the magazine she represents. At the next annual meeting of the Woman's Board a new chart will be shown, designating the improvement in this respect, for many societies—synodical and presbyterial—have given attention to this matter since it was pointed out. Will your synodical make a better showing on the new chart?

For the Indian Book Shelf

Any of the following books may be procured from the Literature Department of the Woman's Board of Home Missions:

THE AMERICAN INDIAN ON THE NEW TRAIL, by *Thomas C. Moffett, D.D.* 16 illustrations, 2 maps, 305 pages. Price 60c. cloth, 40c. paper.

The author of this book, as superintendent of Indian Affairs for Assembly's Board of Home Missions, needs no introduction to our readers, and as chairman of Indian Affairs for the Home Mission Council is recognized as an authority by the Church at large. The book is an exposition of Christian missions with results, and is most valuable for supplementary use in women's mission study classes.

Note these forceful sentences: "The North American native stock has been estimated as the highest type of pagan and uncivilized man—the finest raw material that civilization ever had presented to it for working into a better product." "He is coming among us. It will not do to think of the Indian as a passing factor in our life."

The following organizations show the response of the "Red Man."—"The Six Nations Temperance League," organized in 1830 by Handsome Lake, a Seneca; "The Society of American Indians," organized by leading Indians at Columbus, Ohio, October, 1911; "The Christian Student Volunteers," started in January, 1914, at the Student Volunteer Convention in Kansas City.

"Along the new trail the Indian walks with safe steps, leading upward to a worthy destiny.

. The gifts the white man has brought are accepted and prized as the greatest boon of civilization. The religion of the Book, the redemption of the Saviour of mankind, the true worship of the Father in Heaven as are as much for the Red Man as the white

. The American Indian is on the new trail."

WIGWAM STORIES, by *Mary Catherine Judd.* 33 illustrations, 278 pages. Price 75c.

An interesting glimpse of the folk lore of the North American Indian, impressing one with the love and admiration possessed by the Red Man for things beautiful and noble.

Attention is called to "The Seven Stars of Pleiades," "The Great Bear of the Sky," "The Northern Star," "The Star That Never Moves," "Where the Northern Star Came From," "The Echo God and the Northern Lights," "The Face of the Great Manitou in the Rock," "The Story of the First Man and Woman," "Weenk, the Sleep-Bringer," "How the Water Lily Came." With regret the reader closes the book and longs for more.

MY FRIEND THE INDIAN, by *James McLaughlin,* 1910. 16 illustrations, 417 pages. Price \$2.50.

Thirty-eight years of life among various tribes of Indians prepared the author for telling this straightforward and interesting story of experiences and impressions, and we recommend this work as perhaps the most helpful that can be placed in the hands of study class members for collateral reading. The chapters show conditions when Cupid visits camp, when native medicines

fail and death comes, also how the Indian gets his name, something of the wars and the making and breaking of treaties.

MYTHS AND LEGENDS OF THE GREAT PLAINS, by *Catbarine B. Judson,* 1913. 25 illustrations, 205 pages. Price \$1.50, net.

Legends, as told by the Indians, have been collected in this beautifully illustrated volume, from which a study class leader may find many a delightful story to illustrate studies on the Indian.

MISSIONARY EXPLORERS AMONG THE AMERICAN INDIANS, edited by *Mary Gay Humphreys,* 1913. 13 illustrations, 306 pages. Price \$1.50.

Six splendid sketches of pioneer missionaries to the Indians—John Eliot, Samson Occum, David Brainerd, Marcus Whitman, Stephen R. Riggs and John Lewis Dyer—make up the contents of this volume. Because these lives are all of special value to the history of American missions, every missionary library should include this book.

INDIANS OF THE PAINTED DESERT REGION, by *George Wharton James,* 1903. 66 illustrations, 268 pages. Price \$2.00.

A book devoted to the history, religion and customs of the Hopi, Navajo, Wallapai and Havasupai Indians. It also describes the wonderful country they inhabit.

FAMOUS INDIAN CHIEFS, by *Charles H. L. Johnston,* 1909. 16 illustrations, 458 pages. Price \$1.50.

An interesting historical record of noted Indian chiefs and the white man's dealings with them from the time of Powhatan "the great sachem of Virginia" to that leader of the famous Sioux, Sitting Bull. Every student of the history of the Indian race will wish to own it.

ALASKA, AN EMPIRE IN THE MAKING, by *John J. Underwood,* 1913. 58 illustrations, 440 pages. Price \$2.00.

Mr. Underwood, a resident of Alaska for fourteen years, has given what is considered the best description of recent date of this great country, its people, their habits of life and industries. The reader is taken on fishing trips, whaling expeditions, and visits to important places of interest.

THE SOUL OF THE INDIAN, by *Charles Eastman.* 2 illustrations, 170 pages. Price \$1.00.

A valuable study from the Indian's standpoint.

A CENTURY OF DISHONOR, by *Helen Hunt Jackson.* 514 pages. Price \$1.50.

The history of the dispossession of several Indian tribes. Strongly in favor of the Indian.

LIGHTS AND SHADOWS OF A LONG EPISCOPATE, by *Bishop H. B. Whipple.* 11 illustrations, 576 pages. Price \$2.00.

A most fascinating story of a wonderful life among the Chippewas of Minnesota. The humor and pathos of the experiences of many years hold one spell-bound.

Facts and Ideals

By Mary A. Gildersleeve

IN reply to repeated requests for suggestions for presbyterial programs, the following are offered for consideration and adaptation to local conditions:

When possible, have Executive Committee meet the afternoon or evening before the day of public meeting. At this session the president and her officers should discuss recommendations, including synodical apportionments of Board work to be presented for adoption on the following day.

Before the sessions of the annual meeting, have a short prayer service of a half hour in the Sunday school room or church parlors. Begin the regular program promptly at 9 o'clock in the church. Allow one half-hour for the devotional message at each session, having one leader and one theme. Greetings from the Women's Boards, also reading of communications from the presidents of the Women's Boards should follow. The report hour may be called "A Year with Our Officers." Allow the corresponding secretary ten minutes, the treasurer ten minutes and the secretaries of departments five minutes. Give time for "Question Hour" on reports. Plan for Practical Method Hour for discussion of weak points in organization. Announcements of committees on arrangements for entertainment and luncheon, with message of welcome, may follow. Plan to have simultaneous conferences with presidents, secretaries and treasurers of local societies during the luncheon hour.

At the afternoon session the devotional period may be followed by roll call with *one-minute* reports of special features in the year's work. At least thirty minutes should be allowed for each address. An Illustrated Mission Study Class, a "Literature Pow-wow," or a Missionary Demonstration would be interesting before a second address. The committees may then report, nominating committee reporting last, after which all officers may be invited to the platform and a prayer of consecration offered. The president, in her closing remarks, will express appreciation for hospitality and mention other matters usually embodied in resolutions. To save time, have the

minutes of the previous annual meeting referred, by motion, to the executive committee for approval. This meeting should be held immediately after the close of the sessions.

SIDE-LIGHTS

Plan for registration of all delegates.

Avoid confusion in vestibule, or adjoining rooms.

Have roll call when all delegates are present.

Carry out meeting as far as possible according to "Parliamentary Rules," furnished free by Literature Department of the Woman's Board of Home Missions.

Be sure that the report of the nominating committee is accepted and *recommendations are adopted*, thus electing officers in the simplest way. (See Parliamentary Rules.)

District meetings in the fall under the supervision of vice-presidents will reach many who cannot attend the spring annual meeting.

For up-to-date methods use "The King's Business" as a guide.

When a Board representative is present, allow time for "Methods" in addition to greetings from the Board and messages from the field. The Board's representative is sent at great expense and should prove a valuable helper.

Plan the program with a *definite aim* in view. Study the weakest point in the organization and arrange the program to strengthen it.

The presiding officer should protect her audience by keeping speakers within time limit, the whole program having been arranged with due consideration of the *value of time* and the *best use of time*.

The afternoon session may be devoted entirely to inspirational addresses.

Where there is one evening session, home and foreign fields should be equally considered.

Print names and addresses of officers on the last page of the program—also presbyterial pledges.

Plan to send each delegate home with renewed inspiration and practical suggestions for increasing activities of local organizations.

Indians and Their Needs

Number in 1900—297,905.

Unreached Pagans—50,000.

Indians are not a decadent or vanishing people. They are in a transitional period, and a stage of re-adaptation to changed conditions due to

Governmental Policies

Abolishing Indian agencies. Allotting land in severality. Renewing restrictions on allotted lands.

Breaking up tribal relations and heathen customs.

All Requiring

Renewed efforts and changed methods in mission service and education.

Motto for the Indian school system:

"Teach him what he *needs* to know"—

Christian religion; personal hygiene; sanitation; knowledge of English, written, printed, spo-

ken; arithmetic as applied to areas, dimensions, finance; industrial and agricultural training.

In most tribes the percentage of Christians is small.

Their Supreme Need is

The Gospel of Christ.

Medical Care and Hospitals

Indians suffering from tuberculosis—25,000.

Available Indian hospital facilities in tuberculosis cases—not more than 300 beds.

Deaths due to tuberculosis—32 per cent.

Indians suffering from trachoma—60,000. No Eye Infirmarys.

Water Rights

Legislation needed to protect water rights. Only a fraction of Indians have received the benefit of irrigation systems.

Legal Protection

Needed to employ probate attorneys to protect interests of minor Indians and the Five Civilized Tribes in Oklahoma—\$75,000 Government appropriation.

Agricultural Implements, Seeds and Teams

Grazing and tillable lands unused for lack of

implements—600,000 acres. Consequent inadequate support of families.

Solution of the Indian Problem

Go to each, see what he has, and what he needs. Show him how to make the best use of his resources.

—From charts prepared for an Interdenominational Study Class by Mrs. J. R. Paddock.

Mission Study Outline

"Home Missions and the Social Question"

By Mrs. D. B. Wells

THIS booklet, of few pages and small in size, is really the "nub" of the whole matter. No society should fail to study it most carefully. No better service could be done to the Church at large, by both men and women, than to discuss its contents fully with open minds, responsive wills and feeling hearts. Its six programs are admirably arranged; its lists of side reading most suggestive. It presents the underlying basis of all our work, home or foreign; and outlines the duty and privilege of the Church in these days of crisis and divisive thought and feeling. Any mid-week service would not long remain "dull" if a frank and open discussion of these problems were participated in by those present; opinions would differ, but at least thought would be stirred.

Will my readers pardon the pronoun of the first person? I feel very strongly on this question; and contact with hundreds of women in all parts of our country but confirms the conviction of the profound interest which waits only an initiative to find expression in word and deed. Women are saying to me, "This is vital; this is real. What can we do to help?"

If time presses, arrange at least two sessions on the subject. The needs of the program are but two: a short, crisp, definite, live presentation of questions for discussion; an open, free-for-all, untrammelled expression of opinion as to their actuality, their practicability, their vital connection with us women. I would do almost anything to get the women really to talk; arrange the seats differently; take off the "meeting" aspect; yet remembering that all things should "be done decently and in order."

Take these points for the first three chapters; there are many others which will suggest themselves to any thoughtful woman who is concerned over present-day conditions.

What are the functions of a Church?

Do these functions conflict?

Does the doing of a part excuse from the doing of the whole?

What vital connection is there between soul-saving and body-saving?

Are "soup kitchens" and kindergartens proper parts of Church life?

Is there a chasm between the Church and the "masses"?

Who are the "masses"?

Whether the chasm be actual or imaginary, is not the effect the same with those who do believe that it exists?

Can it be bridged? How? Who shall make the effort?

What proportion of the dwellers in your city have any connection with your churches?

Does one outside of the Church lose anything?

Is "social service" a new thing, lately discovered by the churches?

Turn to page seventeen of your book, and discuss the modern meaning of that list of Old Testament laws and rules.

Instruction.—How much of parental instruction in the vital laws of life is given today?

Gleanings.—A late cartoon represents a man and his family sitting at a bounteous table, and he says: "We will not give thanks." A line above says: "He should give something else first."

Year of Release.—Could that be operated today? In spirit; if not in letter?

Bondservants.—That means anybody who serves our needs. The maid in the kitchen; the clerk in the store; the washerwoman. Does it really seem to you that we are practicing the Golden Rule toward them? Could we women so plan our shopping as never to purchase anything on Saturday except under extreme need? Would this help to lighten the burden of "Saturday, the hardest day in the week for us," as the clerks say?

Wages.—Do you know what is considered the "minimum wage" in your city? Is it enough to live decently on? How much margin has it for sickness, development, amusement? Should wages be paid promptly when due? Are there really people in my world to whom the delay in the payment of a nickel would mean hardship?

Weights and Measures.—What about those berry boxes with bottoms set up an inch or more, and the pink netting over the peach baskets; and the coal bags in which half a bushel (?) is sold to the poor?

Interest. Are there any "loan sharks" in your town? A poor girl in a large city recently, under the pressure of sickness and death, borrowed nine dollars of a loan shark, because she did not know to whom else to go, and paid him twenty-seven dollars for its use.

Respect of persons.—Alas! alas! so common that we do not even recognize it when we see it. Go on through the chapter; surely that old Kingdom of God was not a visionary affair of the far-away and the by-and-by. Surely God meant then that we were to "love our neighbor as much as ourselves."

Is this anything to ME?



By S. Catherine Rue

THERE are two ways of seeing things. One way is with the eyes and the other is with the mind. Local secretaries of literature need to use both these faculties in their work this month. They should see with their eyes the results of the use of missionary literature in the hands of those members who have it, and their minds should measure what the possibilities of the society would be if all not now using it were won to give their interest to it. Such seeing should lead them to compare the results of their work for the past ten months with the ability of their organizations and to a renewed effort to gather up during this month all unrenewed subscriptions, so as to have the society reach the "Six-Ply Standard," recommended by our Woman's Board, before the close of the fiscal year, March 31, 1915. To do this rightly, both eyes and mind should be wide open. It is because the eyes of many of us are only partially open that the vision of our minds is clouded. The results of our work are in proportion to our ability to see; it is, therefore, of most supreme importance that our eyes shall be wide open. Let us pray for the ability to SEE!

* * * * *

"Indians" is the topic recommended for this month. Because it is also the topic for all study classes this year splendid equipment for the development of programs relating to it is available. "The American Indian on the New Trail," by Dr. T. C. Moffett, which is reviewed on another page, covers the field of information on the Red Man in a way that will help every leader to make an interesting program. A satisfactory result should be possible if eight members would each review the contents of one of its eight chapters. In the back of the book is an excellent map of the United States, locating Indian reservations that may be utilized for a map talk.

The list of unusual helps in the last pages of "Studies and Programs" (price 5c.), prepared especially for use with the text-book "In Red Man's Land," contains many suggestions for entertaining programs that will serve for the "social hour" or the "special public meeting." The "Teacher's Manual" (price 10c.) for "Good Bird the Indian" gives uncommon ideas for posters, invitations and demonstrations. Excellent stories worth re-telling are "Ah-mamel-i-con" (5c.), "Bah-he and the Shaman" (5c.), "Painted Pony Canters Softly" (5c.), "Navajo Medicine Man" (1c.) and "One Little Injun" (5c.).

"Indian Melodies" furnish real Indian music for programs.

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The new program for the Interdenominational Day of Prayer should be ordered at once. Its price is at the rate of 50c. per 100.

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Two new issues are just off the press. "Presbyterian Schools in 'Red Man's Land' Under

the Charge of the Woman's Board of Home Missions" contains "questions asked and answered." Single copies will be sent without charge to all study class leaders requesting it. "Suggestions for Leaders of the Monthly Christian Endeavor Meetings 1915" presents twelve practical program outlines with full directions for their development. (Price 5c. per single copy, 40c. per doz.) The chairman of every missionary committee in a Christian Endeavor Society should know about and possess a copy of this without delay, for it will help to develop a cycle of twelve interesting topics.

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Will every local secretary of literature who has not received the "Six-Ply Standard for 1914-15" send at once for a copy? It will be forwarded without charge.

FOUR FEBRUARY FEATURES

I	February 21—Program for Washington's Birthday Celebration in the Sabbath School.
II	February 25—Program for Day of Prayer for Home Missions.
III	Survey results of ten months' work of this fiscal year in missionary meetings.
IV	Raise the "Six-Ply Standard for Local Secretaries of Literature for 1914-15."

Newspaper from Young People's Department

M. Josephine Petrie, Secretary

(Continued from January HOME MISSION MONTHLY)

Announcements

"SAFETY FIRST" envelopes for the Sunday school patriotic offering on February 21st. Have they been distributed?

The Woman's Board shares with the Board of Home Missions in urging your help toward making this the largest Sunday school offering on record, and *without a special printed program*. A leaflet of suggestions for talks, stories, recitations, impersonations, etc., has been mailed to Sunday school superintendents and to over 1000 Sunday school missionary chairmen. If all Presbyterian Sunday schools heed the recommendation of our General Assembly that, "as in former years the Sunday schools make special contributions on the Sabbath nearest Washington's Birthday for the work of the Assembly's Board of Home Missions," each individual must feel a personal responsibility. We solicit your full co-operation in carrying out the plan, which is undertaken because of criticism of the many elaborate and expensive programs and the time required for preparation and for presentation. Help make this method a step in advance, and *double* the contributions. Questions gladly answered. Did you read "The Broken Cog" in the January HOME MISSION MONTHLY? Are you *It*?

Thirteen C. E. Missionary and Patriotic Programs

Home and Foreign, for 1915! Have you seen them? Are your young people using them? Although prepared for C. E. missionary meetings, they are very adaptable. Price five cents for the set, or forty cents per dozen.

Editorial

The writer would not willingly make disclosures that reflect on any "higher up" officials, but when there continue to reach this desk complaints against young people's secretaries who "fail to send reports" or "do not answer letters," it is a temptation to call attention to the fact that but ninety-five of the 260 presbyterial presidents answered the letter from this department under date of July 15th. Only fifty-two of these answered in full. It was hoped the replies to the twelve questions would lead to closer co-operation and more efficient service with young people's organizations and Sunday schools. A condensed record of the correspondence has been sent to the full complement of presidents—synodical and presbyterial. One or two items will be of general interest. In the ninety-five presbyterial societies, sixty young people's secretaries have entire responsibility for all organizations exclusive of the women's society. In eight there are two secretaries for young people, and in five there are three. A desire is expressed for a second secretary in all presbyteries to be known as the "Children's Work" secretary—in charge of the Juniors, Light Bearers and Little Light Bearers. These presbyterial presidents say: "The greatest difficulty is because of uninterested mothers." "We women pay too little heed to the work and needs of our young

people." "Parents allow secular things to crowd out definite missionary study and giving." "In each church there is needed an interested, tactful woman for Sunday schools and young people, to help secretaries and missionary committees."

Contributed

The following is opportune. It comes from Denver, where "an interested woman," Mrs. Emma G. Seldon, made this clever response to a toast at a missionary luncheon:

How to Put the Miss in Missions

"Please notice that this title is in no wise a misfit, nor one to misconstrue nor misinterpret. It means that if we, who bear that title of Mrs., fail to put the Miss in missions, we are miscreant to our duty, have missed our power and influence in so mischievous a manner as to make even a misanthrope weep. Do not misunderstand me nor let my point miscarry. As we love missions, and believe in missions, and are devoted to the cause of missions, we must put *Miss* in missions.

"Why? Because some of us are growing gray and some are falling by the way. The European nations now at war are calling for recruits; the liquor men ask for thousands of boys each year to keep the ranks of the drunkard full. If these need recruits for their business, how much more do we who are in the King's business.

"How shall we get them? First, our material must be in interesting form. Second, this interesting material should have enthusiastic presentation. Girls must have life and action. They want thrills and excitement and we should supply it in legitimate ways lest they seek it in other ways. To do this we have, in our missionary history and literature, facts and conditions that will furnish thrills enough to satisfy every girlish heart. But, alas! we do not live up to our privileges, for with long faces and whining voices, we kill the life and throb of our missionary stories until they become deadly dull things. Some missionary meetings remind me of the description of an old-fashioned prayer meeting, 'A deacon and a hymn, a deacon and a hymn, a deacon and a hymn, and all go home.' Some of our meetings are often—a sister and a paragraph, a sister and a paragraph, a sister and a paragraph, and we all go home. And then we marvel that the bright club woman and the fun-loving girl are not interested in our meetings.

"But our girls are not unmoved by higher motives and there are few who will not respond to an appeal to loftier ideals when they see the Gospel of Jesus Christ to be first, last and all the time *missionary*. Then, a bigger vision of Jesus, our great Missionary, who is our example and incentive to a life of noble missionary service, will enter the hearts of our girls and show itself in missionary interest both material and spiritual.

"Let us not misapply our material, misconceive our opportunity, nor miscalculate our girls; but, leading them to see the things that are really worth while, we shall not fail to put the *Miss* in *missions*."

Program for March Meetings

TOPIC—THE IMMIGRANT

(The leader of the meeting should select members of the society to prepare short, interesting talks on the following topics: Immigrant Mothers; Foreign Girls; Children of New Americans. Have each speaker deal with her group in the Nation, then discuss that particular group in your own town or nearest city and propose something definite and practicable to which members of your society may pledge themselves. Plan work, appoint committees, do your utmost to have work among Immigrants mean something new and vital to your society from this time.)

Hymn—"Fling out the Banner. Let it float Skyward and seaward—high and wide."

In no other country have women enjoyed the encouragement and perfect freedom they have had in America. It is foolish to think their state will not be changed by the influence of many millions from the less advanced European nations and the darkness of Asia, where, as we know, consideration for women is of the standard of centuries gone.

Let us not be blind to the fact that in the future we must struggle to maintain the high Christian idea of womanhood hitherto held. The war conditions of the moment are resulting in a greater proportion of women immigrants than ever before. Doubtless very soon there will come, in throngs, women and little children in poverty, heartbroken, almost hopeless—women without husbands, young women with no brothers, no, nor lovers; little children without fathers. What are we, the Christian women of America, going to do to meet this crisis?

Scripture—Matt. 25:31-45.

Prayer—that we may give not only the cup of water, the food and clothing, but our sympathy to the stranger.

Hymn—"When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations,
Not thrones and crowns, but men.
Flowers of Thy heart, O God, are they,
Let them not pass like weeds away;
Let them not fade in sunless day—
God save the people.

"When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men.
God save the people, Thine they are;
Thy children, as Thy angels fair,
From vice, oppression, and despair,
God save the people."

—Elliott.

The Immigrant Mother is perhaps the most needy, the most to be pitied and the most neglected of all the immigrant group. Shut in by home duties, shut away from contact with the English-speaking, too old to care much about learning the new language, she sees her children drifting from her and stands helpless and sorrowful.

What would it mean if every immigrant mother in our country had just one Christian-American woman as her friend and counselor? This is her greatest need.

Foreign Girls have been coming to us in great numbers; sometimes as many as 120,000 young women in a year. Whether you live in city or

suburb, you surely have some of this number with you. What is your town doing to make this girl—whether she be factory hand or servant girl—a better woman? She presents to the young women of your church an opportunity for rare service. Start a Girls' Friendship Club; a class for teaching English. This is the very best work we can do as a protection to these girls who are almost helpless victims of countless evil schemes through their ignorance of the language of our land. Or, perhaps, have an evening a week of the best moving pictures, cooking classes, dressmaking, scientific physical training. Take the girls into the country for an outing, to an art exhibit or concert. Your efforts will be appreciated beyond your thought.

Children of New Americans. Let us have our children's societies under strong leadership; have them do something for these new neighbors. The little children in our hospitals are largely foreign; send them toys and scrap-books. Day nurseries allow the mothers to make honest livings without giving up their children to charitable or state institutions. Kindergartens and sewing schools are fine means of helping and there is no more blessed ministry than that of sending flowers to the poor and the sick. Your children in country and village can gather the flowers; by the aid of their leaders send them to the city to any mission you select through the National Plant, Flower and Fruit Guild, 70 Fifth Ave., New York City, which has branches all through the United States. The young people in the city churches can distribute the flowers, either at meetings or to those shut in. A triple blessing—to those who send—to those who distribute—to those who receive!

Hymn—"Spirit of God, Descend Upon My Heart."

Prayer—for faithfulness to this great work which God has assigned to us.

LOUISE INGERSOLL STELZLE

ADVANCE IN STUDENT WORK

Last spring our Women's Boards decided the time had come to have two secretaries for Student Work, which had grown until it was far more than one woman could handle, while results had proved that it was a department worth continuing. In June, Miss Isabel Laughlin, field secretary of the Occidental Board, was called to be associate secretary of the Joint Committee on Student Work. It was very generous of her Board to release her, for she had been doing such fine work on the coast that it was hard to be asked to share her with the rest of the country. But they gave her up and in the fall the Joint Committee and the Boards in New York and Philadelphia welcomed Miss Laughlin to her new work. During the winter she is to be in the Middle West, visiting colleges and speaking of Student Work before women's societies.

In the fall the Board of Missions of the North Pacific and the Board of the Southwest voted to co-operate in the work of the Joint Committee. Thus all seven of the Women's Mission Boards of the Presbyterian Church are now united in Student Work.

DOROTHEA LEWIS POTTER,
Student Secretary

LOS ANGELES SPANISH SCHOOL

In the November number of the HOME MISSION MONTHLY a picture of the beautiful new Spanish school for Mexican girls in Los Angeles, California, was shown and described.

For the furnishing of the bedrooms and dormitories of this new building the writer of the article wishes to give credit not only to Los Angeles Presbyterial, which bore the major part of this expense, but to Riverside Presbyterial, since the Westminster Guild of Ontario Church undertook the furnishing of one of the teachers' rooms.

About one year ago there came to the Los Angeles Spanish School a gift of nine nice comfortable, and it has always been a matter of deep regret to the Spanish School Committee that no acknowledgment was possible, since there was nothing to indicate who the senders were further than that the package was sent from Phoenix, Arizona. It is hoped that this mention will come to the notice of the givers.

USEFULNESS VS. IDLENESS

Longfellow said, "The talent of success is nothing more than doing what you can well, and doing well whatever you do without a thought of fame." That talent is well developed in members of some missionary societies, and many a modest little woman is quietly doing telling work—doing everything she can. But there are drones everywhere; it is a true adage that tells us, "That man is idle who does less than he can." Let us not be idle members of missionary societies and especially idle secretaries of literature; let us do everything possible to increase the number of subscriptions to *Over Sea and Land*, the bright, attractive and only missionary magazine for boys and girls which gives the news of our great Presbyterian mission work. All children under twelve should have this magazine each month. Has every child in your church a subscription? If not, there is work still left undone for someone to do—someone's talent has lain idle; is it yours? If you don't "know how," write the editor of *Over Sea and Land*. (Samples and circulars from Room 1114, 156 Fifth Ave., New York City.)

Receipts of Woman's Board for November, 1914

		Immi- Board	Freed- men.			Immi- Board	Freed- men.			Immi- Board	Freed- men.
Alabama.				Montana				Pennsylvania			
Huntsville.....	\$15.00			Butte.....	\$27.00	\$11.50		Beaver.....	\$25.00		
Gadsden.....	2.50			Helena.....	19.00	8.98		Carlisle.....	177.80		\$236.00
Arkansas.				Yellowstone....	12.50			Chester.....	50.00		
Fort Smith.....	1.00			Nebraska				Clarion.....	115.00		100.00
Synodical.....	35.00			Niobrara.....	80.16	31.57		Erie.....	328.19	\$159.10	204.00
Baltimore.				New Jersey				Huntingdon....	288.50		5.00
Baltimore.....	137.50			Elizabeth.....	1.33			Kittanning....	142.00		16.25
New Castle.....	1.00			Monmouth.....	25.00			Lackawanna....	216.55		112.00
Washington City	743.30		\$44.00	Morris &				Lehigh.....	1.00	40.00	
California.				Orange.....	381.00	8.00		Philadelphia..	961.71	261.00	51.00
Santa Barbara...	4.15			Newton.....	160.72	31.28		Phila., North..	583.54	228.67	63.00
Colorado				West Jersey....	140.00			Pittsburgh....	834.50		765.50
Gunnison.....	33.00		19.00	New York				Redstone.....	183.75		63.00
Illinois				Albany.....	23.66			Washington....	6.39		
Bloomington....	224.00		37.50	Binghamton....	93.25	5.00		Westminster..	21.96		
Chicago.....	207.63		126.00	Brooklyn.....	479.63	\$55.00	60.00	South Dakota			
Rushville.....	135.75	\$3.50	15.00	Buffalo.....	37.94			Aberdeen.....	177.44		19.00
Springfield....	158.50			Champlain....	35.00			Sioux Falls....	134.00		75.00
Indiana.				Columbia.....	95.00			Tennessee			
Indiana.....	25.00			Genesee.....	76.00	15.00		Chattanooga...	1.00		
Iowa.				Hudson.....	50.00	20.00		Texas			
Sioux City.....	104.00		18.50	Lyons.....	134.29	33.00		Waco.....	15.00		
Kansas				Nassau.....	166.00	71.00		Washington			
Larned.....	20.50	.50		New York.....	640.00	69.00		Walla Walla. .	2.00		
Kentucky				Niagara.....	128.60	45.00		West Virginia			
Logan.....			12.50	North River...	173.53	6.00		Grafton.....	21.00	31.00	14.00
Louisville....	25.00			Otsego.....	5.02	49.25		Wheeling.....	80.15		
Transylvania...	64.82			St. Lawrence...	127.00	20.00		Wisconsin			
Michigan				Steuben.....	91.15	64.00		La Crosse.....	10.60	8.00	
Detroit.....	887.91	201.11	1,057.50	Syracuse.....	303.00	135.00		Madison.....	47.00	9.00	40.00
Flint.....	33.00			Troy.....	241.00	100.00		Legacies.....	95.00		
Kalamazoo....	51.15	13.50		Utica.....	660.00	73.00		Miscellaneous..	669.46		
Lake Superior..	35.00	25.00		Westchester...	420.15			Tuition.....	3,739.35		
Monroe.....	10.00	7.00		North Dakota				Rents & Sales. .	100.25		
Petoskey.....	9.00			Minnewaukon..	24.00						
Saginaw.....	135.00			Mouse River...	8.75						
Minnesota.				Oakes.....	59.32	7.20					
Duluth.....	88.50		28.00	Pembina.....	150.00	4.00					
St. Paul.....		2.00		Ohio							
Mississippi				Cincinnati....	65.10	97.25	4.00				
Synodical.....	25.00			Cleveland.....	312.27	50.25	107.00				
Missouri				Huron.....	4.32						
Kansas City...	25.00			Lima.....	2.01						
St. Louis.....	25.00			Mahoning.....	568.40						
				Marion.....	1.25						
				Portsmouth...	25.00						
				St. Clairsville.	270.75	7.00					
				Zanesville....	131.04	59.63					

HOME MISSION MONTHLY

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MARCH

1915



FOREIGN BORN
CHILDREN—
AMERICAN
CITIZENS OF
TO-MORROW

SIX
NATIONALITIES
PLAYING SOLDIER
AT GARY,
INDIANA

To the Members of Women's Home Missionary Societies

DEAR FRIENDS:

At the time of writing, the end of the fiscal year is two months away; until the books have been closed on March 31st no one can know with certainty how the receipts and expenditures of the Woman's Board will have balanced during the year 1914-1915. But because you, in each local society, share with us at headquarters the earnest desire that the balance may be found on the comfortable side of the ledger, this message goes to you with all the urgency that a call to personal service and definite accomplishment must have.

The time to pay a debt is before it is due. If all the obligations of 1914-15 are met before March 31st, then 1915-16 will not be shadowed by necessary special appeals and there will be opportunity to advance.

The relation of the individual to the total budget of the Woman's Board may carry with it but slight responsibility; remembering that each year's budget is made on the basis of the gifts of the previous year, and resolving that budget into the individual gifts of which it is made up, it does, however, come with a sure responsibility that if each member of a missionary society make her gift for this year 1914-15 equal to that of last year, and if she then add to it five per cent of that amount toward meeting the normal growth in the mission fields, the total will insure a happy ending to the year. Will not each and every individual, and local society, women's or young people's, accept the personal responsibility and make every effort to meet their obligations early in March that the amounts may pass through the usual channels and be in New York before the end of the month?

In emergencies nations and individuals contribute with royal generosity. It surely is not too much to say that the call to strengthen in Christian character young people of our land ranks with emergencies, for the need is immediate, vital, insistent. In thanksgiving for peace in this land of ours, shall we not give toward the upbuilding of it in such an out-pouring of our gold and our silver as will test us and prove us?

In loving co-operation of service,

Faithfully yours,

M. KATHARINE BENNETT,
President.

January 31st, 1915.

Immigration Before the War and After

By Gregory Mason, Staff Correspondent of *The Outlook*

IMMIGRATION is a barometer of prosperity. But to read it aright one must be wary, for it is affected by many influences indirect and not easily seen. Labor troubles, epidemics, and hard times abroad affect the size of the stream of immigration no less than similar conditions at home. The war has acted as a huge dam, suddenly and arbitrarily raised against the river of immigration. But in attempting to forecast what the extent of immigration to America will be after the war it is well to remember that axiomatic first sentence above. The truth of it is proved by the fact that every considerable period of financial depression and extended poverty in the United States has in the past been followed by a marked falling off in immigration.

Statistics are dry, but they talk. I have secured figures from all our principal ports of entry which show that while our ports on the Pacific have hardly felt the effects of the war at all, our eastern ports, which are fed from Europe, felt these effects instantaneously and heavily. Thus at San Francisco the number of alien passenger arrivals has increased about ten per cent since July 1, 1914—which is about the normal seasonal increase. Immigration Commissioner Henry M. White, of Seattle, writes me that "Immigration into the State of Washington by water, which has been very largely from China and Japan since the beginning of immigration to the Pacific Coast, has not been affected at all by the war. A larger number of Japanese are leaving the United States than formerly, possibly on account of the fact that the Japanese Government has joined her ally in the war."

On the other hand so great has been the reduction in immigration at our eastern ports that the entire immigration of the country has dropped off about eighty per cent since Mars threw his hat into the ring and set Europe by the ears. At the port of Boston this reduction amounted to only sixty-nine per cent, but Philadelphia, which had 2,599 arrivals in July last had only 719 in November, the latest month for which figures are available. And in November, 1913, nearly 6,000 aliens came in through the Philadelphia station!

Ellis Island, which gets considerably more than half the immigration of the country, has shown a similar decline. In July, 60,000 foreigners entered this land of liberty for the first time through Ellis Island; in December only 14,000, which is about one-fifth of the number that entered by the New York station last year. Already it is practically certain that the fiscal year, June 1914 to June 1915, will be marked by the lowest immigration that we have had for a decade or more.

One of the most immediate and deplorable results of this sudden reduction of the immigration stream to a mere trickle has been the enforced idleness of thousands of civil service employees at the various ports of entry, to say nothing of other thousands of steamship and railway company employees connected with the immigrant passenger traffic. So far as the former are concerned, the Government has tried to minimize their suffering by arranging a system of furloughs by rotation.

After the war—what? That is the question that is interesting experts on economics and indeed thinking people generally. Will immigration flood back in a tide higher than any previous mark, or will it never again reach the old average of something over a million a year? Will the opening of the Panama Canal and the cheap steerage rates that will be offered immigrants from Europe to our Pacific coast divert much of the immigration that formerly debouched on the Atlantic coast?

He is rash who prophesies when authorities are at loggerheads over these problems. But the evidence of history may give us something upon which to base a prediction. It is a significant fact that almost every European war of consequence in the last seventy years has been followed by increased emigration to America. After the revolution of 1858, Germans swarmed into the United States, particularly in the early sixties. The Franco-Prussian war had an effect in the same direction. In 1871 only 82,554 Germans came to this country, but in 1872 there were 141,000 arrivals and 149,000 in 1873. Before the war between Turkey and Greece in 1897, the Greeks who came to our shores were not many, but the annual delegation

grew from 2,339 in 1898 to 30,000 ten years later. The Balkan wars were followed by a great rush of Bulgarians, Serbs, Greeks and Montenegrins to hospitable America.

There is good reason to believe, therefore, that after the war all immigration records will be broken. This view is held by one of the foremost authorities on the subject in America, Mr. Frederick C. Howe, Commissioner of Immigration at Ellis Island, New York. Mr. Howe gave me the following illuminating statement for the HOME MISSION MONTHLY:

"I believe that for at least five or six years after the end of the war in Europe our immigration will be extremely large and that much of it will go through Panama to the Pacific Coast. Those who have been fighting will find their homes destroyed, their occupations gone, and will quite naturally feel like going to a new country to begin all over again. Thousands of foreigners in this country with relatives abroad will send for them. In Europe those who have lost their fathers, husbands, brothers and sons may be expected to seek sympathy and refuge among their friends in America.

"Furthermore, this war will make the laboring man do a little thinking on his own account. It will detach many men from the soil who have been fastened to it all their lives, particularly the peasants of Prussia, who are among the most oppressed peasants in the world. Life and travel with the army will wake these men up. It will put a new restlessness into their souls.

"Others will come simply because they will be heartily sick of the whole more or less militaristic environment of Europe. We can expect large numbers of immigrants from Austria and Russia—especially Jews, because those countries, with their high percentages of illiteracy, will have the greatest difficulty in re-organizing after the war.

Germany, England and France can do it, but they will probably have to turn to state socialism to save themselves.

"No doubt wages will rise a good deal in Europe after the war, and some countries will probably pass laws restricting emigration, but for all that, I expect a great flood of aliens to our shores when the fighting in Europe is done."

Whether immigration is to be greater after the war than ever before or not, we can depend upon it that it will be gargantuan in comparison with its present proportions. Now is the time to set our house in order to receive the war-worn European who is surely coming into it. Our method of treating the alien has greatly improved since the days when immigration officers grew rich by herding immigrants to this or that grasping railroad for a "consideration," but there is still much room for improvement, as Commissioner General Caminetti pointed out in his last report. In the first place, the promotion of a more intelligent system of distributing immigrants among the States of this country would benefit us as much as the aliens, who now, upon being admitted, are often sent at once to localities where there is no demand for their labor. And furthermore, whatever may be thought of the merits of a literacy test, it is imperative, as Mr. Caminetti says, that "the standards of the law regarding physical and moral qualifications should be materially raised and the machinery for their enforcement extensively improved."

The time to study our immigration problem is now, while we have none.

Training Foreign Women for Work Among Their Own People

By V. Losa

Superintendent of the Presbyterian Missionary Training School, Coraopolis, Pa.

SINCE the beginning of work among foreign-speaking people in the United States, the woman worker has always been recognized as an essential factor. As missionaries women have far better access to women and children than have men, and, therefore, quicker and greater success.

No one can tell what the results of the great European war will be. To the majority it seems that the influx of strangers to the United States will be even greater than ever before. With larger numbers of for-

eigners coming to our land of freedom and opportunity, greater responsibility will fall upon churches; for whatever public schools, evening schools and industrial enterprises are doing for them, it will be the Church that must finally assimilate, civilize and Christianize these people. The Church looks first toward spiritual enlightenment, after which everything else logically follows.

When, fourteen years ago, Pittsburgh Presbytery began this line of work the necessity of training women was at once evident,



CLASS OF 1914, PRESBYTERIAN MISSION TRAINING SCHOOL,
CORAOPOLIS, PA.

and in 1904 a school for educating women workers of different nationalities was established. The growth of this school has been wonderful. From a little company house in a company town around mammoth steel mills it has gone into its own beautiful building in a suburb of our great industrial city. From two scholars its attendance has increased to twenty, and the one nationality represented, to six. Its graduates are working from Texas to Nebraska, and from Pennsylvania to Missouri. Yes, one graduate is now in Prague, where, as a deaconess, she is caring for wounded soldiers. Forty-three women have graduated; and many others have spent one or two years in the school and are utilizing their training as wives of ministers and laymen, but interested always in the uplift of foreigners in their neighborhood.

Obviously, it is difficult to find material from which efficient workers may be developed. A candidate for missionary training needs some education before she can be admitted to the course in the school. Some nationalities among whom missionary work is most needed cannot furnish us prop-

erly educated women; hence a preparatory year has been established in the school. Fortunately we are able to draw upon the Reformed Church of Bohemia to supply us with very well educated young women who are willing not only to undertake studies to fit them for work among their own nationality, but also to learn other Slavonic languages, and even Italian, so that they may be placed wherever need is most pressing. Thus one of our most efficient Italian missionaries was a Bohemian.

At present the school has among its pupils, two Ruthenians, two Italians, two Magyars, two Slovaks, and nine Bohemians. All are consecrated girls, eager for the time when they will be able to start soul-saving work among different nationalities. They are busy in the classroom with their English teacher, familiarizing themselves with English; they are constantly studying their English Bible, taking systematically "The Life of Christ" under their teacher, Dr. M. W. Keith, and the Bibles of their own tongue under the leadership of the writer. They are caring for the house, from kitchen to bed-

rooms, thus gaining knowledge in domestic science under the leadership of their teacher, who is matron of the school. They gain kindergarten and industrial knowledge both by theoretical teaching and by practical work in a real kindergarten and industrial class connected with the school, the Second Presbyterian (Bohemian) Church furnishing the little pupils. In order that they may better understand the viewpoint of different nationalities, lectures are given on the history and life of the nations by competent lecturers, missionaries among different nationalities in the vicinity of Pittsburgh. No small emphasis is being put on instrumental and vocal music, for most of the pupils must be their own organists when they are put to work, or organists of foreign churches with which they are connected. They are taught how to lead meetings, how to make reports, and how to present the work before the women's missionary societies. As the physical needs of foreigners are great and varied, our missionaries take a thorough course in hygiene, first aid to the injured, and allied subjects, and it is obligatory that they spend

three months in a hospital, learning the practical work of a nurse. The school has been adding to its thorough equipment from year to year, and the course is constantly being improved.

The women of the Presbyterian Society of Pittsburgh saw their great opportunity from the very beginning of this work. Most of the women missionaries in Presbytery's great work among foreigners are supported by the Woman's Presbyterian Society. For the last fiscal year, over \$10,000 was spent on women's work by the Woman's Society. There are thirty-five foreign centers established within the bounds of the Presbytery.

The reports of our missionaries are encouraging. As they can speak the language of the people they win the confidence of children and parents, and soon are recognized by all as ministering angels. They are at home in the hospitals, where they place the sick; they go with them to dispensaries; they interpret; they are well acquainted with factories and mills, as they help the people to find work; they settle grievances, and establish friendly relationships; they conduct kindergartens, sewing classes, night schools, and Sunday schools. These missionaries, jointly with colporteurs, are truly pioneers. Ordained men follow up their work and establish churches.

I could quote many incidents illustrative of the efficiency of workers who can speak



FUTURE MISSIONARIES STUDYING ENGLISH

the language of the different peoples and who can in this way merge their lives into the lives of these strangers, and understand their needs. When "Billy" Sunday was in Pittsburgh last year, the women of his party tried to work among the women in factories, but it seemed a hopeless task until one woman suggested a foreign worker whom she happened to know. Miss Eva Listjak, our missionary, was sent for; she talked to the foreign girls in Slovak, Bohemian, and finally in Hungarian. She thrilled the congregation of three hundred girls and spoke day after day, at noon, having large and sympathetic audiences. She conducted these meetings in factories long after the "Sunday" party left Pittsburgh, teaching the girls to



PRACTICAL TRAINING IN THE SEWING CLASS

sing Gospel songs, and in simple language telling them the story of Christ, the Savior. Many girls were won for Christ.

Another of our missionaries was the means of establishing a permanent mission with a number of converts in a place where an earnest theological student had failed, and this for the simple reason that she started quietly with children and mothers, and won their confidence and love.

Undoubtedly, there is an unlimited field for women's work among these women and children who come to our shores without knowledge of our language, our customs, and to a large extent without knowledge of the Glad Tidings to every human soul. I cherish a hope that the women's societies of our great Church will see and improve the opportunity and help to shape our country by transformation of these lives from foreign lands.

The Immigrant's Child, the Citizen of To-morrow

By Leila Allen Dimock

THE child of the immigrant? He is a darling! He ought to have a home and go to school." So said a woman who is giving her life in service to the foreigner. They are ardent little fellows, these children of foreign birth. They are outstripping their American schoolmates from Boston to Butte; one Michigan high school contains twenty nationalities. Many are so hungry for beauty and rhythm that they give their last nickel for a violin lesson rather than for bread; they are eager for liberty, they are willing to work. Millions of such children in our public schools, are pathetically swearing allegiance to a flag that does little for them. In thirty-seven cities foreigners outnumber Americans. They live in city slums and forsaken quarters of small towns. When the average family must live in three rooms and keep boarders, what can the child know of cleanliness of body or soul? When his home must be a dark tenement, why should he think America beautiful?

Upon their fathers depends our industrial life. Our iron, steel, beef, coal and glass industries, our dress goods and clothing manufactures and our lumbering and construction rely on these men for from seven to nine-tenths of the required labor. If this host were suddenly to withdraw from our midst,



IT WAS IN A CLUB OF FOREIGN BOYS THAT THIS ORIGINAL PLEDGE WAS TAKEN: "I PROMISE NOT TO CALL EACH OTHER NAMES AND FIGHTING"

as other toilers once withdrew from their taskmasters, how great a cry would arise from the Pharaohs of our modern industry. Yet these taskmasters give the foreigner a wage upon which no man can bring up his family according to American standards. They deny all possibility of a man's owning his own bathtub, yet they scorn the laborer that has not used one and expect laudation if the company provide one as "welfare work." Parents may labor with unflagging zeal for their children, but the demand for their work is intermittent, their pay too small for saving, and when forced to be idle, they may become apathetic from lack of food and dread of ejection. Then the child is pressed into wage-earning. The boys and girls are despoiled of their heritage by benumbing toil in sweat shop, factory or mine.

"A home and a school,"—we are ashamed of the shack and the slum that America provides as their home, but we think with pride of our public schools. Do we know that thousands of little foreigners—little tots, from four years old—work long, long hours, summer and winter, early and late, year after year, in canneries, North and South, with no thought of school? "Oh, yes, it is against the law," owns their employer, "but we can't bother with the law." Do we know

that thousands of Greek boys in our cities live in such abject servitude that the Greek consul at Chicago says it would be more humane to exclude them from the country? They are not allowed to learn English lest they voice their wrongs. Of course we know of the multitudes of little children in tenements who toil before school and late into the night, tying plumes, making violets and dressing dolls. Was it only when we heard that in picking nutmeats child-workers frequently use their teeth, that we protested?

And how quick is their response to friendly sympathy! Every missionary and settlement worker knows how easily the child is won. It was in a club of foreign boys that this original pledge was taken: "I promise not to call each other names and fighting." It was where such boys do their own policing that a neighborhood was transformed. The novel punishment of "Wash your mother's dishes for a month" was imposed. Let us multiply such influence until every foreign child has a "big brother" or a "big sister" of whose sympathy he is sure; let us make real to them the Master whose name we bear.

We cannot afford to stop there; if we are to give our best to the child we must help the parent. Let us use every avenue of influence to secure for the fathers a just and regular wage and housing conditions worthy of American citizens. We must give justice before philanthropy if we would have America respected. If the foreign quarter of our town is a disgrace, let us give the "powers that be" no rest until it is improved. Let us see to it that child labor laws are made and enforced and that to every foreign child is given the best our schools afford. Let us make our public schools and chapels neighborhood centers where the whole family may come to enjoy themselves and to learn by simple talk and picture what America has for them. Thus only can the parent keep step with the children.

The child of the immigrant, with his command of English, feels superior to his "foreign" parent and this condition is subversive of home discipline. When a little Italian had been punished by his father he wailed, "I don't mind a lickin' but I won't be licked by a *blamed foreigner!*" We may smile, but his wail suggests a serious condition. The foreign mother is a pathetic figure shut within narrow walls, cut off from American influences that educate father and child. Cannot every community have its circle of practical women who will visit such



"WHY SHOULD CHILDREN OF THE SLUMS
THINK AMERICA BEAUTIFUL?"

mothers in friendly sympathy and teach them that there is other diet than fried meat and cabbage, that pork and pickle are not good for the baby, and even introduce what Miss Kellor calls, "that peculiarly American orgy of spring house-cleaning"?

The foreign language newspaper is another means of helping the parent. Two hundred and fifty of these are federated and reach 32,000,000 people who speak and read twenty nine languages. Why could not a series of simple talks on American standards of child-nurture, body and soul, be syndicated, translated and given to every foreign home? In the familiar, old-world tongue, warm with sympathy and helpfulness, the message would have immeasurable influence.

"A chiel's amang ye takin' notes"—Shall he note only American industrial greed, selfish indifference and scorn, or shall he note justice, sympathy and love? Some day these foreigners will outnumber us as voters—how shall we prepare them for that responsibility? "Take heed that ye despise not one of these little ones."

The Life of My People in This Country

By Luigina C. Altarelli

Mrs. Altarelli wishes it understood that what she has written regarding the ignorance, the environment, and also the customs of her people concerns the masses, and does not refer to the better class of Italians.—*Editor.*

ONE might walk through the foreign section of Paterson, N. J., and forget that he was in America. The population of the section in which I work is almost entirely Italian. There are a few Jews and a very few of the lowest class of Irish Catholic people. The grocery and butcher stores are Italian; there are Italian doctors, pharmacies, dry-goods shops, jewelry stores, shoe stores, restaurants, cafes and, unfortunately, Italian saloons; there are, also, Italian undertakers and justices of the peace, and I must not forget the Italian Roman Catholic Church and nunnery. It is possible for Italians to come to our city, live here year after year, and learn absolutely nothing of American life and customs. Naturally, to the mass of the people, any one who speaks English is American. Almost the only English speaking women that they come in contact with are the drunken, degraded Irish women that live near them, and I am sorry to say that the Italian conception of American women is correspondingly low. It is only when they are brought into our Protestant churches and meet a few good women who do not consider it beneath their dignity to say a friendly word or offer a helping hand to the poor foreigner, that they realize that there are some good, noble American women.

The public school, as we all know, is a powerful aid in opening the minds and eyes of foreigners' children; but, in the majority of cases, the children are obliged to leave school at fourteen years of age and go to work. For most of these young people, good American influence ends when they leave the public schools. Few go to the Catholic Church with any regularity, and those that do are taught nothing calculated to stimulate a desire for more education, or even for first elements of good citizenship.

The people, therefore, cling to old customs. Christmas and Easter are days of feasting, with the religious sentiment so nearly lost that it would require a magnifying glass to find it. Thanksgiving Day is interpreted in this manner: Long ago, when the first white people came to live in America

there was a terrible famine and all of the people were starving. Suddenly a great flock of chickens and turkeys came from the unknown, and the people had a great feast. Each year since they have commemorated that day, calling it "The Feast of the Chickens." Is it conceivable that there are people some of whom, though they have lived for twenty-five or thirty years in this country, have no better understanding of our Thanksgiving Day than this? Yet it is so.

The women need the friendship and help of Christian women who understand their language, their mode of life, their habits of thought and their limitations. In addition to work in the Sunday school and Italian school, my work consists in visiting the homes from which children come to our school, in trying to get the mothers to come to church, and in helping in every way that they need. Sometimes it is to induce a mother whose child has sore eyes to take it to the dispensary, or to prevail upon her to take her sick baby to the hospital rather than leave it to the tender mercies of some old woman's incantations; for, as always in the wake of the Roman Church, there is the most woeful superstition and belief in charlatanism. Again it is to act as interpreter and chaperon for some young girl in need of medical treatment, or to secure clothing for a needy family or teach half-grown girls the proper care of their persons and clothing. I try to be a friend in every sense of the word and, while helping in material needs, to bring Christ's message of love and good will.

We are hoping to have a church building of our own, in which it will be possible to have frequent social gatherings and bind closer the tie of Christian fellowship, where we may interest a greater number of young people in our church, give them the opportunity to learn new customs, and have plenty of clean, rightly directed diversion and enjoyment; for all young folks crave fun and happy times and if the church does not provide her children with the means of healthful amusement the forces of evil will provide amusements that will degrade rather than uplift.

Among the Workers at a Steel Car Plant

By Grace Russell

ONE of the largest steel car plants of the world is located in western Pennsylvania, near the city of Butler. Around this manufacturing center lies the town of Lyndora, the population of which is made up of over 6,000 immigrants from Europe and Asia. Almost all, except the children who have been in public schools, are foreign-speaking.

One of the distinctive features of the Presbyterian Mission, the only Protestant work, is the number of nationalities and religions represented in the Sabbath school and industrial classes. Germans, Croatsians, Poles, Servians, Slavonians, Bohemians, Russians, Ruthenians, Bulgarians, Greeks, Hungarians, Italians and Syrians work side by side without any manifestation of race feeling, learning, day by day, how to become good citizens of their adopted country. Children of Jew, Protestant and Catholic sing together our Gospel hymns, hear Bible stories and learn the Gospel story.

Two years ago the Butler Woman's Presbyterian Society employed a worker who, with the help of volunteers from the church of Butler, conducted kindergarten classes, girls' sewing school, and boys' industrial classes. Cooking classes were opened the first of the year. The ladies of several missionary societies arranged for a shower at Christmas time and furnished a well-equipped kitchen of which teacher and girls are very proud. Much must be accomplished with parents by means of object lessons, and it is hoped that new interest will be created in many homes by the neatly set table, its pretty dishes, snowy tablecloth and napkins, silverware and even centerpiece, together with the clean, new cooking utensils.

In sewing school the older girls are making their own underwear, aprons and even dresses, and many homes have new machines on which the girls teach their mothers to sew.

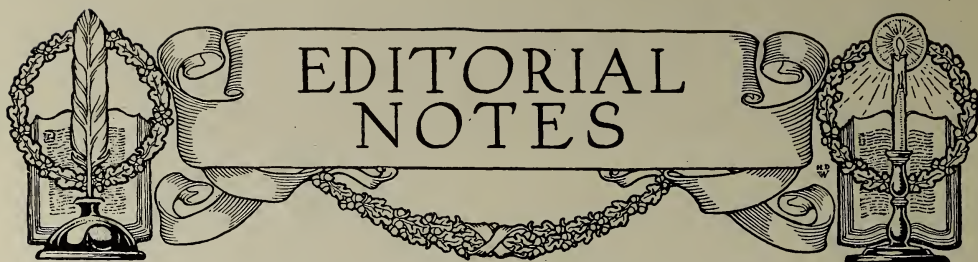
In all classes much is made of opening exercises. While patriotic songs and the best in stories and poetry of all kinds are used, the Bible is never neglected and Gospel songs are favorites. A nine-year-old Jewish girl told me, very confidentially, one day: "You know we're not allowed to sing 'Jesus songs,'



Hungarian sisters who came to America eight years ago. Their parents do not speak English. The girls are very bright; the elder is the efficient secretary of the primary department in Sabbath school

but we like to sing them so well we just tell God about it and sing them anyway."

A successful feature of the work has been the vacation school of six weeks, carried on at Lyndora for two summers. Last summer, as an experiment, a two-week term was held in a small mining town in another part of Presbytery. Much interest was manifested in the school and in the evening Gospel meetings. After the teacher's talk one morning, an Italian boy said: "It would be a good thing if you could stay here and teach us all the time. I'm sure there would not be so much swearing among the boys." After the vacation school closed the same boy told someone: "That school did one good thing for me; I don't swear any more. I never knew it was wrong to swear until the teacher explained it to us." It takes a good deal of faith to believe that an Italian boy of fourteen years, who had been swearing all his life, never forgets the teaching of only two weeks; but when my faith is weak I'm reminded of the little Slavic girl in kindergarten, who always insisted on repeating the "shepherd verse": "The Lord is my shepherd, I don't want." We hope that the time will speedily come when all such children may have the teachers that they feel they need.



WISE distribution of foreigners who come to our shores to make for themselves new homes and a place in our civilization is one of the perplexing matters in connection with immigration. Not only should it be possible so to direct newcomers that they may fit into communities where their special ability is needed, but for the sake of the man out of work there should be a clearing house for employment agencies. New York City is experimenting along this line this winter, with the hope that an interchange of information will do much toward adjusting the matter of work needed and workers needed. The North American Civic League for Immigrants reports that "the new bureaus established by Commissioner Caminetti in eighteen sections of the country for the distribution of farm labor mark a new experiment in America."

Miss Frances A. Kellor of the North American Civic League urges that the Government adopt a settled policy with regard to the distribution of immigrants. The first cessation in immigration in many years makes the present markedly the time for consideration of the thirteen millions of foreign-born in this country, and for the formulation and execution of measures necessary for the welfare of the country. Miss Kellor reminds us that, "however well Government, business and philanthropy may conceive and launch a national policy, its ultimate success will depend upon the average American citizen. He and he alone can eliminate race prejudice and class distinctions, hold out the hand of friendship, perform such personal service as will disarm the exploiter and enable the immigrant to express his best self."

A NOTEWORTHY movement on the part of the New York Federation of Churches was the appointment of an Inter-Church Committee on Unemployment, whose prime objects are co-operation in the establishment and development of public employment agencies by state and city, and co-operation

with business, labor and charitable organizations, thus concentrating rather than duplicating effort. The aim is to "treat the unemployment problem as a problem of applied religion." Those at the head of the movement are practical men, familiar with the needs of the country. In the inauguration of all these projects Miss Frances A. Kellor is a power. The committee obtained the use of Ellis Island for housing New York's overflow of homeless unemployed, and every night five hundred are lodged there, only a small per cent being American. Every immigrant station in the country could be opened as an emergency shelter. This committee is not only endeavoring to find local work for the unemployed, but is co-operating with colonization projects of various nationalities to prevent overcrowding in cities.

THE illiteracy bill, which after passing the House and Senate was vetoed by President Wilson, was the subject of even more discussion than was its predecessor, the illiteracy bill vetoed by President Taft. Arguments for and against the adoption of the bill were given much space in the daily press and the veto by the President was hailed with joy by those who felt that the illiteracy clause would debar many worthy foreigners of clean blood, strong muscle and high ambition, while it would in no way debar tricksters, anarchists, and educated undesirables.

THAT foreigners are coming to have a large part in our government we readily admit, but probably few realize how large is that part. Of the 132 aldermanic candidates in a recent Chicago election, judging by their names, one-half were undoubtedly immigrants or children of immigrants, for it is noted that after a generation or two the tendency is to simplify spelling or change the name altogether. In political campaigns we have grown accustomed to names of German or Irish origin, but many of the following

which we quote from the *Continent* have a new sound:

"In one ward Mr. Pettkoske was elected over Messrs. Love, Bagdziguas and Van Bodegraven. In another, Mr. Szymkowski defeated Messrs. Gieldzinski, Janiszkeski and Sahud, who were the only other candidates. Mr. Beilfuss sits in the council, Mr. Ganscho, Mr. Kaindl and Mr. Rodriguez, the other candidates in his ward, having been defeated. Mr. Walkowiak had to defeat five other nominees—Messrs. Singer, Francke, Cienciara, DeRosa and Miss Vittum. Mr. McNichols won over Messrs. Kabat, Vodak, Bilek and Cermak. In Mayor Harrison's own ward, which is also that of McCormick Seminary, Mr. Kjellander, an excellent alderman, was re-elected, defeating Messrs. Sandberg, Weiner and Feinstein. In another ward, Mr. McMichaels defeated Mr. Bergslien and Mr. Thorsen, besides more familiarly named gentlemen, Messrs. Murray, Slater and Webb. Mr. Wagg succeeded in defeating Mr. Pedigo, Mr. Freund and Mr. Work. Mr. Bauler's victory was over Messrs. Bollbach, Bartnick, Schroeter and Hase. Mr. Dominowski was defeated by so simple a name as Watson. Among the defeated were Messrs. Muzika, Dobelman, Buszin, Dierkes, Fiddelke, Kaneko, Lindquist and a number of others of similar names unpronounceable by most readers."

Some of these names are of men well known and honored in Chicago; none of the bearers of these names are to be despised for being foreigners, yet they have not had the American ancestry which familiarizes them with the traditions and ideals of our land. In a few years, they, as well as their names, will have been absorbed into our national life. We cannot too quickly give the newly arriving immigrant a knowledge of fundamental Protestantism and high national ideals.

THE "John Huss Celebration," in the year 1915, marks the five hundredth anniversary of the martyrdom of the great national hero of Bohemia. Unfortunately, many Bohemians have now strayed far from the path in which John Huss stood; and his martyrdom, for religious freedom, for which Protestants honor his memory, is entirely ignored by the great majority of Bohemians, who think of him only as the founder of Bohemian national culture and the defender of their national rights. Few Bohemians of to-day have been true to their religious heritage. Two per cent only are of the Protestant faith. Of the remainder, formerly Catholic, a large portion have now become atheists or free thinkers. Of the 500,000 Bohemians in this country, forty-five per cent are atheists. In Bohemia there are 125,000 Protestants and in America there are 116 Protestant centers,

76 of these being Presbyterian Bohemian churches. Except for these Protestant churches, no word would be heard among Bohemians of John Huss as a religious reformer. Chicago, with its 110,000 Bohemians, is the third largest Bohemian city in the world. Among these Bohemians are many men of wealth and theirs will be a leading nationality. Which way shall it lead? Toward good or bad? American churches can and should do much in 1915 to show honor to John Huss, as religious patriot of Bohemia, and to advance work among Bohemians in this country.



In the January number of this magazine we spoke of the "humanizing" of Ellis Island by the new Commissioner, Mr. Frederic C. Howe, who is said to be one of the greatest humanitarians ever in such a position. When he went to Ellis Island, Mr. Howe was struck by the "dreadful idleness" of the detained who were compelled to sit hour after hour on hard benches in bare rooms, women and children in one, husbands and fathers and sons in another, with absolutely nothing to do. Diversion, opportunities for men and women of families to meet during the day, for the women to sew, the children to play and plans for a school for all ages are among the forward movements. The missionary of our Board, Miss Teresa Fransee, says that, in addition to visible improvements, an indefinable change has come over all, "that change which a spirit of goodness must produce. We now meet people of good will toward us and toward immigrants which is certainly great cause for thankfulness."



COMITY in denominational work among immigrants at ports of entry is receiving special attention. As representative of the Council of Home Missions and the Council of Women for Home Missions, Rev. Joseph E. Perry, Ph. D., formerly in charge of immigration work for the Massachusetts Baptist Home Mission Society, is to investigate conditions at all our ports of entry, on the Pacific as well as the Atlantic coast. The Council of Women for Home Missions is to bear one-third of the expense through the co-operation of the constituent women's boards, our Woman's Board of Home Missions being one of these. Hebrew and Roman Catholic agencies are well organized and each represents a united force. Protestant work lacks efficiency as a whole because

each board works independently. The investigations made by Dr. Seldon last spring, terminated by his illness, convinced the Council of the advisability of going on with the unification of immigrant work. Careful study will be made and modes suggested for increasing efficiency, and for merging and co-ordinating Protestant work so that there shall be no waste effort.

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THE work of Presbyterian women among foreigners is not directed from Board headquarters as is all other home mission work. This is due to the fact that in close proximity to foreign communities there is generally

a Presbyterian constituency capable of administration. Thus missions among foreigners are generally directed by committees under synodical and presbyterial supervision. Funds for these missions are in many instances sent to the Board's treasury from which they are returned for disbursement by the local committee. Other Presbyterian missions are conducted without this contact with the Board's treasury. The missions reported in these pages are in the former class, though not nearly all of these can be represented in one issue. The only work directly supported by the Woman's Board is that at Ellis Island.

In Memoriam

*The bright memories of the holy dead,
The blessed ones departed, shine on us
Like the pure splendors of some dear, large star,
Which pilgrims, traveling onward, at their backs
Leave, and at every moment see not now;
Yet whensoever they list may pause and turn,
And with its glories gild their faces still.*

—ARCHBISHOP TRENCH

REV. THOMAS LAWRENCE, D. D., who for sixteen years was president of Normal and Collegiate Institute, Asheville, N. C., died on January 6th, at the age of eighty-two years. Born in Scotland, he came to America in his youth, received his education in Western University in Pennsylvania, Pennsylvania Theological Seminary and Universities of Bonn and Leipsic, and entered the Presbyterian ministry in 1862. After holding two pastorates he was professor of Greek and Hebrew, 1879-91, at Biddle University, Charlotte, N. C., where he did much for the general promotion of that institution. In 1891, Dr. Lawrence became president of the Normal and Collegiate Institute and superintendent of missionary education of the Presbyterian Church in the Southern Appalachians. He set a high standard of scholarship, character and efficiency, giving to the girls the very highest ideals of life. Since Dr. Lawrence retired from the work seven years ago, he has resided in Asheville and has retained a keen interest in the welfare of the school. Dr. Lawrence was a distinguished Bible scholar and educator, and the influence of his clear cut, strong character, his scholarship and executive ability, has been widely felt in the South. His tolerant and sympathetic views of life and events, his wonderful memory, sense of humor, scholarship and interest in all great events made him a delightful companion, and he will be greatly missed by all who knew him. His life work was well rounded out and he fell peacefully asleep.

Miss Jane F. Martin, daughter of Rev. G. W. Martin, for thirty-five years pastor of the Presbyterian Church at Manti, Utah, was called to her heavenly home Dec. 31, 1914. Her life of thirty-one years had been closely identified with the in-

terests of the Mormon community in which she lived. After graduating from Salt Lake Collegiate Institute in 1902, she served two years as mission teacher in Utah schools. She then attended Western College for Women at Oxford, Ohio, and after graduation gave herself to the work of the Woman's Board of Home Missions, rendering devoted and efficient service for five years in Wasatch Academy, Mt. Pleasant, Utah, first as assistant principal and teacher, later as matron and preceptress of the girls. Through her ability and her wholesome Christian character she left a lasting impression on the life of the school. During the past summer she worked with her brother, Theodore, in a Bible Vacation School for the little street waifs of New York City. Wherever she was, her sweetness, courage, kindness and clear sense of duty endeared her to all. The genuine and overwhelming sympathy extended to the bereaved family by Mormons—her old school mates, former pupils, men of the community—evidenced their appreciation not only of her, but of her family. It is of note that the Mormon choir participated in the musical part of the service, and that two who assisted in conducting the services were men born in Mormon families but now Presbyterian ministers, the fruit of the work carried on in Mormonism by our Boards of Home Missions.

While in the prime of life, Rev. Frank Higgins, the "lumber-jacks' sky-pilot," was called to his reward on Jan. 5th. That rugged character of the Northwest, that sincere disciple of his Master, who piloted the men of the lumber camps into roads of decency, self-respect, self-denial and mutual service has made a lasting impression upon the Church at large and will be missed and mourned by thousands. The influence of his

unique life and work will not die. It will live in the men he has trained to carry on similar work among the woodsmen and in the men who constituted his vast congregation.

At Menaül School, Albuquerque, the brightness of the opening year was shadowed by the death of Mrs. D. Russell Jennings, the young wife of the manual training teacher. Coming to Menaül in 1913 as a bride, Mrs. Jennings won friendship and affection by her loveliness of character. Sympathy for Mr. Jennings is deepened when we think of the baby girl left motherless when only six weeks old.

The death of Mrs. A.B. Arnold in Albuquerque, N. M., recalls her faithful missionary service as Miss Anna Funk. For two years she labored untiringly at Sitka, Alaska, and for five years among the Hupa Indians in California. Though tiny in physique, she was a tower of strength in the service of her Lord, and the Indians admired, trusted and loved her.

In New York City, January 13, 1915, an early missionary to Alaska was called home. In April, 1878, Miss Fannie Kellogg, daughter of Rev. Louis Kellogg, of Whitehall, N. Y., and niece of Rev. Aaron Lindsley, opened mission school work at Sitka with Rev. John G. Brady, afterward Governor of Alaska. In December she went to Wrangell as the wife of Rev. S. Hall Young, so closely identified with mission work in Alaska. At one time she was in charge of a training school for boys and girls at Wrangell. The church re-

joices that notwithstanding his forty years of service, Dr. Young is still active in presentation of the claims of that rapidly developing territory.

Once more Heaven's portals have opened for a pioneer in mission service. Rev. Alonzo E. Austin went to Sitka in 1879 and from that time until 1897 as pastor, teacher, or superintendent of our Sitka School, had much to do with the educational and religious development of the community. In 1894, with Dr. Sheldon Jackson, Mr. Austin organized the native church at Sitka. Mrs. Austin, who survives her husband, was ever his devoted helper, and for some time was a commissioned worker at the Sitka School. In 1898 they came to the States to spend their declining years with their children. It was at Port Jervis, N. Y., on January 16, 1915, that the summons came to Mr. Austin.

Lehigh Presbyterial Society has lost a most efficient officer in the death of Miss Ellen H. Harris. For eighteen years she was corresponding secretary, resigning in the spring of 1914 on account of ill health. She was not only a secretary but a friend to local societies. Each one was known to her and her messages went forth with loving regularity. Not content with telling other people how to work she did real, practical service, helping to organize, support and teach in the Italian mission of her home city. She understood the word "missions" in its broadest sense, and though the Presbyterial Home Missionary Society claimed Miss Harris as an officer, her benefactions extended to other lands.

Attacking Problems of Distribution and Assimilation

IN connection with mission work among foreigners, the Woman's Synodical Society of Wisconsin has interested itself in two problems:

First—To secure the right kind of foreigners.

Second—To provide a church home for as many foreigners as possible.

Into this tremendous task the Synodical Society has entered as pathfinder. Rev. C. J. McConnell of Superior, a district superintendent under the care of the Woman's Society, has interested himself in the work of colonization. Finding that other churches have worked successfully in bringing peoples of a certain faith into opening territories it was felt that Presbyterians should do the same. Thus, by co-operation on the one hand with land companies of reliable nature, and on the other hand with representatives of alien peoples, groups of Protestant foreigners, especially Bohemians, have been induced to settle in northern Wisconsin.

The next step is more difficult in a synod under self-support, where all available offerings are required for home mission work among Americans. But the Synodical Society is again the pathfinder and four or five English-speaking churches that had lost much of their former constituency were turned over, under Mr. McCon-

nell's direction, to the Bohemian work, and their support assumed by the Permanent Committee of Home Missions for Wisconsin.

Then, with a larger vision for the foreign-speaking work, Mr. McConnell secured most interesting surveys of mining conditions among foreigners in the neighborhood of Hurley, said to be one of the most wicked towns in the state. This pathfinding work revealed the need of a very aggressive campaign among the Italians and Scandinavians along the Gogebic Iron Range. The plan involves a series of churches under the direction of one pastor in charge, with three other workers, specialists in foreign work, who shall take this needy field for the Master. The Immigration Department of the Home Board has been greatly interested in this new plan of work brought to light through the interest of the Woman's Synodical Society.

In addition to the work of Rev. C. J. McConnell, the society sustains Miss Clara Austin as missionary and visitor in Wisconsin. In her endeavor to spread the light among the women and children, much of her time is spent in the homes of these foreigners, who are eventually organized into Sunday schools and congregations.

FRANCES WELLS

In Indiana's Steel and Coal Centers

By Isabel W. Cooper

IT is a cold and stormy night. The wind sweeps over icy Lake Michigan, catches up the sand from the dunes along the shore and carries it through the brightly lighted streets of Gary proper down to the shacks and saloons of the South Side. Here it finds a host of hungry unemployed men and forlorn women, disheartened at the thought of the hard winter before them; boys and girls eager for good times; little children shivering with cold; and tiny babies in need of food and clothes and care.

In the midst of these shacks, community houses and saloons, stands our Neighborhood House, bright and warm and comfortable within. What a contrast to all about it! From early morning until late at night its doors open and re-open and for all who come there is a welcome.

One early caller after another tells of weeks without work. To those suffering with hunger a bowl of hot soup is given; later, mothers come with little ones and go happily away, knowing that the children are safe in the Day Nursery and that they are to have a day's work. Next come a group of mothers with little babies. They are welcomed by the visiting nurse and taken to a sunny south room especially fitted up by our Indiana women with little beds, bath-tub, scales, refrigerator, etc., for baby welfare work. She shows the mothers how to care for their little ones, supplies warm garments, simple remedies, or food, and best of all gives the sympathy so sorely needed in this strange land.

What a blessing this room was all through summer and autumn to needy ones of almost every tongue! Servians and Austrians, Russians and Germans, Lithuanians, Croatians, Bulgarians, Roumanians, and many, many others met there, finding one thing in common—a love for their children and a longing to care for them better.



ON THE STREETS OF GARY

Here the "little mothers" have come for practical lessons in the care of baby brothers and sisters. What fun they have had in learning how to bathe and dress the baby, how to prepare his food and what to do if he is sick. They have learned to sew, too, and many lessons of kindness, patience and thoughtfulness have been taught in this same room.

Sometimes when home conditions made recovery impossible, a sick baby has been kept several days; and very often a few hours of sleep in the little white bed, with careful nursing, has meant life to a frail child.

In the evening, from the cold streets so full of danger for them, a group of girls come in for an hour of story-telling, while an attractive reading room and English classes are open to men and boys.

Employment has been found for many women and girls, a number of the girls having been trained for housework in the Neighborhood House dining room and kitchen; men, too, come for help in finding work, but this winter it is very difficult to secure it for them.

Women's societies, Westminster Guilds, Christian Endeavor Societies and Sunday school classes are constantly remembering Gary's needy people with boxes of clothing, and hundreds of garments have been made over by the women under the direction of Miss Warmington. Jellies, canned fruits, vege-



MRS. SZABOL, LEAVING NEIGHBORHOOD HOUSE WITH A LITTLE GARMENT CUT OUT AND READY TO FINISH AT HOME

tables, apples, have been used to fill Thanksgiving baskets or for the sick, while dolls and gifts of all kinds brought joy at Christmas time.

Indiana women are interested in every line of activity in this busy house, but their special interest centers in the many lines of work carried on so beautifully and faithfully by their representative, Miss Grace Warmington.

Gatherings of from four to six hundred men, women and children on Saturday and Sunday nights for out-of-door stereopticon lectures during the summer, the successful summer Daily Vacation Bible School, preaching services and other work for Slavic people under the direction of Mr. Hornicek, and classes for religious instruction for the children of Froebel School under the direction of Mr. Owens, are other features of this work.

Another interesting mission is at Clinton, in the heart of Indiana's coal fields, where live 4,000 or more Italians and representatives of many other nationalities.

At dusk the little train comes in from the mines a few miles distant bringing hundreds of men and boys with miners' caps and grimy faces. Women, children and babies wait to greet them and the many brightly lighted saloons and pool rooms are waiting, too.

Not far from the center of the community is an attractive little chapel built some time ago by Presbyterians, but for several months used only for Sunday school. Early in the past summer Miss Della Brown, representing Indiana Synodical Society, opened a Vacation School. The children responded quickly, forty-one coming the first morning. The average attendance was between fifty and sixty. You may wonder what one woman could do with so many children of all ages. I quote from our Synodical Quarterly, *The Missionary News*:

Those eight years old and under were organized into "Sunbeams," nine to eleven were "Happy Workers," and those from twelve to fourteen, "Busy Bees." There were all kinds of work: crocheting, sewing, cross-stitch, raffia, and clay work. The boys made cord bags and hammocks.



LITTLE ITALIANS MOTHERING THE NEXT YOUNGER IN THE FAMILY

The entire school joined in Bible drills, memory jewels, songs, Bible and other stories, flag salute, marching and games. We closed with a picnic, the Sunday school and vacation school uniting, 122 present, and the best time ever!

Since the close of the summer school there have been lessons in needle work for the girls, good times on Saturdays for the little ones, graded lessons introduced into the Sunday school, and English classes with an average attendance of twenty-five carried on for men and women.

A superintendent and his wife are to join our efficient Miss Della Brown very soon, so that this, the only Protestant work in this large settlement of foreigners, may reach out in many more ways

The Largest Hungarian Center in America

By Charles L. Zorbaugh, D.D.

IT may not be generally known that Cleveland, Ohio, is the largest Hungarian center in America. It is said that more Magyars live here than in any other city in the world except Budapest. As missionary visitor among the Magyars in the large colony lying south of the Mayflower Presbyterian Church, the women of the Presbyterian Home Mission Society of Cleveland support Miss Barbara Hornyak, who has been with us since January, 1912, and has developed a very interesting work among the little tots and older girls. Every morning she has had her children's hour and sometimes as many as eighty-five or ninety-five children of kindergarten age have crowded into the primary class room of Mayflower Church to be kept busy in such ways as could be managed without equipment. Song, story-telling and memory work were Miss Hornyak's main reliance.

Now, however, all is changed. The Church

Extension Committee has opened a Neighborhood Center at 9110 Kennedy Avenue, a block and a half from the church and just behind a new city bath house, where there will be a fine gymnasium and swimming pool for our boys and girls to take advantage of. A two-story dwelling house was rented which we call the Mayflower Parish House. Upstairs live our Magyar minister, Rev. Julius Kish, and his wife and baby, while below are five comfortable rooms for neighborhood activities. The House was opened on November first and at once became a busy place. Four nights a week Mr. Kish and Mr. Birinyi, our colporteur, teach English night classes, enrolling sixty. Twice a week Mr. Kish has a Bible class and Sunday mornings a preaching service, while the afternoon service is held in the Mayflower Church building.

Miss Hornyak's work with the children is now transferred to the Parish House and she is happy

in the complete equipment provided by the generosity of one of our liberal givers. Eight kindergarten tables, eight dozen little chairs, and all sorts of interesting equipment to keep the little hands busy have been provided, and there is joy among the babies of Little Hungary and the mothers too, who greatly appreciate the help that comes to them in this way.

Practically all our activities among Hungarians will now center at the Parish House. The city bath house, so near at hand, gives a very unusual opportunity to carry out a program of neighborhood service carefully planned to combine the advantages offered by the bath house and at the same time the religious instruction and direct Christian activity which the city does not and cannot offer.

We have a strong staff. The director of Mayflower Parish and pastor of Mayflower Church is Rev. Harvey E. Holt, who for a year has been studying in Budapest, Hungary, familiarizing himself with the Hungarian people, and who came

to us on November first with a working knowledge of the language, and warm sympathy for the people. Mr. Kish is a Magyar, but has spent nine years in America and received his education at Wooster University and Western Seminary. Mr. Louis Birinyi, a law student at Western Reserve University, gives part time to his work as colporteur under the Board of Publication and Sabbath School Work. These three, with Miss Hornyak, give us an excellent group of workers, of whom we expect good things in the next few years of development in this large Hungarian colony.

Our women co-operate with the Church Extension Committee in this Hungarian work, not only through Miss Hornyak whose salary they provide, but also through what is called the "Women's Auxiliary Committee" of six ladies who represent the Presbyterian Women's Home Missionary Society in the work among the foreigners and also serve as a house committee at Mayflower Parish House.

Typical Work Among Italians

A Physician Co-operates

GERMANTOWN ITALIAN MISSION

OUR mission has been very fortunate in attracting the interest of one of the Presbyterian physicians of Germantown, who all through the winter visited the kindergarten, so that we did not need the services of the district physician. Knowing that the Italian mothers will not take the long walk between our community and the Germantown Hospital until the children are very sick, he offered, when the summer was drawing near, to hold a baby clinic in the Mission. Naturally, this offer was gladly accepted by the committee, and two mornings each week he came to us, a trained nurse always accompanying him. We cannot enumerate all the good that was done for young and old, but there were twelve severe cases of cholera infantum and all but one recovered. We are indeed thankful for the Christian doctor and nurse who were ready to give so much of their time and knowledge for the stranger.

The men and women have sad faces this winter, but the little ones are happy and bright, for with warm clothing, a wholesome luncheon of bread and milk each day, and good times in the cheery school room, they do not know what worry means. Recently, on a cold morning, one of Miss Hershey's volunteer assistants treated the kiddies to cocoa and lady fingers. Much to her amusement they were called "little bananas." The children had never tasted them before.

Our responsibilities seem greater each year, our opportunities many, and we are told that it lies largely with the women to help these people to become Americans, and, better still, faithful Christians. We must start the work with the little children and through them reach the

mothers and fathers. With the help of Him who said, "Suffer the little children to come unto me," our work cannot fail.

BRISTOL ITALIAN MISSION

At Bristol work was started under Miss Capelli, but was left to volunteers when the Board decided not to commission workers among immigrants. It has been under the care of our Presbyterian Society for a year and a half, and Mrs. A. L. Grooms is building up a good educational and industrial work for all ages.

MAY S. STOUT

Among Italians of Brooklyn

The work for foreigners in Brooklyn Presbyterian Society is entirely among Italians, of whom we have a large number. Our faithful missionary, Miss Anita Rau, works chiefly in connection with the Italian Presbyterian Church, and every night in the week, except Saturday, is to be found there doing what she can for the education and elevation of the young people. Two nights in the week she teaches English to young men, some fifty coming to her for instruction. Through this means many have come into the church, twenty-six uniting this fall. She says of them: "Our converted Italians become the nicest citizens, and the loveliest members of the American churches."

One evening and afternoon she devotes to teaching Italian to those who, born in this country, speak and read English, but do not understand pure Italian well enough to be helped by the church services, which are entirely in that language.

In spite of the law that all children under fourteen years of age must attend school, the parents

of many Italian children claim their time, and no notice is taken of this violation of law.

The Catholic priest of the neighborhood is active in his endeavors to keep the children away from Protestant influence, but he is not very successful, as the large attendance in the Friday afternoon sewing class proves.

This winter is an exceptionally hard one for these people, for many men, women, girls and boys are idle, and the demands upon the missionary for help are very numerous. She visits the sick, clothes the children so far as she can, and tries in every way to keep the wolf of hunger from the door. The families are large and babies for whom little, if any, preparation has been made claim her loving care. Her record of daily work is a story of unselfish and faithful ministration to a people who look to her as to a mother for advice, help and sympathy.

HELEN M. WELLS

Teaching Little Foreigners To Give for Missions

HAZLETON, PA.

For twenty years mission work has been carried on among the Italians of Hazleton and vicinity under the auspices of the Presbytery of Lehigh. For more than fifteen years Mrs. Alice Casselberry and Mrs. Emma Drew have worked in the Italian Mission. They conduct a Saturday afternoon class of thirty-three boys and girls, at which sewing and raffia work are taught, and the Wild Daisy Mission Band, attended by eight children who gave five dollars to missions last year. They also work in the Sabbath school, which is self-supporting, has an average attendance of sixty and contributes ten dollars annually to missions. Thirty children in the Primary Department also contribute five dollars annually to missions.

For a number of years work has been carried on at Audenreid, near Hazleton. It is now in charge of Mrs. O. T. Stout as missionary. Mrs. Stout has done good work visiting the homes of the people, conducting a Sabbath school, also a



CLASS IN KITCHEN GARDEN, BRISTOL ITALIAN MISSION

class for boys, at which basketry has been taught. A bootblack, cared for by the Italian Mission twenty years ago, is now a prosperous business man, has served on the city school board, is an elder in the mission and has nine children of his own in the Sabbath school.

ROBERT BONNER JACK

Italians Who Are Proud of Their Church

PHILADELPHIA

Though the First Italian Church of Philadelphia began in a bare, corrugated iron building, called by the Italians "A Tin Tabernacle," we have now had for some years an attractive brick church with large rooms for Sunday school, kindergarten, etc.

The affection of the children for their kindergarten is very great. They have to be driven away to the public school, and after leaving often run in at noon to embrace "dear Miss Eleanor" and have a word with her. It is in vain that the committee says the school must be kept down to sixty.

A little girl who was taken away, by order of the Catholic priest, said some time afterward as she stood looking over at the church, "They taught me about such a nice God there." Our large sewing school is run and material furnished by one church—a very good plan. It is really amazing to see the many nice garments made by the little girls, who are proud to wear them. The Mothers' Meeting has its full complement of babies and small children. The women have services and talks from Mrs. Stasio, the Italian pastor's wife. Girls from the deaconess training school assist in our night school, and are a great help.

The Second Italian Church, a neat and very

tasteful building, is quite overshadowed by a large group of Catholic buildings, our churches being side by side. In spite of much money and effort, freely given by the Catholics, the children flock to our kindergarten, which has a roll of fifty-six; many go half the day to public school. An Industrial School every afternoon is a new feature. There is a strong Andrew and Philip Society which gave an imposing stained glass window to the new church. Great loyalty to the church is manifest. One girl seeing a boy tramping over the tin roof of the old church, ordered him down, saying, "You are hurting my church"—then lay in wait and gave him a good drubbing. Next day she meekly told us she could not come to school as she was arrested and going to court. The magistrate, after hearing the story of the father and boy and her



BRIGHT PROSPECTS FOR THE FUTURE
AS SEEN IN PHILADELPHIA'S ITALIAN MISSIONS

own, dismissed the case and ordered the man to pay costs, saying, "If there were more such militant Christians, the Church would prosper better."

MARY S. WILLSON

A Hungarian Kindergarten

LACKAWANNA, N. Y.

WITHIN sight and hearing and often enveloped in the smoke of the big steel plant is this place, grown dear to the children and mothers. Mrs. A. G. Schodde, a most unusual woman, trained in her native country in the principles of Froebel, teaches the little ones, counsels the mothers and comforts those in sorrow. Buffalo Presbyterian Society supports this kindergarten and every year the interest in it increases. It is no trouble to get what we want for this work, as it is foreign missions at our own door.

The room occupied by this school was at one time a saloon, as is the first floor of nearly all boarding houses in this part of the busy city, and there are few homes as we think of them, nearly every house being a boarding house with from twenty to forty boarders. The people are all young and the children many. Mrs. Schodde is a gentlewoman, but she wields a marvelous power, the women and children loving her, while the men defer to her.

This kindergarten is open during the entire year, as Mrs. Schodde thinks the children are better off in this comfortable room than in the street or in the homes where the mother has no time for

them, but must make haste to prepare meals. Christmas and Easter, with a picnic in July, are the festivals we celebrate. The Christmas festival for 1914 cared for sixty mothers, thirty-five girls, thirty-eight boys and thirty-seven babies under one year. The picnic in July has become an institution and it requires two large city cars to bring the mothers and children to the Zoo. This ride, and in fact the entire day, is looked forward to for months and long remembered.

A visit to our kindergarten reveals the fact that the children are learning obedience and observation as well as the use of their hands. On one of our visits, at four tables the children were busy cutting out pictures, while at a fifth children of two and one-half years and under were using building blocks. We found that one sturdy little fellow in trousers and blouse, who stood up like a little man, was but one and a half. When his mother came he curled down into her neck, like a veritable baby.

Buffalo Presbyterian feels it is most fortunate in finding Mrs. Schodde. The influence of her refinement and consecration in this locality cannot be calculated.

DORA B. NORTH

Glimpses of Work in Foreign Communities

FINE WORK IN MICHIGAN

THIRTY-TWO nationalities at Calumet, Michigan, present a large field for work among foreigners. However, at that place the work of the Presbyterian women of Michigan has thus far been confined to Italians, among whom they sustain two missionaries.

In Detroit, large things are being accomplished through the Presbyterian Institute at 530 South Street. Children flock to the Sunday school in such numbers that it is difficult to find enough teachers to care for them. Another regular worker is needed and will be granted soon.

The Jefferson Ave. Church of Detroit has assumed entire responsibility of the work among foreigners on the East Side, and Miss Crane, who for some years has been a very efficient worker under the care of Detroit Presbyterial Society, is the leader for that work. Newberry Chapel will be the home of the various departments. All rejoice that the work known as the Italian-American Institute has become self-supporting.

Detroit furnishes a large number of volunteer workers and every Presbyterian church in the city has responded generously to the call of the destitute and sick. Hundreds of baskets of food and hundreds of garments have been given. A long-felt want was supplied by three Vacation Bible Schools held in Detroit during the summer.

THEIR FIRST CHRISTMAS IN AMERICA

Forty-five boys and girls from Italy and Hungary, whose fathers and big brothers work for the Alpha Portland Cement Co., in Martins Creek, Pa., enjoyed an American Christmas celebration this year for the first time in their lives. Miss Mary B. Cappelli, our missionary, has in six months established a flourishing Sunday school, sewing school, and kindergarten. Since the children were faithful attendants at Sunday school, as well as week-day meetings, there was a gift for each girl and boy at Christmas time, and, of course, a Christmas tree, with candy, paid for by the boys and girls of the College Hill Presbyterian Sunday School, Easton.

Miss Cappelli had a picnic at Martins Creek, in September, and upon a table in the grounds she laid the sewing the girls had done, and the little things the boys had made in the school during the summer. Everything was excellent, and both the mothers of the children, and the friends from Easton, tried to tell Miss Cappelli how much they appreciated her faithful and efficient teaching. We hope that this is only the beginning of a work for our future citizens in Martins Creek.

MATILDA DREISBACH

THE SOCIAL SIDE OF MISSION WORK

CINCINNATI, OHIO

We are magnifying the social side of mission work this year and have the hearty co-operation of the churches of the Presbytery. Each church takes the responsibility of a social evening and we hope to make this event a monthly occurrence. We have had a dinner for the men, a beautiful

day in the woods for the mothers and children, a Hallowe'en party for all, a Thanksgiving program given by the mission, also celebrations of Christmas, Washington's Birthday and the other festivals.

We find these pleasant evenings a great help to our work, as they bring whole families into the mission at the same time, while the educational and industrial work separates them. But we always keep in mind the object and ideal of our mission and there is never a meeting that does not introduce either by word or song a thought of Christ.

We are fortunate this year in having a missionary who is a trained musician. Our department of music is proving a great attraction to both men and children. There is great enthusiasm in our work and we look forward to good results in the coming months.

ELIZABETH F. TORRENCE

A WEEK WITH THE BULGARIAN MISSIONARY OF ST. LOUIS

Monday. Mrs. Gradinaraff's Monday "at home" is a well known day among many foreigners in St. Louis. She is always prepared to care for visitors in the "foreign way." No one may leave the house without partaking of refreshments. Both men and women visit her on this day for advice and consultation. Many bring family and business troubles to talk over, and she is frequently used as interpreter. The ladies of the Presbyterian Church also visit her on Monday.

Tuesday, Wednesday, Thursday and Friday mornings she spends going about among the families, at all places aiming to give religious instruction, though often she must visit a home many times before this can be done. In the meantime, she gives good advice to mothers on all things pertaining to the home and children, thus gaining their confidence.

Lessons are given in both English and Bulgarian. Four Greek Catholic women, whom she has been teaching, asked for a "Bible lesson," and now study the Bible in the Protestant way.

Her hospital work on Tuesday and Friday afternoons is the usual routine—trying to give to each patient whom she meets the message needed, also interpreting for nurses and doctors, distributing tracts, cards and Bibles.

Mrs. Gradinaraff urged a Bulgarian saloon keeper, whom she knew personally, to drop that business, but he always replied, "I am making money." One night on his way home he was waylaid, and, as she puts it, "well beaten" by some rowdies that frequented his saloon. The next day he came to her and said, "You were right, that is a bad business." He closed his saloon and opened a restaurant, and now says, "I am not making so much money, but I am at peace." Here every Wednesday Mrs. Gradinaraff eats her lunch and gives a religious talk to from fifteen to thirty men, also distributing foreign religious papers. At a coffee house she does similar work.

Saturday is a day filled with odds and ends, frequently taking foreign men and women especially to doctors and hospitals.

Sunday work begins early in the morning. She, with her son, conducts a Sunday school and church, the only Bulgarian Protestant services in St. Louis. Leaving home she always walks the twenty blocks to the building where services are held, distributing Sunday school papers and cards to all children whom she meets and to grown folks, as occasion offers, extending a cordial invitation to the services.

Just a word about the "Mothers" or "Woman's Club." I believe this Bulgarian Club is the only one of its kind. They have a regular constitution, and by-laws, and a religious, educational and social aim. Though the members are mainly Greek Catholics, at the beginning of each meeting there is a Protestant Bible lesson by Mrs. Gradinaraff or her daughter. A woman's prayer meeting is held once a month in the Protestant Bulgarian church at Madison, across the river in Illinois.

ADDIE K. HENRY

MINGLING OF NATIONS IN WEST VIRGINIA

Mrs. Marian J. Brooks, who is doing very effective work among the foreigners at Fairmont, West Virginia, has a night school of from forty to fifty pupils who are taught the rudiments of English and mathematics, as well as portions of Scripture and facts concerning the Bible. Owing to the diversified needs of the individual pupils the work requires many instructors, and interested men and women of Presbyterian and other churches have volunteered their services.

This work in Mrs. Brooks' home and in the school has reached one or more representatives of fourteen nationalities, namely: Turkish, Italian, Austrian, Servian, Russian, Polish, Hungarian, Finnish, Swedish, Bohemian, Chinese, Portuguese, Spanish and German. These are engaged in various pursuits of life, from day laborer to interpreter for a large industrial plant. But there is no social or race distinction when a dozen or more are gathered in Mrs. Brooks' home for an evening of music or social intercourse. Even the war is discussed by citizens of belligerent nations in a sane and peaceful manner.

The splendid results of Mrs. Brooks' efforts have led to the starting of a similar work by the Baptist Church. Many young foreigners have been brought to Christ, their influence proving a leaven in the foreign lump.

OLIVE C. BARNES

BALTIMORE'S BOHEMIAN KINDERGARTEN

The Bohemian kindergarten of Baltimore is maintained by an association almost entirely Presbyterian, and the Woman's Home Presbyterian Society of Baltimore bears one-fourth of the expenses. This is the only work among immigrants supported by the Presbyterian Society, but it is only a small part of the work among the foreign population under the charge of the Home Mission Committee of the Presbytery.

The kindergarten occupies the lower room of the Bohemian Presbyterian Church, which accommodates 125 children, not all Bohemians, but about ninety per cent of foreign parentage. Three-fourths of them speak English, but not more than one-fourth of the parents speak it easily.

Many parents in the community can afford to pay tuition for their children, and these are al-

ways advised to send their children elsewhere, so that the places may be kept for really needy ones.

The personality of the teacher, Miss Conliff, has made the kindergarten a force in the neighborhood. Outside of school hours she spends her time visiting in the families represented, acting as friend, adviser, nurse in illness, and the connecting link between the needy and those who desire to minister to the needs of others.

Miss Conliff saw the necessity of a continuation work among the children who have gone from the kindergarten into the public schools. At her suggestion young people from various churches are helping in social service work among Bohemian children certain afternoons and evenings each week, the "boys' work leader" of the Presbytery having general oversight.

EDITH HOLMES GRUBBS

BOHEMIANS IN TEXAS

Five years ago the women of Texas asked that they be made responsible for some special work in the State, and in response to that request work among Bohemians was given them. Miss Frances Psencik, having had special training for mission work at Pittsburgh, Pa., was secured to work among her own people. Her first field was Rowena, her own home; then Crosby and later Wallis, Texas.

She has been of great service to the people, inasmuch as she is able to teach school, sewing, cooking, singing, and during all of this time, wherever she has been, has maintained a good Sunday school. So adaptable has she been that she has nursed the sick, conducted preaching services and even buried the dead when a minister could not be present. Out of her efforts at Crosby has grown a Bohemian Church, and so appreciative have the people been of her services, and so well has she carried out the Master's instructions, that the Bohemians themselves contributed fifty dollars to missions last year, which was sent to the Woman's Board. Through this offering, arrangements were made to secure the services of Miss Marie Psencik, sister of Miss Frances. She has been working in Crosby since August, and is giving excellent service.

Miss Frances is now working at Willis. The minister who conducts the services there is a physician, making his living by his profession and giving his services on Sunday to his people as his gift to his Master.

Two years ago a school for Mexican children was opened in San Angelo, Texas. Mrs. Jennie Suter, being of Spanish descent, was engaged to work among the Mexicans. She teaches, conducts Sunday school and constantly visits among the families.

Rev. H. G. Smith and wife, formerly in Cuba, worked in San Angelo for twelve months. After the return of Mr. Smith to Cuba, Mr. Lafeurza, who during the school's first summer was commissioned by the Board of Home Missions and was very successful in winning the good will of the people, was again employed and co-operates in the work with Mrs. Suter.

While the salaries of these missionaries are paid by the Home Board, the women of Texas contribute to other expenses incidental to the work.

MAUD SHERWOOD SCOTT

Chicago's Work for Her Foreign Population

By Mrs. William A. Dean



IN OLIVET INSTITUTE KINDERGARTEN

AT Easter time in one of our kindergartens the teacher placed an Easter lily in the circle for the subject of the morning story. The children were allowed to examine and smell the lily, but one little boy objected, much to the surprise of the teacher. Finally he asked to go home for a little while. When he returned he had clean hands and face and wore a clean waist. "Now," he said, "I am fit to smell of the lily."

The task which confronts the churches of Chicago is to create an atmosphere in which a soul is made conscious of its need of the cleansing blood of Christ. And a stupendous task it is with a population of two and one-half millions, sixty per cent foreign born, representing about fifty races and nationalities. Many of these people have renounced all church connection and are organized into Free Thinking Societies, with schools where atheism is boldly taught by means of a catechism which denies the existence of God and the future life, and says in the language of the rich fool, "Eat, drink and be merry."

The desire of these foreign people is to become Americans and the kind of Americans they become depends on who first meets them. The ward politician and saloon keeper have always the "glad hand" and the open door. Alas, too often the saloon is the only place where these people who labor in factories and shops can meet in a social way, as in the small quarters of their homes there is no room for a neighborly visit.

Presbyterian women are doing good work among these strangers at six different points. One sewing school is carried on by volunteer workers. In three other places we support one

worker. Our industrial schools among girls from six to fourteen years is especially fruitful. The girls are not only taught to make and wear proper clothing, but the association with the Christian women who are their teachers creates a desire for right living and Christian character.

To Olivet Institute, where we began our first kindergarten, have come wonderful things this year. Through the generosity of one woman, property equal to a city block has been secured, on which will be erected buildings suitable to the great work of the institution.

Through the union of several churches, Olivet Memorial is the only English-speaking Protestant church in its ward, with a population of sixty-four thousand

people. The presbyterian society pays the salary of three of the workers.

A most interesting feature of this work is the children's morning church. The children of a large public school across the street from the church are invited to come to church a half hour before school for morning prayers. The average attendance is about one hundred.

Our new Bohemian Settlement House is already outgrown. About three years ago a group of ten boys asked permission to use a vacant room for play during the intensely hot summer season. From that group of boys have grown twenty boys' clubs. To provide rooms for these clubs was a problem, until one of our valued residents at her own expense erected an addition of five rooms to be used exclusively by the boys. Last October three hundred boys took possession of the building, the only place in that neighborhood, outside of the saloon, where boys are welcome. The clubs are for debating, singing and games.

Another interesting club is the Woman's Economy Club which meets weekly to repair and make over old clothing, donated by interested churches. The women receive tickets of money value for the time spent in sewing. When the garments are finished they may be purchased with the tickets earned. In this way good, warm clothing is secured at very small cost. All our clubs and classes are crowded. Last month's attendance was over fourteen thousand.

The rapid growth of our cities has changed the base of home missions. The cities dominate the state and nation. If we would maintain a Christian nation, we must evangelize the cities.



A MESSAGE



Edith Grier Long, Secretary

"MY observation of several European countries during four years has made me think the more of our American Home Mission work. Like Mrs. James when she returned from her last tour, I am more than ever impressed with its value, its weighty importance as an elevating influence, a leaven hid by a woman's hand that shall lift the whole lump—or might do it if we gave enough help to it."

From one who has been a member of our Board for thirty years, these words in a letter written last November come with an emphasis which commands attention.

Apart from other nations, walled on the right hand and the left by the great oceans, our Republic for more than a century lived her life of growing strength and self-contained interests, feeling it was little concern of any other nation what we thought or planned or did. When we were a hundred years old we invited guests from across the seas to help us celebrate our century of independence. They came—and found a goodly land—and the fame of it spread abroad into the countries from whence they had come. We were all well pleased, and praised the land of the free and the home of the brave.

Then from those countries there came, a few at first, and gradually a great host, seeking opportunity in our freedom, and a chance to reach ideals by climbing upon the bulwarks of our foundation. At first we scarcely cared; then we were surprised; and then there came to be among us those who feared lest what had been our freedom should be, for others, license, and lest the valor of our "brave" should lose virility. But still the hosts came on; they enriched our economic life, doing the tasks we did not want our hands to touch; they made homes; they made a part of our schools and—when we opened the way—a part of our churches; in short, they made Americans, chanting allegiance to our flag morning by morning, and sharing the prayer of our National anthem:

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

Gradually, in the development of science and art and commerce, in the growth of discovery and invention, it became convenient to regard our bordering oceans not as barriers but as bonds of union with lands afar—and, lo, we had neighbors on the East and the West, in the North and the South. Not only so, but we were, ourselves, a neighbor with the obligation of a neighbor. The thing we had not been, nor wanted to be, was thrust upon us; we became a world power.

Finally, in mid-summer days the world stood still in the shadow of a great war cloud. It saw

the flash of steel, it heard the thunder of guns, and was drenched with a deluge of blood. And to us, among the nations, the youngest world power, suddenly full-grown, came messages from over the seas bespeaking our favor! And through our ambassadors in the Old World, countless of our own and other lands have found food and safety and comfort.

Meanwhile, how has the responsibility of our church been affected by these periods of change? How does it compare with that of years ago? In the infant days of our country's freedom the churches recognized the need of those belonging to them and easily reached by them, and of the others, called for convenience "the heathen." It mattered little in 1776 whether "the heathen" were Indians in America or in India; and organizations for home and foreign missions were the natural outgrowth of that period. As the American frontier rolled back the phases of home missions became more and more varied, until the pioneer preacher was seeking the aid of the frontier mission school, and the organized work of the women came to be a strong arm of the Church in winning our country for Christ.

Later, as the foreigners, our new Americans, settled in and about centers of industry, home mission work in the newly opening West was paralleled by newly opening work in the long established East with its new conditions, found alike in city and country because of new economic movements. For the sake of the new regions, home missions must keep pace with every other form of activity developing within them. For the sake of the old centers of strength, the Church must be awake to the new elements of weakness and meet them with adapted forms of service in the name of Him who said, "All power is given unto me."

Yet more. The European countries now involved in the war include those which are back of practically all missionary activities of the world, apart from those of our United States. This stupendous conflict is impoverishing their treasuries at a daily rate whose value the ordinary mind does not readily grasp, and is mortgaging the future by the loss of an appalling host of men, crippling all interests of every sort for at least a generation.

It remains for our Home Mission women to go forward as never before in the task of training up strong Christian men and women who shall make this country "Christian through and through." As never before, world responsibility rests upon the strengthening and growth of Christianity in America. This task is ours alone.

Let us give thanks for our task as we round out our old fiscal year, meeting all financial obligations and facing the future with renewed courage through the strength of Him who calls us to the work and whose matchless love "constraineth us."

THE WOMEN'S CONGRESS OF MISSIONS

WILL BE HELD

JUNE 6—13, 1915

IN THE CITY OF

SAN FRANCISCO, CALIFORNIA

Under the charge of

THE COUNCIL OF WOMEN FOR HOME MISSIONS
THE FEDERATION OF WOMEN'S FOREIGN MISSIONARY BOARDS
A LARGE CALIFORNIA COMMITTEE

The Program will include

Inspirational Addresses · Institutes of Methods
Conferences · Study Classes · Pageants

You can help by

Special prayer for Leaders, Speakers, Hearers
Special prayer for the Influence of this Congress

at the regular

March Meeting of your Woman's
Missionary Society

WHO ARE THE IMMIGRANTS?

THE WORLD SAYS:

SCUM OF THE EARTH!
WOPS!
DAGOES!
BOHUNKS!
SHEENIES!

THE CHRISTIAN SAYS:

Italians from the land of Dante and Savonarola.
Greeks with a heritage of art and literature.
Slavs from the home of John Huss.
Jews—the race of our Savior.

All children of our Heavenly Father are possible heirs of His Salvation.

WHAT IS YOUR DUTY?

—From the Missionary Survey.

Summer Conference Cure

By Elizabeth I. Cameron

DO you need a new conception of Christ and His power? Plan to take the Bible Course at one of the Summer Conferences.

Is your missionary horizon a narrow one? Are your ears heavy in hearing the cry of need? Is your vision blurred in seeing the path of duty? Are your feet slow to move in the King's service? Then go to one of the summer conferences; be the first to enroll in the mission study class; listen to the inspirational addresses from the fields of action and thus broaden your sympathies and learn anew to hear, and see, and move at the impulse of His love.

Is your hand crippled from grasping too closely His silver and gold? Go to a summer conference and learn how to open that crippled hand.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Have you been driving in the same track all year in your missionary society? The method and conference hours at one of the summer conferences will teach you how to avoid ruts.

Do you want to have the best time you ever had in your life? Go to a summer conference and enjoy the beauties of nature and the fellowship of kindred spirits.

Have you a keen sense of obligation and responsibility to your King? After the summer conference, you will return to your work with that sense quickened into renewed action.

Will you not take the cure? Will you not urge others to take it?

NOTICE

The biennial meeting of the North Pacific Board will be held in Tacoma, Wash., April 28, 29. Every organization contributing through that Board has the privilege of sending delegates. Women's societies are asked to interest Westminster Guilds, C. E.'s, Junior C. E.'s, and bands in sending representatives. Names of delegates

You Should Go

By Mary A. Gildersleeve

WHERE? To the Summer School of Home Missions most accessible.

Why? *Because* world events indicate America as the coming world power.

Because the world demands leaders—men and women of poise, dignity and thought who have been out in the "great ocean of living" and have seen "the wide, still reaches of the souls of men."

Because the world needs you to catch such a vision of the world's need that your heart will be stirred to its inmost depths to respond to that need.

Because leaders must keep in step to keep up with changing world conditions.

Because the story of progressive America will be told by experts.

Because the Bible lesson will give the larger conception of the spirit life.

Because the contagion of your spirit life will spread throughout your community.

Because a School of Methods encourages progression and prevents stagnation.

Because discussion of others' problems helps in the solution of one's own.

Because Mission Study under a specialized teacher makes the subject dynamic.

Because through you others will look beyond the confines of their own locality to those who have no one to bring to them a glimpse of that "portrait of the human race" that is rising step by step to heights of nobler things.

Because life will be brimming full of prayer—the standing-up prayer—the prayer in action—which helps God to answer and "which shall make men go forth with faith and singing into the battle of life to capture that life for the Christ."

desiring entertainment should be sent as early as possible to Mrs. C. B. Andrew, 1216 N. Lawrence St., Tacoma.

List of Missions. As it has not been possible to secure a complete and accurate list of the missions among foreigners toward whose support Presbyterian women contribute, it is considered better to omit its publication.

Notes From the Young People's Department

M. Josephine Petrie, Secretary

FOR several months our space in this magazine has been given to methods, announcements, etc., to the exclusion of messages from missionaries and stations cared for by young people's organizations. Other sections of this number are rich with methods from and for women's organizations, therefore our paragraphs are devoted to our general work. Letters from our missionaries tell a continued story of the self-sacrifice of young people in Alaska, in Porto Rico and all the way between—stories of giving for the Belgians, for the sufferers nearer home and for their own church equipment. Following are hints of what will be found in the letters to young people.

From Concord, N. C.: "The girls gave ready response to the Belgian call and made comforts which were turned into cash."

From Klukwan, Alaska: "Our church offering for the suffering Belgians was made on November 1st in connection with our communion service. It was a very generous one for our poor natives. Special meetings were held in preparation. One old couple were married the day before, the wife baptized, and both received as members of the church. After the church service the sacrament was carried to four sick ones in their homes."

From Sancti Spiritus, Cuba: "Farmers gave us three big fat pigs for Christmas and we had them roasted in the big ovens of the public bakeries. A generous portion of hot pig, half pound of sugar, small package of coffee, loaf of bread, box of candy, and Christmas cards were carefully packed in large bags, and distributed to over one hundred poor families whose names were given by church members." In January these same people observed a self-denial week to 'prove their loyalty to the work of the Presbyterian Church.' As a result \$65.70 was contributed for the debts of the Home and Foreign Boards. The pastor had asked that a slip be placed on the plate indicating how the money came. The Sunday school gave \$13.60 and the Christian Endeavor ten dollars, although

they had just sent thirteen dollars to the Foreign Board for Africa. Some of the slips read: 'This two dollars represents part of our breakfast and dinner for a week.' 'Did without coffee.' 'Loaned my horse.' 'Used raw sugar.' 'Ate custard pudding without eggs' (!), etc."

Here is the other side of the story as found "between the lines."

From Among the Mexicans: "I know you young people are full of sympathy just now for the poor suffering victims of the war in Europe, and so am I; but we probably find as much suffering and fully as great need among the poor victims of the war just across our border . . . There are 30,000 or more Mexicans in El Paso. Many of them never before knew what it was to want anything. They are destitute and many do not know where they will find their bread from day to day. We found more than sixty Presbyterians from Mexico and many more sad cases of destitution. Cultured men and women stripped of all they had, were looking to a future that holds little hope for them."

From a Missionary to the Navajos: "Little did we realize that in the midst of our fair land, bounded on all sides by civilization and Christian churches, was a people who, with rare exception, had never heard the name of God. We found them as ignorant of the light of the Gospel as in any part of dark Africa. But after fourteen years of service, we are beginning to see light out of darkness."

From the Eskimos of Alaska: "I found the natives in wretched underground houses without sanitary knowledge or practice, depraved and dying. Their condition is one to appall and appeal and the neglect of these people in things physical is second to their spiritual needs. It would not do to print the facts as I saw them . . . The burden of such an intolerable condition rests upon the Presbyterian Church in a large measure since we were the pioneers in Alaskan religious effort after the transfer to the United States. What are we going to do about it?"

Program for April Meetings

TOPIC: FREEDMEN

1865—"The Year of Jubilee is Come"—1915.

"Enlarge our vision to behold
What wonders Thou hast wrought."

Hymn—America, verses 1 and 2.

Scripture—Leviticus 25: 8-19. Isaiah 61: 1-7.

Prayer of Thanksgiving for "Our Land and Our Blessings."

Five-Minute Paper—Gleaned from our Freedmen study book, "The American Negro," chapters 3 and 4.

A Reading—"The Lesson the Watermelon Taught,"

Solo—"The Ninety and Nine."

A Message from "I'm Boun' Fo' Scotia," "The Prize Composition," or "Hun' Hepsy."

Hymn—"More Love to Thee, O Christ." (One verse.)

Silent Prayer, asking the Lord, "How much shall I give to send (Thy) Gospel to these hungry ones?"

Offering—

Reading—"After Fifty Years of Freedom, What?"

Reading—Listen carefully to "The Three R's."

Prayer—For our teachers and schools; for those who preach the Word; for those in the homes.

Hymn—Last stanza of "America."

Rise and repeat the following prayer in closing:

"Our Father, through the coming year
We know not what shall be:
But we would leave without a fear
Its ordering all to Thee."

DEAR LEADER: Will you not take time for prayerful preparation of your program for the April meeting?

MRS. W. G. LARIMER

All aids suggested in this program and many more, may be secured from

Freedmen's Board—Woman's Department
513 Bessemer Building.
Pittsburgh, Pa.

Mission Study Outline

"HOME MISSIONS AND THE SOCIAL QUESTION"

By Mrs. D. B. Wells

THE second half of the book is devoted to the agency and the program for "social betterment." Again, strong emphasis should be laid upon the recognized need of personal regeneration and redemption as the essential foundation of all social reformation, as the stimulus of a sensitive social conscience, as the moving power for an active campaign of social service. It must never be forgotten that "veneers" peel off from motives and conduct as well as from wood. Perhaps that is partly what Paul meant in the 12th chapter of Romans when he was urging transformation, not conformation.

But a truly "regenerated" heart and life will not be content with "brothering" others on Sunday only; all the remainder of the week demands similar attention. And greatest of all needs will be that of formation which precludes the necessity of later reformation.

Discussion, which should be as general and informal as possible, may consider these topics:

1. Why is the Church the only agency having the requisites for this work? See especially the quotation from Dr. Zahnizer on page 28.

- a. It, only, has the ideal and example of Christ.
- b. It, only, is freed from the complications of mixed motives.
- c. It has the machinery.
- d. It, only, has a clear-cut and positive remedy for the evil.
- e. It, only, has the dynamic power to secure action, improvement and "continuance in well-doing."

2. What are the limitations of the press, the state, civic and charitable organizations? Why can they not do this work?

3. Consider most thoughtfully and prayerfully the agencies at work in your own church and in our denomination. Do you know about their work, their plans, their purposes, their support, their accomplishments? What part are you taking in their work, as an individual, and as a society? Do your children know about their work and have a part in it? Do you know who is your neighbor, and what are his needs?

4. Study most carefully the "Social Creed of the Churches" on page 35. Dig into the depths of meaning and the far-reaching extent of each single statement. Analyze them with reference to their close personal application to the individual, the society, the church, the neighborhood, the community.

Every word in No. 1. weighs a ton. What con-

nection has No. 4 with "bargain" counters and sales? Is No. 5 practical or visionary? What do you know about the present struggle to establish a "minimum living wage"? What is such a minimum? What is England's plan for provision for aged workers? Is not an "abatement of poverty" wholly impracticable? Do you honestly believe such a program can ever come to pass? Why not? When?

5. What gain will come to the Church itself from such an agreement and co-operation in service? Is there such a spirit and plan in your city? If not, could you not help to bring it about?

6. What special equipment for such service has God given the Christian women of America? Hatred of dirt, physical, mental, social, civic, moral, spiritual.

Keen sympathy.

Active and executive ability to plan, execute and accomplish.

Leisure from much of the mechanical industry of former years.

Intellectual training and skill, a breadth of vision, a power of execution, due to her participation in club and civic life.

An opportunity to take her share in "bearing one another's burdens."

In an address delivered at Chautauqua last summer, Dr. Geo. E. Vincent spoke these significant words: "What the Church needs to-day is a vision—not of the world and the elect—but of the world as the elect: not two separate identities, but two parts of one whole."

"Who gives himself with his alms feeds three,
Himself, his hungry neighbor and Me."

Be sure to read the new little book, "Dare We Be Christians," by Prof. Rauschenbusch. It is very thought-provoking.

A fine close to this year's study, especially of this last part, would be a popular meeting, perhaps on a mid-week service night, when all sides of these stirring questions might be presented by representatives of the capitalist class, the laboring man, the Church, and the "masses." It would do us all good to interchange ideas and views. We need not agree; we may come nearer to agreement by such an interchange.

"Wherever are tears and sighs,
Wherever are children's eyes,
Wherever man calls man his brother
And loves as himself another,
There Christ lives!"

—"Easter." R. W. GILDER



By S. Catherine Rue

Sing to the tune of "Auld Land Syne"

"Report, report, report, report,
Report, report, report;
Report, report, report, report,
Report, report, report.
Chorus.—Report, etc.

"Be prompt, be prompt, be prompt, be prompt,
Be prompt, be prompt, be prompt;
Be prompt, be prompt, be prompt, be prompt,
Be prompt, be prompt, be prompt.
Chorus.—Be prompt, etc.

"We will, we will, we will, we will,
We will, we will, we will;
We will, we will, we will, we will,
We will, we will, we will.
Chorus.—We will, etc."

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Local secretaries of literature will receive no special printed forms on which to render the annual report of their work for 1914-15. This does not mean that they are to be relieved from the duty of rendering reports; but the imperative need for economy in the use of mission funds has led to the decision to save for more pressing purposes the expense of printing questions formerly sent to call forth definite information regarding results of their work. Correspondence through presbyterial secretaries of literature will secure a detailed account of methods used and results attained, so that the same information formerly derived from the blanks will be collected for filing. Our secretaries may feel repaid for the extra time and labor required to prepare reports without report forms when they realize that they are contributing in such special manner to the welfare of the cause.

In preparing reports we exhort secretaries to **BE THOROUGH**. Make a careful inventory of conditions in your society. This will require a blank book, pen and ink, and thought. Set down in orderly array the number of members in your society, the numbers subscribing for the *HOME MISSION MONTHLY* and *Over Sea and Land* this year, the number of *Prayer Calendars* sold in your church, details regarding the uses of pamphlet literature and text books, including titles, numbers, amounts expended for them, and any results that can be traced to them, new books that have been added to your missionary library, and all incidents about work that are worthy of record. Be very **THOROUGH** in all this. Then, write the numbers of non-subscribing members and the full list of items of work that might have been accomplished had conditions been ideal. **BE THOROUGH** in this also. After having done all this, think carefully how next year's effort may exhibit larger results. Plan a definite line of action trying to

avoid repetition of mistakes and failures, and **BE THOROUGH** in this. Record your plans in the book by indicating work to be done each month. Having done this, work your plan. **BE THOROUGH!!!**

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Our topic is "Immigration" this month. While the synodical and presbyterial supervision of Presbyterian women's work for the alien makes it unnecessary for our Board to issue literature regarding it, we are able to offer splendid helps of general character that should make possible the preparation of profitable programs. Most of these are listed in detail on the fourth page of the cover of this issue, but we offer also the following:

A series of six studies of alien races in our country written by specialists capable of presenting the topics treated, is available at five cents per copy. Titles are:

The Germans in America, by Nuelson
The Hungarians in America, by Harsanyi
The Poles in America, by Fox
The Bohemians in America, by Losa
The Italians in America, by Wright
The Orientals in America, by Hinman

"Disillusioned," at 10c. per copy, contains a series of pen pictures, some pathetic, others humorous, but all interesting and true to conditions at Ellis Island and life in the new country.

* * * * *

"From Alien to Citizen," by Dr. Edward A. Steiner, 30 chapters, 12 illustrations, 332 pages, price \$1.50.

In this most readable and remarkable story of Americanization and Christianization, Dr. Steiner claims to be "but a type, exceptional only as my individuality differs from that of others." Every Christian completing its perusal will feel thankful that God has used for "a type" in these latter days a descendant of His own ancient people. Add the book to your personal library and review its contents in your March meeting.

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Correction.—Price of "Wigwam Stories," quoted on page 102 of the February magazine, should have been \$1.

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Even as the culture and learning of a country can be judged by the manufacture and consumption of paper and books, so the culture, intelligence and gifts of the 5,000 women's missionary societies auxiliary to our Woman's Board can be measured by their demand for the publications of our literature department.

BE THOROUGH

	Woman's Board	Immi- grant Pop	Freed- men		Woman's Board	Immi- grant Pop	Freed- men		Woman's Board	Immi- grant Pop	Freed- men
Alabama				Petoskey.....	\$163.55	\$7.50	\$23.00	Maumee.....	\$286.16		\$162.26
Birmingham A. .	\$43.00			Saginaw.....	2.42	15.00		Steubenville.....	302.47		134.50
Florida.....	7.70		\$2.00	Minnesota				Wooster.....	7.23		
Gadsden.....	3.05			Adams.....	20.12		16.50	Zanesville.....	295.98		131.90
Arkansas				Duluth.....	198.85		112.00	Oklahoma			
Arkansas.....	61.50			Mankato.....	243.27		61.90	Ardmore.....	44.40		13.00
Fort Smith.....	91.25			Minneapolis.....	1,418.42		277.45	Cimarron.....	85.78		15.50
Jonesboro.....	6.25			Red River.....	69.50			El Reno.....	39.00		
Little Rock.....	2.75			St. Cloud.....	148.00		17.00	Hobart.....	31.85		5.00
Arizona				St. Paul.....	621.97	55.00	163.50	McAlester.....	24.00		
Phoenix.....	83.81			Mississippi				Muskogee.....	97.50		9.00
So. Arizona.....	.80			Bell.....	16.05			Oklahoma.....	157.43		
Baltimore				New Hope.....	10.95			Tulsa.....	77.00		
Baltimore.....	502.60		57.25	Missouri				Pennsylvania			
New Castle.....	698.85		13.00	Carthage.....	244.75		58.00	Beaver.....	120.00		28.00
Washington C.....	747.45		35.00	Iron Mountain.....	35.11		2.00	Blairsville.....	319.65		455.50
California				Kansas City.....	633.86	81.00	90.35	Carlisle.....	15.18		
Benicia.....	205.00		26.00	Kirksville.....	71.10		18.80	Chester.....	825.88	\$64.00	139.00
Los Angeles.....	3,117.66		637.00	McGe.....	259.09		45.00	Erie.....	314.95	181.82	116.22
Nevada.....	4.00			St. Joseph.....	298.23		24.20	Huntingdon.....	239.00		38.00
Oakland.....	557.57		26.00	St. Louis.....	1,164.20	174.00	191.50	Kittanning.....	76.53		21.58
Riverside.....	242.90		39.25	Salt River.....	102.00		8.00	Lehigh.....	25.16	40.00	
Sacramento.....	268.25		21.00	Sedalia.....	174.45		15.00	Philadelphia.....	1,267.09	203.00	204.50
San Francisco.....	410.85		72.00	Montana				Phila., No.....	924.71	186.57	152.00
San Joaquin.....	319.77		82.42	Butte.....	47.65		21.25	Pittsburgh.....	1,405.50		462.75
San Jose.....	339.45		47.50	Great Falls.....	47.52		23.76	Redstone.....	302.84		134.50
Santa Barbara....	64.51		3.50	Helena.....	39.97		16.32	Washington.....	1,039.90		210.60
Colorado				Yellowstone.....	15.15			Wellsboro.....	90.00		1.00
Boulder.....	410.30		10.75	Nebraska				South Dakota			
Denver.....	508.00		55.00	Box Butte.....	39.00		13.00	Cent. Dakota.....	35.98		30.00
Gunnison.....	24.00		13.00	Hastings.....	102.60		48.30	Sioux Falls.....	67.00		35.00
Fueblo.....	503.51		41.50	Nebraska City.....	474.06		166.11	Tennessee			
Sheridan.....	13.40		2.85	Omaha.....	374.21		174.00	Chattanooga.....	251.55		6.05
Idaho				New England				Columbia A.....	64.14		
Boise.....	5.20			Boston.....	67.00		89.00	French Broad.....	143.57		16.00
Illinois				Conn. Valley.....	138.70		25.00	Holston.....	119.92		
Alton.....	253.20		18.00	Providence.....	55.70		28.00	McMinnville.....	20.95		
Bloomington.....	330.88	\$0.50	21.00	New Jersey				Nashville.....	251.00		9.00
Cairo.....	58.00		5.00	Jersey City.....	217.00	20.00	64.00	West Tenn.....	119.16		
Chicago.....	636.93		168.95	Morris & Orange.....	375.24		35.00	Texas			
Freeport.....	259.71		140.37	Newark.....	507.45		10.00	Abilene.....	76.50		
Ottawa.....	257.00		103.00	New Brunswick.....	306.00		56.50	Amarillo.....	80.81	34.50	10.00
Rock River.....	475.20		38.00	Newton.....	2.07			Austin.....	29.72	12.00	
Rushville.....	145.28	5.00	53.40	West Jersey.....	2.23			Brownwood.....	14.90	16.50	2.00
Indiana				New Mexico				Dallas.....	112.35	51.50	
Crawfordsville..	273.12	86.08	175.00	Pecos Valley.....	42.76			Fort Worth.....	156.13	62.00	6.00
Fort Wayne.....	346.15	42.50	125.97	Rio Grande.....	28.20			Jefferson.....	44.30		
Indiana.....	290.46	53.00	99.40	Santa Fe.....	31.00			Paris.....	78.80	34.50	
Indianapolis.....	601.40	298.00	123.50	New York				Waco.....	212.38	50.50	2.00
Logansport.....	231.25	53.70	114.75	Albany.....	593.95		53.50	Utah			
Muncie.....	327.08	123.65	52.99	Binghamton.....	277.25		5.00	Ogden.....	22.70		5.00
New Albany.....	210.91	15.50	50.23	Brooklyn.....	227.45	55.00	143.00	Salt Lake City..	8.20		
White Water.....	236.04	56.25	88.25	Cayuga.....	336.35		25.80	Southern Utah..	38.85		7.30
Iowa				Champlain.....	142.00		52.25	Washington			
Cedar Rapids....	287.57		338.85	Chemung.....	106.78			Olympia.....	12.00		
Central West.....	2.00			Columbia.....	75.00			West German			
Corning.....	194.65		92.00	Genesee.....	109.36		41.82	Waukon.....	5.00		
Council Bluffs..	234.00		91.00	Geneva.....	170.83		66.00	West Virginia			
Des Moines.....		5.00		Hudson.....	94.12			Grafton.....	57.00	38.00	
Dubuque.....	91.05		44.00	Long Island.....	239.50		77.50	Parkersburg.....	254.88		34.25
Fort Dodge.....	126.00		87.00	Lyons.....	105.72		9.86	Wheeling.....	201.00		16.00
Iowa.....	300.87		180.20	Nassau.....	121.00		47.00	Wisconsin			
Iowa City.....	289.90		68.60	New York.....	1,762.91		40.00	Chippewa.....	4.00		
Sioux City.....	220.74		104.00	Niagara.....	7.41			La Crosse.....	19.80		
Waterloo.....	363.66		25.50	North River.....	235.39		19.00	Madison.....	93.82	11.50	
Kansas				Rochester.....	235.94		187.00	Milwaukee.....	275.75	95.25	67.75
Emporia.....	154.00		36.00	St. Lawrence.....	139.35		49.50	Legacy.....	2,971.31		
Highland.....	185.65		59.85	Steuben.....	147.20		56.00	Interest.....	1,822.68		197.72
Neosho.....	486.00		147.00	Syracuse.....	360.00		220.00	Miscellaneous..	1,328.94		60.00
Osborne.....	108.32		48.42	Utica.....	50.00			Tuition.....	4,682.17		
Solomon.....	245.00		37.00	Westchester.....	435.02		178.00	Rents & Sales....	315.00		
Topeka.....	323.41	45.00	79.50	North Dakota							
Wichita.....	367.81		34.00	Bismarck.....	60.33		2.00		58,399.58		
Kentucky				Minnewaukan..	44.66			Literature Sales.	624.36		
Ebenezer.....	75.16		1.00	Minot.....	25.00			Amounts received			
Logan.....	77.50			Pembina.....	73.96		10.00	for specials not			
Princeton.....	41.00		8.00	Ohio				a part of Wom- an's Board Bud- get.....	85.00		
Michigan				Athens.....	117.80		60.00				
Detroit.....	217.42	162.00	84.45	Chillicothe.....	130.20		20.35				
Flint.....	98.74		10.50	Cincinnati.....	708.10	212.95	46.61				
Grand Rapids....	82.00	10.75	46.00	Columbus.....	336.60		110.00				
Kalamazoo.....	94.49	16.75	14.85	Dayton.....	540.61		156.00				
Lake Superior....	62.00		23.00	Huron.....	199.92		52.55				
Monroe.....	67.09		30.00	Lima.....	1.00						



THE HOME MISSION MONTHLY



VOL. XXIX

APRIL, 1915

NO. 6

Representative American Negroes

By L. H. Hammond

Author of "The Master Word" and "In Black and White"

PASSING by those widely known negroes who give the whole country hope for their race, I would call attention to a large and hope-inspiring body of colored people who are finely representative and all of one class, though they follow widely different callings and are unknown beyond their own small circles.

This class is composed chiefly, yet not quite altogether, of educated negroes, their education varying from industrial and grammar school training to university degrees. The few uneducated have yet, by dint of hard work and native ability, risen above the level of the mass. In opportunity or in achievement, or both, they are all above the average; sometimes so far above it that acquaintance with them would surprise us white folks, North and South, who are usually so ignorant of better class negro life and thought.

They demonstrate, of course, the capacity of their race for development; but their chief representative characteristic, the trait which marks them all of one class, however diverse their callings and attainments, is their sense of obligation to the less fortunate of their people. I do not mean that all educated negroes are high-minded or unselfish. In some of them, as in some white people, a little learning has merely aggravated their natural vanity and egotism, or sharpened a quick-witted selfishness. But nearly all educated negroes have been educated under religious influence, and with the example of unselfish service daily before them; and the result is so marked that only the negro who feels that his privileges, to at least some extent, are a trust held for the benefit of his people, can be said to be truly representative of this educated class. The more one knows them

the more one is impressed by this fact; the exceptions but emphasize the rule. Those whose names occur instantly to everyone are but a handful of those who, through the service and sacrifice of Christian white people, have been given opportunity to develop the best that is in them, and whose daily lives are spreading among their fellows the contagion of love, the desire and struggle for better things.

All over the South these representative negroes may be found. Some are successful professional men, mostly physicians. They give free service to their poor as generously as the best white doctors; and beyond that they are at work in various directions for the uplift of their people. They spread the gospel of cleanliness, moral and physical, and help the down-and-outs to work and self-respect. Thousands of "teachers" are still incapable of teaching, having never themselves been taught beyond the third or fourth grade of the public schools; but most of the trained ones are serving faithfully, both in the larger, prosperous schools and in the poorest. The Jeanes Fund employs many a black heroine in the poorer rural districts. Each has charge of the industrial work in the public schools for colored children in an entire county. Their small salaries are paid by the Jeanes Foundation, their equipment is furnished by the county. But cooking, sewing, carpentry, and gardening classes are only part of their work. They form Home Improvement clubs for young and old, and teach hygiene and sanitation as well as better farming and better morals. Some of them walk from county school to county school, carrying their heavy tools on their shoulders, staying where they can find shelter, sharing the hardships of those they help.

A work being done in Virginia is representative of this kind of negroes. A negro lawyer there, having accumulated a competence, devotes himself, without pay, to the reform of delinquent negro boys. Through the State Commissioner of Charities and Correction he has secured state co-operation. In the first three years of his work he took one hundred and fifty boys from the jails, and secured their adoption in Christian negro homes, where ninety-five per cent of them are making good. The significant point, for the purposes of this article, is that he cannot get enough boys to go around. Last spring he had sixty more homes open than boys to place. These facts speak volumes for the class of negroes Hampton and the other Virginia schools are sending out to represent and demonstrate the higher qualities of the negro race.

A negro man, now thirty years of age, was given the opportunity, as a boy of fourteen, to work his own way through school. Northern whites had furnished the school, a southerner brought him in touch with it; the rest he did for himself. To-day he is a trusted foreman for a big building firm of southern whites. He owns his home, a two-story brick

house, which would do credit to a white man. But what makes him representative is his service to his people. He is superintendent of a large Sunday school, and much sought after at negro gatherings as a speaker on religious, social, hygienic and educational topics, and he is a practical adviser and helper to those in his own town. Beyond all this he is representative of a smaller class of people, desperately needed in both races, who can and do act as interpreters between the two. He is trusted and consulted by white men in matters affecting colored people; he is trusted by the negroes; and, trusting both, he is able to interpret each to the other, lessening misunderstandings, making sympathy and co-operation more possible.

This most vital and valuable class of negroes grows, as does the corresponding and equally necessary class among the whites. When they are large enough there will be little of "the negro problem" left; only the South's share of the world-problem of the ignorant, the neglected, the unprivileged—the plain, human problem which the spirit of Christ, and it alone, will one day banish from the earth.

1865



Then and Now

FIFTIETH ANNIVERSARY OF THE BEGINNING OF MISSIONS
FOR FREEDMEN

By Nettie M. Larimer

1915



WHETHER it represents shade or sunshine, an anniversary is always a time of interest to the one observing it. We are prone to celebrate many anniversaries both individually and as a nation. We glance backward and review the way over which we have been led, then turn our faces forward, if perchance we may read the sign posts on the highway ahead. Two dates we are specially given to celebrating—the silver anniversary and the golden jubilee. They represent many changes for good or ill. To the young, looking ahead, twenty-five years seem long. To the veteran, looking backward, fifty years seem short.

What changes we see in our country as we look back fifty years—more changes in material wealth than ever known in twice that time in the history of the world! We live in a luxurious age. We have electric light and heat, raiment from every nation to clothe us, viands from every clime to gratify the taste,

music to charm the ear. At our morning meal we read the news of the world—Atlantic cables, steamboat lines, trans-continental railroads and automobiles have brought the distant parts of the world together.

But no matter what the material wealth of any nation, the greatest asset is its people—its boys and girls, its men and women. The years from 1865 to 1915 have seen marvelous changes in the history of a most interesting people in our beloved land. In 1865 the negro of the Southland came out of slavery into freedom; 1915 finds him with fifty years of liberty under the most beautiful flag the world has ever seen—"The red, white and blue."

"The red is for love that will dare and die;
The blue is the sign of the brave and true;
The white with all evil and wrong shall cope;
And the silver stars are the signs of hope."

No wonder this year of 1915 is a golden year to the Freedmen! With what delight

the Jewish people hailed each fiftieth year as the Jubilee Year! It was their most soul-stirring festival. Its observance was connected with the "Day of Atonement." Freedom for the negro was purchased by the pouring out of the precious blood of the men of our nation, and the only way to make him a good citizen of

our land, and of the heavenly country to which we are journeying, is through the "shed blood of the Christ." Four and one-half millions of slaves, ignorant, helpless, with no churches or schools or means of caring for themselves, were a menace to our nation.

Ere the "Emancipation Proclamation" was given to the world, Christian men were studying the problem and knew that the negro must have two things—namely, church and school. The Bible must be the foundation stone upon which to build for the betterment of this people. As early as 1864 a work was begun for colored people at Beaufort, S. C., under the care of our General Assembly of the Presbyterian Church. The work was carried on by a Freedmen's Committee until 1882, when a corporate body was organized under the name of "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America," with headquarters at Pittsburgh, Pa. The new board of the Presbyterian Church started its work amid hardship, opposition, even persecution of the workers. But it "was of God," and could not be stopped. Honor and praise are due the pioneers in this work of uplift for a needy people. The Women's Department was started in 1884 and sanctioned by the General Assembly.

Some of the results of fifty years' work:

Fifty years ago; chaos, ignorance, poverty. To-day; schools, academies, seminaries and a large university have gathered more than



"TEACHING THAT OTHER THINGS THAN COTTON CAN BE RAISED"
Corn Class at Alice Lee Elliott School, Valliant, Okla.

five hundred thousand young men and young women under Christian training. The Bible and Shorter Catechism are taught in every school. There are 412 churches, 240 ministers and 138 schools, with almost 20,000 pupils under their care.

Our industrial and farm schools are teaching not only the negro but the white people of the South that other things than cotton, can be raised and that if one crop fails they can have other sources of income. Someone has said that there are three foundation stones in a permanent civilization: honor in man, protection of woman, and safeguarding of little children. The work of our Presbyterian Church, through its Board of Missions for Freedmen, has given these to many of our colored people and made possible the Christian home, a priceless treasure to any nation. No one can estimate the good of the little parochial school away in some dark spot where black boys and girls caught the first gleam of light as to what might be with a little more education. Their eagerness to come to our schools is shown by the story of a new pupil seeking admission. "No room," said the principal. The answer: "I came to dis school, jest to git enough education to read and write and work some figures, so if dar ain't no seats I will stan' up."

Watchman, what of the next fifty years? Now, ten millions of these people—one million negro children without any chance to go to school or hear the Gospel preached. Fifty years hence, twenty millions. What shall

their condition be? The advance in the past fifty years is a portent of what shall be if they have a chance.

There is a statue in an Old World gallery denoting Opportunity. The face is *veiled*, and the feet *winged*: face veiled, because we so seldom see our opportunity; feet winged, for opportunity is so soon gone. God forbid that this should portray our opportunity for the Freedmen.

At this time there is a prayer upon every Christian heart for peace. The world is tired of war. Did you ever consider what are the greatest agencies for peace to-day? Not peace conferences, or foundations, or "The Hague," but the great mission boards of the Protestant Church.

If you are giving to missions you are help-

ing in the most lasting work for true peace. In this Jubilee year of missions for Freedmen I have been called into the work, and I marvel at what has been done for these people, with so small an amount of money. When I look upon a great "war vessel" and think of the power of her guns to destroy men, I want the price of *one* vessel to put into "Life Saving Stations" to bring the knowledge of the "Prince of Peace" to the Black Belt of the South. We cannot secure an appropriation from Congress for this work, but, women of the churches, we *can* give from what God has given us.

"Oh, Christian, up and save them
At whatever cost:
Save them for the Nation,
Save them by the Cross."

Scotia's Dividends

By Mary E. Fister

IN this commercial age, when one looks backward over the records of an institution like Scotia Seminary, the question naturally arises, "Does it pay? What has Scotia accomplished?" More than forty states have generously contributed to the establishing and sustaining of this institution, and as in all investments one should know results. Scotia is the outgrowth of a parochial school, established in 1866. Three frame buildings were used for eleven years. In 1876 the first brick building was begun. Rev. Mr. Morris of Pennsylvania, Matthew Scott of Ohio, and E. A. Graves of New Jersey, were among the foremost contributors. The name, Scotia, was given by Mr. Scott, who preferred that the school should bear the name of his native land rather than his own name.



THE PRINCIPAL OF SCOTIA BESIDE HER FAVORITE ROSEBUSH

A frame industrial building was built in 1886, which is now used as the "music hall," but ill supplies the needs of that department. In the spring of 1890 Mrs. Nellie Satterfield made such a stirring appeal before the women of Cincinnati Presbyterial Society, in the interest of the enlargement of Scotia, that "Faith Hall" was made possible by their

generous response. Mr. Duncan MacKay of Illinois, and Mr. Wm. F. Childs of Niagara Falls, New York, were also liberal contributors, and Scotia was enabled to open doors to a larger number.

She whose large faith had won such beautiful response was called, four years later, to her reward, leaving a wonderful record of love and devotion, the memory of which is Scotia's most precious legacy.

Scotia has had three presidents in her forty-five years of existence. Dr. Luke Dorland, Dr. D. J. Satterfield, and Dr. A. W. Verner, their wives filling the position of principal. Consecrated women from all parts of our country have formed the faculty. While the student body has been largely made up from the Southern States, several other states have contributed to the number.

In the earlier history the students came from the crude cabin homes. With but little previous preparation for school life, but with eager thirst for knowledge, they made splendid progress. From the very first, the Bible and Shorter Catechism were foremost among the text books, and to this we ascribe much of the success of those who "made good" when they took up life's duties. Scotia has graduated thirty-eight classes, six being the smallest number graduated and thirty-four the largest. From her halls 816 young women have gone trained for life's work. Every one of them has been a professed follower of Christ and pledged to the uplift of those about her through her daily life and influence. Some may have failed, but most have "made good." Nor would we point alone to those who have completed the course. Many who come, and for various reasons remain but a year or two, go out to become real helpers in church and Sunday school, and, carrying with them the "atmosphere of Scotia," make brighter many dark corners.

Scotia's graduates are scattered far and wide, not alone in the Southland—we trace them from Boston to Chicago, from Washington to Oklahoma, from New York to Charleston, teaching, dressmaking, nursing the sick, etc. A few have practiced medicine in Southern cities. One, at least, is a full-fledged dentist, doing very acceptable work in Newbern, N. C. Another is city nurse for the colored people under the Metropolitan Insurance Co. of Greensboro, N. C. Four are now serving on Scotia's faculty, two of them having been there for many years.



SCOTIA GRADUATES—ROCHESTER SCHOLARSHIP GIRLS

Without them Scotia would hardly seem the same. Others have become the wives of Biddle professors, ministers of the Gospel, and Sabbath school missionaries. Their Christian character and culture enable them to be real helpers in the uplift of their race. Neither would we omit the less pretentious homes where the influence of Christian motherhood reaches not only the shores of time but on into eternity. These are some of the results of Scotia. Nor can I forget one of Scotia's daughters who for eight years so well and faithfully served her Master in the "dark continent." It was said of her, by one of the white missionaries on the field: "Mrs. Annie Taylor Rochester was the most all-round, efficient missionary we ever had for the work which fell to her hands"; and the speaker did not fail to ascribe praise to Scotia in contributing to her fine character. On May 14, 1914, she was called from her labor, but her work and influence will live for eternity.

These facts have not been gathered from what I have heard and read. For fifteen years I served on Scotia's faculty, and as, in fancy, I review the classes as they pass, I feel that only the "Bank of Heaven" can estimate the dividends accruing from the investment of her patrons, and I appeal to the women of our Church to strengthen this good work by their gifts and their prayers.

*"God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."*

Factors in the Future of the American Negro

By Rev. S. J. Fisher, D. D.

President of the Board of Missions for Freedmen

IT is right to think about the future. There is a value in looking forward, but a great deal depends upon the way in which we look at that future, the way in which we anticipate. If we are pessimistic, discouraged, fearful, if we do not understand or appreciate our strength, we are already defeated. The man who ever cries, "There's a lion in the way," will not go far from home. But optimism is not enough; faith and works must be combined; prayer and wise effort must unite. In a certain church when the collection was taken, a large and comfortable negro woman shut her eyes that she might not see the collection plate and sang with great energy, "Fly the Gospel! Fly the Gospel!" She was recalled to a great truth by the elder who touched her and said, "It ain't no use to sing 'Fly the Gospel' if you don't give nothin' to make it fly." That is the philosophy of the future of the negro in America. But let us consider the factors upon which his future depends.

First. It depends upon the character and number of schools provided for him. He must have some education, some rudiments of knowledge, hence the need of primary and secondary schools. There are sections of the South where there is not one decently equipped or rightly taught school. There are large regions where for years the public authorities cannot or will not establish a school. There children are growing up to be ignorant, untaught, hopeless men and women. Many intelligent whites in the North, where public schools abound, do not realize that in the South there is not one-third the proper number of schools and that there is an amazing lack of good teachers even where there are the schools. Training of good teachers is a necessity for the right future. It was recently said that three-fourths of the teachers in the county in Virginia in which Ingleside Seminary is located are graduates of Ingleside. Support of such seminaries as the Board maintains, and giving means to plant such training schools, will do much to make the negro's future bright.

Second. The Presbyterian Church be-

lieves that the future of the negro depends on *Christian* training and education. The negro must have in childhood and youth Christian teachers; he must be taught that the fear of the Lord is the beginning of wisdom. Every sensible white person understands the importance of the character of the school he attended, and of his teachers as examples. Is it not our duty as Christians to provide Christian schools and seminaries for negroes and so develop their characters in a way the state cannot and will not attempt?

Third. The future of the negro depends on a true ministry, true preaching, true church life. We cannot expect negroes to be upright, moral, pure hearted and wise without the Gospel. They must have godly ministers and faithful instruction in righteousness. No education, no increase of wealth will make them good and reliable without a religious training. We are seeing to-day what a formal religion and great culture are doing in Europe. Without regeneration man remains brute-like. Scratch many a finely educated man and you find a villain or a satyr. A new heart, a spirit transformed by the Gospel—that is the highest hope for us and the negro.

Fourth. The future of the race depends on the nature and development of the negro home. If the home is mean and degraded, a stranger to Christ's will and Christ's example, father, mother and children will be degraded. If we wish to see negroes becoming temperate, pure, refined, unselfish, a blessing to their race and ours, they must be taught and encouraged to create homes where God is remembered, the Bible revered, prayer offered and holiness sought.

To some of us the Savior's words, when describing the last judgment, form the most solemn and awful of his teachings: "Inasmuch as ye did it not to one of the least of these ye did it not to Me." It rests with us to help make the future of the negro a good future. In helping him we are helping Jesus Christ. Let us see Christ beckoning us here. Help the Board, as your agent, by your gifts and prayers.



YOUNG WOMEN'S CHRISTIAN ASSOCIATION AT SELDEN INSTITUTE

In the Black Belt of Georgia

SELDEN INSTITUTE, which has recently come under the care of the Freedmen's Board, is located in the "black belt" of Georgia, at Brunswick, S. C., a city of 16,000 inhabitants. Though the population is more than half negro, there is for their race but one public school of six rooms. As a consequence, one can hardly miss the children from the street when school begins. Nor is there any public reading room or lyceum for negroes; there is nothing for them but the streets.

The whole eastern coast of Georgia is a delta where years ago rice was extensively cultivated; now it is mainly flood, swamp and marsh. There are no large farms. The people live chiefly by loading and unloading vessels. For miles along the wharves there is much fishing, many living on fish. No gardens were made until Selden Institute was located here ten years ago. There is now an awakening, and truck farming is becoming an industry.

The negroes are much given to religion, such as it is. Excitement and noise prevail. The preachers are ignorant and superstitious, often unable to read. The Bible was a sealed book to them until, with the advent

of Selden Institute, an era of better things was ushered in. The location of the Institute is ideal. The grounds are high, and the campus is covered with beautiful pines, palms, and moss-covered oaks. During the summer of 1914 a beautiful two-story building was erected, the money being a gift from Dr. C. C. Selden, himself a missionary in China. There are seven large classrooms, and twenty rooms on the second floor for the girls' dormitory. Other buildings are needed for boys and for domestic science and other industries. We are too much crowded for the very best work, having over 150 students. Maps, globes, desks and many things are also needed to equip our school properly.

We have the endorsement of the white people and they give us aid and encouragement. We teach our pupils that labor is ennobling and makes them valuable as citizens. They are sought as workmen and can be relied on to "make good."

In addition to our preaching services and Sabbath school, which students are required to attend, we have fine Y. M. C. A. and Y. W. C. A. organizations. Visit us and see for yourselves.

H. A. BLEACH

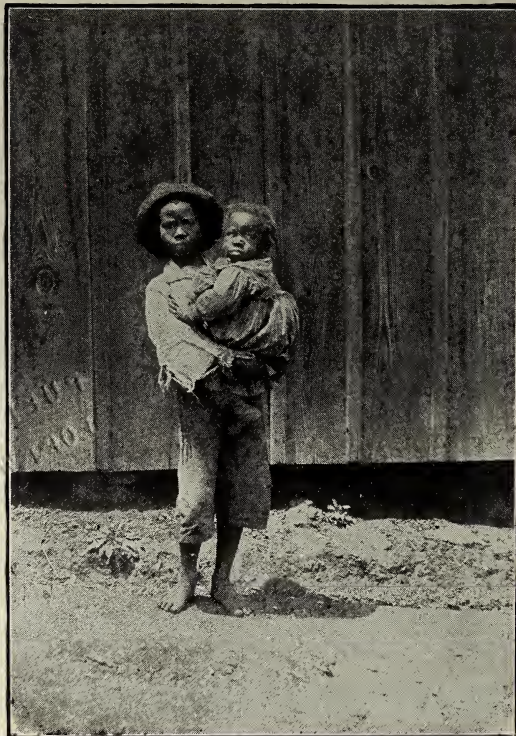
Development of Freedmen Missions During Fifty Years

By Susan L. Storer, Secretary of the Woman's Department of the Freedmen's Board

ONE of the greatest events of the Nineteenth Century was the emancipation of the negro fifty years ago. Over four millions of negroes were at that time thrown upon their own resources, without home, money, education, school privileges, or experience in caring for themselves; without knowledge of their rights, or sufficient intelligence to understand what the liberty of American citizens meant. Without Christian ancestry—with only heathenism back of them—and without leaders, they were in a condition of moral, mental and spiritual darkness.

The Presbyterian Church of the North, as well as other denominations, saw this new door of opportunity opened wide by God, and realized that opportunity meant responsibility. The work was organized, as told in the article by Mrs. Larimer, to carry to the negroes the Gospel of Jesus Christ.

The history of the small beginnings is very interesting. Much of it is unrecorded except in God's Book of Remembrance. Would that we might give some of the personal history of those faithful, early workers who gave their lives in this service. Purity and sanctity of home life were by them implanted and encouraged, for families were scattered and no real home life had been known. Preaching and teaching had to be done in great simplicity, yet with power to win and hold. The negroes were as little children. To them



THE APPEAL OF THE CHILDREN

shouting and excitement were religion; and any negro exhorter, no matter how ignorant and immoral he might be, could lead the masses. Their weird, wild orgies were terrible and exhausting.

The teaching of young and old had to begin with the alphabet. Night schools were necessary to reach those eager to learn, yet obliged to labor all day. All these things made it hard to find persons willing to undertake this missionary work, but a faithful few began the seed sowing and wonderful harvests have been reported.

Where a church was planted there was soon a cry for a school, and where a school was started there was soon a demand for a church, and so, by the very nature of the situation, evangelization and education became the mission work among the Freedmen.

Leaders for the race were needed, therefore grades in school work were advanced, and higher educational schools came into existence as necessity required and resources allowed. Not one school is equipped as it should be for very best work. The marvel is that such workers and leaders as we now have could be so prepared under such handicaps. It shows the stuff they are made of. Their own patient, prayerful perseverance, with a firm, childlike faith in their God, have made it possible and also enabled them to accomplish good work though hampered by lack of equipment. They are resourceful, and discouragements seem

only stepping stones on their upward path.

The Board has ever kept in mind that its work first and always is missionary—to save souls, to build up character, to make godly men and women. The Bible is a daily text book.

As the schools grew in number new features were taken up. Industrial training was given as far as possible with the money in hand. The negro had to be taught that labor is honorable, that to be a good and useful citizen he must learn trades and occupations, and be fitted to fill positions of honor and trust in every-day life.

A tabulated statement for every ten years of the fifty will give an idea of the progress made since the Freedmen Committee took up the work in 1865, with thirty-six workers already in the field.

In 1865, 36 Missionaries.

	Churches	Communi- cants	Minis- ters	Teachers	Schools	Pupils	Receipts
In 1875	128	9,916	37	76	39	3,776	\$54,958.84
In 1885	202	13,754	106	161	89	9,436	91,526.80
In 1895	306	17,083	175	192	87	10,529	173,050.16
In 1905	366	22,189	220	314	113	13,852	189,654.21
In 1914	412	26,311	240	461	138	19,166	247,188.20

There are to-day four colored synods and sixteen presbyteries. Many of the churches are self-supporting, and gave last year, out of their poverty, \$171,177.82 for the support of Christian work and schools, and for the various Boards of the Church. This shows that we are helping those who are helping themselves and should be a stimulus to our giving.

Of the 138 schools under the Board's care only the five seminaries for girls and Brainerd Institute are now under the care of white principals. All others are conducted by negro ministers and teachers, who are doing acceptable work. This shows results; a trained leadership for the race. Graduates from our schools are filling positions of honor and trust in all walks of life all over this land.

There is yet much of this field to be possessed for Christ; multitudes are sitting in darkness with none to lead them. It rests with the Christian people of the nation so to lead, teach and guide this race that it may prove a blessing and not a curse to our land.

What has been accomplished is but a fore-runner of what may be accomplished. The work could be doubled if our Church would rise to its opportunity.

The Nineteenth Century emancipated the negro from bondage. It rests with the Twentieth Century to give him emancipation from the slavery of sin.

"That for which millions prayed and sighed
That for which tens of thousands fought,
For which so many freely died—
God cannot let it come to naught."

Freedmen Schools

The Woman's Department of the Freedmen's Board has teachers in every one of the following schools, and in some of them a number of teachers. It also maintains scholarships in most of the boarding schools, and has put up a large number of buildings.

There are also forty-nine parochial schools supported by the Woman's Department of the Freedmen's Board.

Boarding Schools and Principals

Scotia Seminary, Concord, N. C.—Rev. A. W. Verner, D.D.
Mary Allen Seminary, Crockett, Texas—Rev. H. P. V. Bogue, D.D.
Ingleside Seminary, Burkeville, Va.—Rev. G. C. Campbell, D.D.
Mary Holmes Seminary, West Point, Miss.—Rev. E. F. Johnston, D.D.
Barber Memorial Seminary, Anniston, Ala.—Rev. R. L. Alter.
Brainerd Institute, Chester, S. C.—Rev. J. S. Marquis.
Harbison College, Irmo, S. C.—Rev. C. M. Young, D.D.
Haines Normal and Industrial Institute, Augusta, Ga.—Miss Lucy Laney.
Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, D.D.
Swift Memorial, Rogersville, Tenn.—Rev. W. H. Franklin, D.D.
Mary Potter Memorial, Oxford, N. C.—Rev. G. C. Shaw, D.D.

Cotton Plant Academy, Cotton Plant, Ark.—Rev. H. M. Stinson.

Boggs Academy, Keysville, Ga.—Rev. J. A. Phelps.
Monticello, Ark.—Rev. O. C. Wallace.
Oak Hill Institute, Valliant, Okla.—Rev. W. H. Carroll.
McClelland School, Newman, Ga.—Rev. Franklin Gregg.
Arkadelphia, Ark.—Rev. W. D. Feaster.
Free Memorial, Camp Nelson, Ky.—Rev. W. H. McNair.

High Schools and Principals

Gillespie School, Cordele, Ga.—Rev. A. S. Clark.
Hodge Academy, Washington, Ga.—Rev. J. R. Harris.
Hardin Academy, Allandale, S. C.—Mr. Olean Reid.
Salem School, Anderson, S. C.—Rev. J. P. Foster.
Kendall School, Sumter, S. C.—Rev. A. U. Frierson.
Immanuel School, Aiken, S. C.—Rev. J. E. Jackson.
Emerson Institute, Blackville, S. C.—Rev. J. M. Miller.
Redstone Academy, Lumberton, N. C.—Rev. J. H. Hayswood.
Morganton, N. C.—Rev. F. L. Brodie.
Wadesboro, N. C.—Rev. J. J. Wilson, Mrs. J. J. Wilson.
Danville High School, Danville, Va.—Rev. W. E. Carr.
Dayton Academy, Carthage, N. C.—Rev. I. H. Russell.
Yadkin Academy, Mebane, N. C.—Rev. W. P. Donnell.
Sarah Lincoln Academy, Aberdeen, N. C.—Rev. W. J. Rankin.
Newton Institute, Chattanooga, Tenn.—Rev. C. E. Tucker.
Knoxville, Tenn.—Mrs. Flora E. Mayers.

A Noble Leader of Her Race

By Laura K. Campbell

MANY were grieved to learn of the sudden calling from earthly duties of Mrs. Ruth R. J. Carr, wife of Rev. William E. Carr, D. D., of Danville, Va., on Thanksgiving night, just after having reached home from the special Thanksgiving services, in which she had taken an active part. Dr. Carr had gone for a short rest and visit to the home of their married daughter in Newport News, and thus the shock to him was even greater than had he been with her when the sudden summons came.

Mrs. Carr was born in Washington, D. C., fifty-seven years ago; her mother died when she was a small child, but she was carefully reared and educated by her father and older sisters, and was graduated from the public schools of Washington, and from the normal department of Howard University. In 1882 she was married to Dr. Carr, whose fields of labor have since been Lynchburg, Va., two years; Macon, Ga., three years; Newbern, N. C., two years; Wilmington, Del., two years, and Danville, Va., twenty-four years.

The readers of the HOME MISSION MONTHLY are familiar with the Danville church and high school work, and have followed with interest its development. Besides the thousands of children who have come under the personal influence of Mrs. Carr in the classroom, seventy-five young men and women have taken the full course and have been graduated, and are now passing on to others what the church and school have done for

them. Mrs. Carr has been one of the leading spirits, too, in building and furnishing their new, roomy and beautiful church building, which could fittingly bear her name, in memory of her consecrated service.

With all these local duties, Mrs. Carr found time to be the efficient president of Catawba Synodical Society, and corresponding secretary of the Presbyterian Society of Southern Virginia, having missed only two meetings of the latter in twenty-two years, and then on account of her failing eyesight.

Mrs. Carr has been the representative of our Southern societies at the Annual Meeting of the Woman's Board of Home Missions several times, and has also spoken under the auspices of the Freedmen's Board in twelve different states, where she proved a very pleasing and interesting speaker, telling the many little, every-day incidents which give an insight into mission work and make impressions not easily forgotten. For several years Mrs. Carr has been one of the advisory vice-presidents of the Woman's Home Board.

Surely the Master has plucked a flower from His earthly garden. There is comfort to us, her co-workers, in the thought that she is at rest from her many and arduous duties, and it certainly can be truthfully said that "her works do follow her." A busier, more consecrated life it has never been my lot to know.

"De Min's of All Dese Yere White People"

At a meeting held recently in Virginia, an old colored preacher in opening the service prayed thus: "O God of all races, will you please, Sir, come in and take charge of de min's of all dese yere white people and fix dem so dat dey'll know and understan' dat all of us colored folks is not lazy, dirty, dishones', an' no 'count, an' help dem, Lord, to see dat most of us is prayin', workin', and strivin', to get some land, some houses, and some ed'cation for ourselves an' our chillun, an' get true 'ligion, an' dat most every negro in Northampton County is doin' his lebel bes' to make frien's an' get along wid de white folks. Help dese yere white folks, O Lord, to understan' dis thing. Lord, while you is takin' charge of de min's of dese white people, don' pass by de colored

folks, for dey is not perfec'—dey needs you as much as de white folks does. Open de negro's blin' eyes dat he may see dat all of de white folks is not mean an' dishones' an' prejudice' against de colored folks, dat dere is hones', hard-workin', jus', and God-fearin' white folks in dis yere community who is tryin' de bes' dey know how, wid de cir'umstances ag'inst dem, to be fair in dere dealin's wid de colored folks, an' help dem to be 'spectable men an' women. Help us, Lord, black an' white, to understan' each other more eve'y day."

The prayer of this old colored man expresses, in a crude but effective fashion, the feeling and desires of the best negroes and the best white people of the South.—*The Southern Workman.*

An Incident

NOT long ago a Southern white gentleman related this encouraging incident. On the previous Sabbath he had been in the country, about fifteen miles from C. Finding that there was to be no service at the white church that day, and being accustomed always to attend church on Sabbath, he walked across the field to the Negro Presbyterian Church near by. Sabbath school was in session and he sat down near a Bible class taught by a negro of middle age. The truths of the lesson were clearly presented and the listener said he had never heard in any Sabbath school a class better taught. Preaching service followed and the minister pleased him as well as the layman had done. The exercises of praise, reading the Scripture and prayer followed each other in an orderly way. Then came a pointed Scripture text with a sermon well thought out and delivered with earnest power which meant that the pastor had a real message for his people. It was a delightful service

throughout, and, the visitor declared, very helpful to him. The preacher was a product of schools of our Board, first the little parochial school, where he learned that he *wanted* an education; then the co-educational secondary school, where he found out what Christ can do for our lives, and what we are placed in this world for; then on to the college and theological seminary. Not one step in the system must be neglected. Each must be made as effective as possible, and God will take care of results.

This little church is the direct outgrowth of the work of a few Brainerd students at home during summer vacations. They gathered the children for three or four miles around into a Sabbath school, children who were growing up without any knowledge of the Bible or religious training. The numbers grew, older people became interested, the following year this church was organized, and great good is being done. Thus the light reaches out into the dark places.

Negro Music, the Exponent of a Race's Endeavor and Ideals

By Thomas A. Long, Ph. D.

The writer of this article is himself a negro and a member of the faculty of Biddle University. He attends General Assembly with the Biddle quintette.

FOLK-LORE is the heritage of a people, and the folk melodies of a race may be called its unconscious soul utterances, the outpouring of the heart in the language of the emotions.

Folk music comes to us in part from so remote a past that its primary origin is well nigh undiscoverable. The melodies have grown and developed almost unawares; their existence sometimes due to a crisis, to a wave of racial feeling, sometimes to the fiery crucible of a race's anguish.

Some of the negro songs of to-day sprang into life in Africa as war dances, as a part of funeral rites or marriage festivals. Upon these as a foundation many of the plantation melodies of the Southland were built. There is a close similarity between some of the strains found in African music and those in

plantation melodies, but the sentiment and unique imagery expressed in the melodies of the Southland are the outcome of American slave conditions. A specific difference in character may be noted: the African melody is more martial and free, the plantation melody decidedly tender and personal.

In contrast to the native music of India, China, Japan, which, to cultivated ears, is very unsatisfactory in its monotony and shapelessness, the negro melody, primitive as it is, has in it a beauty and pathos that at once appeal to a wide range of tastes, while its harmony makes an abiding impression upon the most cultured.

These songs go to the heart because they come from the heart. In the more northern of the Southern states, where slaves changed masters less often, the songs are brighter and

more joyous in tone than those in the extreme Southern states where the yoke of bondage was more oppressive. There the songs are sadder in tone and less buoyant.

Some contain half familiar strains, recalling a psalm tune or old ballad, and suggesting their possible origin. Others are strikingly original, pathetic, beautiful, even artistic.

Singular as it may seem, these plantation songs, the outgrowth of oppression and bondage, contain few references to slavery. But throughout almost all of them is the minor note, its plaintiveness, its solemnity, its pathos born of an innate feeling of reverence and devotion to God and a sense of saving faith in Jesus Christ. In some the words are rude and the strains are weird; they are the outpourings of an untutored and poverty-stricken people whose spiritual longings and ideals struggled for expression through limited vocabulary and primitive harmonies. Words with such settings are more than poetry; they are life itself—the life of the human soul.

At times, large groups of people would sing of the deliverance for which they devoutly hoped, with enthusiasm born of a common experience, bodies swaying, hands clapping and feet moving rhythmically. For the moment they lost sight of the heartrending separation of children from parents, parent from parent, by the auction block, severing the ties of home and all that was dear to them.

The folk songs known as "spirituals" are the spontaneous outbursts of intense religious fervor and had their chief origin in camp meetings and "revivals." These breathe a child-like faith in a personal Father, and glow with the hope that the children of bondage will ultimately be delivered. The cadences which naturally resolve into the rhythmic syncopated beat give a peculiar advantage in representing musically the ideas contained in the words.

In making this music a permanent asset, it must be written in its absolutely rude simplicity, or developed without destroying its original characteristics. A difficulty in its rendering is the fact that tones often occur for which there are no musical characters.

These tones vary in pitch, having a range through an entire interval on different occasions, according to the inspiration of the singer. They are not discordant and really add charm.

This people lived close to nature and their ability to see analogy in common things was marked. In "Keep a Inching Along," one cannot fail to see how progress in religious life is suggested by the movements of the "inch" worm. Memories of slavery are so intimately interwoven with the plantation songs that for a long time many of the negro



THEOLOGICAL STUDENTS

race looked upon them with disfavor; but the influence of education and culture caused a reaction, and the well-informed negro to-day sees the intrinsic value of this music, which is an exponent of a race's endeavor and a race's ideals.

Not many years after emancipation, a wonderful impression for good was made by a band of Jubilee Singers directed by Frederick J. Loudin. These singers traveled throughout the North, and then toured Europe in the interests of Christian education and general uplift for the negro. The undertaking was successful. Philanthropists opened their coffers and many institutions of learning for negroes have enjoyed large benefactions as a consequence.

To-day the negro melody is a favorite. A long step toward preserving these songs has been made by Samuel Coleridge-Taylor, the eminent negro musician and composer who, with fidelity to suggested harmony and no loss in effectiveness, has arranged many in form that will hold a permanent place in the realm of music. Among these may be mentioned "Deep River," "My Lord Delivered Daniel," "I'm Troubled in Mind," "Steal

Away to Jesus." Dvorak, the distinguished Bohemian composer, was thoroughly impressed with the beauty and form of these melodies as treated by S. Coleridge-Taylor, and said that the real American music is the Indian song and the negro melody, upon which the American composers have drawn largely for themes. In his "New World" Symphony, Dvorak has built a movement using a negro melody for the theme.

Among others, William Marion Cooke, a negro musician of note, has done much toward making a permanent place for this

music. In his compilations and compositions every *nuance* of dialect is preserved in the treatment of tone quality and simple melody.

Christian education and an opportunity to achieve those things that make for best citizenship in culture and industry have yielded large dividends in race accomplishments. The negro has risen in intelligence and is becoming more and more able to appreciate the beautiful, the good and the true. The Christian home, the school, well ordered church services, hymn books in the pews, hymns sung with the right spirit and understanding, an intelligent ministry, assuredly bespeak a progress toward Christian ideals. The negro's musical horizon has broadened and his aspiration to achieve the best in music has given unqualified results.

Music is divine and from whatever source it may come it speaks a universal language. The true representative of this universal art will embody the songs of all peoples in a pæan of universal life, and the vitally characteristic negro folk song will form an important part of the theme.

[To combat "rag-time" songs, with which real negro melody must not be confused, the National Federation of Colored Women recently offered prizes for the best musical compositions by colored women, hoping to encourage popularization of the more serious work of negro musicians.—*Editor*]



BIDDLE UNIVERSITY

Biddle University, Charlotte, North Carolina

THIS school, which was opened for students in September, 1867, with the approval of our Presbyterian General Assembly, has enrolled over ten thousand students and has sent out over one thousand graduates.

The Bible is a daily text book in every department and more than nine-tenths of the students have become Christians. The policy of the institution is not only to lead the students to a higher life intellectually and industrially, but first and always to lead them to a knowledge of Jesus and to a Christian life.

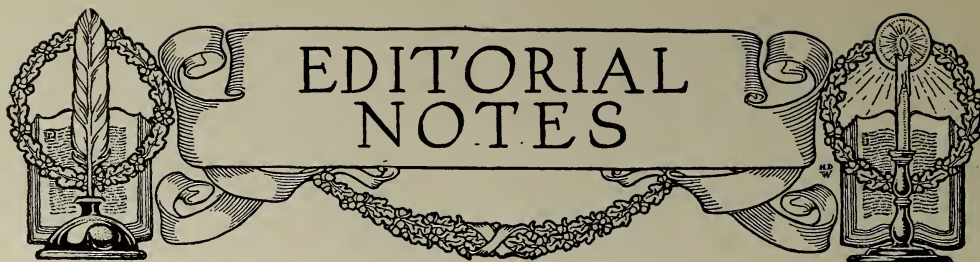
In the preparatory department every student is required to learn a trade. The industrial department includes carpentry, printing, bricklaying, plastering, tailoring, shoemaking, blacksmithing, and to some extent agriculture.

About fifty negro Presbyterian churches have been developed within a radius of forty miles around Charlotte as the direct and indirect influence of Biddle University. The accompanying illustration shows the students now studying theology in the theological department. More than half the negro churches are dependent on Biddle for their pulpit instruction.

The value of this institution in the midst of the race, and the leadership which it furnishes in all walks of life, show that it is in harmony with our Savior's mission.

The General Assembly recommends an endowment of \$250,000 for this institution. This would relieve our Board of \$12,500 yearly which would become available for its general work.

Visit this school; see what it is doing; pray for its prosperity.



EDITORIAL NOTES

ROCHESTER, N. Y., is to be the rallying place of Presbyterians in the month of May, when General Assembly convenes there. The Annual Meeting of the Woman's Board takes place in the same city, May 19-24. This Annual Meeting is a great place wherein to become enthused with the breadth and magnitude of our work and to become acquainted with fellow workers. It is hoped that there will be a large attendance of representatives of the women of the country. The secretary's announcement of these meetings is given on page 157.

FIFTY years ago, when the negroes in this country were freed from slavery, they were four millions strong; to-day they number ten millions. Fifty years ago the Church began work for the uplift of the Freedmen; in 1915, as we celebrate the jubilee year of this organized work, its vast influence cannot be tabulated, for statistics are but a shadow of the whole.

In this jubilee year we would recall the splendid work of the secretaries of the Woman's Department of the Freedmen's Board, those consecrated women who gave their utmost devotion to the development of the work entrusted to them by Presbyterian women, and who through their many visits to societies did so much to interest and enlist the women of our denomination in the effort to uplift the negro. The first secretary was Mrs. Richard H. Allen, who had been active in both home and foreign missions, and whose husband was secretary of the Board of Missions for Freedmen. Mrs. Allen's aunt, Mrs. C. E. Coulter, a missionary in China, returned after her husband's death that her boys might be educated in America. She became assistant secretary, and when, in 1889, Mrs. Allen received the heavenly summons, Mrs. Coulter succeeded her as secretary, holding that office most acceptably until 1899, when, feeling that the responsibilities had grown too heavy for her, she resigned. Mrs. Flora D. Palmer, who

had been a missionary in India and in our own country, was then elected secretary and gave unstintedly of her strength, until 1902, when she resigned that she might have much needed rest. Later Mrs. Palmer was field secretary of the Woman's Board of Home Missions. Mrs. Virginia P. Boggs was the next secretary, devoting herself to the cause in her quiet but forceful way until her death in 1908, when the present secretary, Mrs. Susan L. Storer, succeeded her.

It is a matter of deep regret that Mrs. Storer, who has endeared herself to our women through her deep consecration and great earnestness in behalf of the cause, now past her threescore and ten years, finds it necessary to lighten the burden which she has been carrying and announces that in May next she must decline re-election to the office of secretary. Mrs. Storer has been officially connected with the Board for twelve years—"happy, busy years," she calls them—first as assistant secretary and later as secretary. She has made many warm friendships, not only among our women but among the colored people whose cause she has so heartily espoused. Mrs. W. T. Larimer, of Pittsburgh, has been named as her successor, and through an article in these pages is introduced to our readers. Though Mrs. Storer feels that she cannot herself be so closely identified with the Freedmen work as in the past, yet she will always be as active in its behalf as her strength permits and it will be in no sense a farewell which we bid her as we welcome the one who now, as assistant secretary, is gradually taking over the burden of the work.

A FINE tribute to the early missionaries among the negroes of the South is paid by W. T. B. Williams, field agent of the Slater and Jeanes Funds, in his article, "The Yankee Schoolma'am," published in the *Southern Workman*. After calling attention to the way in which Louisville, Ky., has expressed the belief of its white citizens in the possibilities of the negro by providing for

them finely equipped elementary schools, a good high school, a normal school and two handsome, well-equipped branch libraries entirely at public expense, he says:

"How shall we account for that development on the part of the negro which is not only giving him confidence in himself and in his ability to meet the high conditions of citizenship in this republic, but is inspiring faith in the hearts of his fellow white citizens? It is mainly the result of the abounding intelligence and the better directed energies of the negro, aided by those *who believe in him*. But," he asks, "who has guided his uncertain, tottering steps from darkest slavery into the beckoning future? The answer is ready upon the tongue of nearly every negro in this nation—'The Yankee schoolma'am.' By the Yankee schoolma'am I mean all that shining host, men and women, who came down from the North to help in the education and uplift of the negro—came when those whose opportunity and duty it was to lead the ignorant, helpless, colored people were sadly estranged, when it was difficult for them to conceive of negro development, when their pride had been humbled, and changed conditions had turned affectionate sympathy into hateful distrust and prejudice. . . . Boundless love, only, and unflinching faith could have inspired men and women in the face of such obstacles to undertake the regeneration of a race of slaves. Small wonder that it enlisted the bravest, finest spirits in the North."

THE article, "Representative American Negroes," which appears in these pages, is by the author of "In Black and White," one of the latest worth-while books on the negro problem, a book which will be a valuable addition to home mission libraries. As the daughter of slaveholders, who were, nevertheless, liberal in their ideas, and as the wife of the white president of a colored school in the South, Mrs. Hammond speaks impartially, authoritatively, yet with great sympathy and kindliness. Numerous incidents add to the attractiveness of the volume.

A NEW light among the leaders of the negro race has appeared, in the person of Isaac Fisher, a young negro in whom there is not a drop of Caucasian blood. Attention has been attracted to him especially through his ability as a writer. In a recent contest conducted by *Everybody's Magazine*, he was awarded first prize of \$500 for the best essay on the subject: "What We've Learned about Rum." Among the nine thousand contestants some were said to have presented more extensive scientific analyses than Mr. Fisher, yet they were confined to particular phases; while others, though brilliant in literary quality, lacked in logical expression and care in statement of facts. The editors of *Everybody's*

said: "Mr. Fisher sums up the facts about rum with admirable comprehensiveness and a telling directness of style, and offers some remarkably sane suggestions." He has won prizes in twenty other contests with the best writers in America, and his versatility is shown in the great variety of topics treated. The white pastor of the Presbyterian Church at Pine Bluff has said of him: "He is one of the ablest, safest, sanest, bravest, humblest men of his race I ever met." He is very unassuming, although a fine conversationalist and public speaker. He is alive to all questions that pertain to the welfare of his people, and as writer, educator, orator and peacemaker between the races he has but begun his career.

AN organization that has already done much for the social, civic and economic improvement of the South is the Southern Sociological Congress which will hold its fourth annual session May 8-11, at Houston, Texas. Under the general theme of "The Conservation of Health," the following aspects will be considered: "The Prevention of Communicable Diseases," "Moral Health," "The Health of Children," "Mental Health," "Health and Race Relations," "The Church as the Conserver of Social Health." The aim will be not simply to conduct a scientific study of these questions, but to launch a campaign against disease and against destroyers of social welfare. Among the sixty speakers there will be many men of commanding ability and specialists in public health work.

At the beginning of the week of prayer all but ten students of Mary Holmes Seminary, our Freedmen school at West Point, Miss., were Christians. After two weeks of special services and much prayer on the part of pupils and friends of the work there was great rejoicing. For the first time in seven years every girl in the student body was avowedly a Christian and pledged to join her own home church next summer.

Two conventions of colored people during the past year which are significant evidences of the intelligent solidarity of the forward movements of the race were the Negro Christian Student Convention, termed by Dr. John Mott "The most significant gathering that was ever held in this country," and the Ninth Biennial Convention of the National Association of Col-

ored Women. At the first of these the religious life of the students was greatly advanced. A definite missionary obligation was assumed by many and through everything religion was set forth as the only adequate basis of race co-operation. At the second convention, attended by 404 delegates representing 50,000 colored club women of forty-two states, there were women interested in every phase of race development, including civic betterment, suffrage, temperance, literature, art, music, domestic science, religious work and charities.

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No sooner had Mr. John M. Robe, the superintendent of Dwight Indian School, Marble City, Oklahoma, come to New York in January, for the purpose of discussing plans for the new building at Dwight, than he was hurried very unexpectedly to the Presbyterian Hospital for an operation. He is now far on the road to recovery, so that it is possible to see the silver lining of the cloud. In this case it is the acquaintance made with Mrs. Robe, who was called to New York to be with her husband. It was possible for her to speak before a few societies, and she so won the hearts of those who heard her that it is planned at headquarters that she be one of the speakers at Presbyterian meetings another year. By the way, not nearly enough money is yet received for the new building at Dwight, and the need is unspeakably great for a dormitory to take the place of the one destroyed by fire.

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A MESSAGE of interest comes from Wasatch Academy, Mt. Pleasant, Utah. The Day of Prayer for Colleges was observed by having Dr. Reherd, president of Westminster College of Salt Lake City, speak to the students, and twelve of them expressed their desire to lead the Christian life. It is felt that the increase of dormitory accommodations has very greatly enlarged the opportunities for doing effective Christian work.

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THOSE who have had a share in erecting and equipping Finks Memorial Hall, at Wasatch Academy, will be glad to know of the pleasure of the teachers in the completed building. Teachers and girls moved in on the last day of January, 1914, in spite of the fact that no furnishings had arrived except beds, tables and dressers. All sorts of makeshifts were employed before the remaining equipment arrived. The annual entertainment of patrons and public school

faculty was delayed as long as possible with the hope that the furnishings for parlor and music room would arrive. Finally the teachers furnished the rooms temporarily with pictures, curtains and personal property borrowed from their own rooms, and rugs and furniture from other buildings. After these makeshifts, we can imagine the delight of all when a few days after the closing entertainment there arrived nine beautiful pictures and a bronze tablet showing that the gift was from The Charlotte Emerson Brown Club of East Orange, N. J., in memory of Mrs. Finks, who had been a member of that club. These pictures were at once hung in parlor and music room. One of the teachers writes:

They are works of art of a high order, and have been a source of continuous enjoyment to faculty, pupils and guests. They cannot fail to have an uplifting influence upon the pupils, not only while here in school, but after they go back to their homes; and must do much toward cultivating in them an appreciation of masterpieces of art. "Christ in the Temple" seems to be the one most admired by the girls. When our new rugs and furniture came, we felt that these were in keeping with the pictures. When visitors come to our dormitory it is a great pleasure to receive them in our parlor, now so homelike and attractive.

We want all who have had anything to do with furnishing these rooms, or any part of the building, to know how much we appreciate what has been done by societies and individuals for our pleasure and comfort.

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WE note an announcement by the National Education Association, whose secretary is Durand W. Springer of Ann Arbor, Michigan, that a prize of one thousand dollars is offered for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

✽

ONE who is leading mission study classes constantly in different parts of the country speaks most enthusiastically of the text book "Home Missions and the Social Question," by the president of our Board, Mrs. F. S. Bennett, attesting that "it is a tremendously gripping subject" and that she could "fill a book" with the comments of the women who consider it. In one town they had not cared to take up the book, but when persuaded to do so, sold 175 copies in two days; and in another town, under similar conditions, 117 copies. Actual constructive results, also, are many, such as, trained visitors employed to go among foreign women in a large factory town, and sixty women pledging an hour a week to service for others under the direction of their Federation.

News Items Typical of Many Schools

Emerson Institute, Blackville, S. C.

Rev. and Mrs. J. M. Miller were placed in charge of this school in July, 1914. Mr. Miller writes that they have spared no pains in advertising and placing the school before the people of neighboring communities and that interest has been aroused. The enrollment now includes 212 girls and boys, some coming a distance of four and six miles every day. The boarding department is a great blessing to those living at a distance. Eighteen boarders are taken, which is as many as can be accommodated. Hosts of children in the neighborhood never had any educational advantages until this school was opened. Hard times and scarcity of money naturally affect attendance in all schools, but here they come in spite of these obstacles. Besides Mr. Miller and wife, there are three teachers and three more are needed.

A farm of 107 acres gives work to students, affords an opportunity to teach proper methods in farming and truck gardening, and will be a great help in supplying the school table. Other industries will be taught. The school is rejoicing in a reading room, furnished through the kindness of Carlisle Presbyterian, Pa., as a memorial to Mrs. Charles L. Bailey, a former member of that society, and for years synodical president of Pennsylvania. In December Mr. Miller organized a Presbyterian Church, with thirteen members. A neat little church has been erected near the school, and great encouragement is felt for a prosperous future. Each day the devotional exercises of the school are held in the church, as in the school there is no assembly room large enough to hold the students.

This school is in need of many things to fit it half way as it should be, and appeal is extended to our Presbyterian Church to make Emerson Institute a power for good to the thousands who have no other place to look for education and Christian training. This school is a forward step in solving the problem of reaching the masses.

Bristol, Tennessee

The school at Bristol, Tenn., now under the care of Rev. C. B. Dusenbury, Jr., is in a prosperous condition, with an enrollment of 150 students. There is great need of a third teacher.

Grade work ranges from the chart class to the tenth grade. The sewing class is an interesting feature and is bringing results. Emphasis is laid on Bible study and memorizing Scripture.

The greater number of pupils come from the alleys and poorest part of the city, and have no other advantages than those afforded by our day



THE NEW CHURCH AT BLACKVILLE, S. C.

school and Sabbath school. The church, which is a good building, was erected in 1908; the school annex in 1912. The church is not yet fully supplied with good seats, nor the school with desks. Hymn books and Bibles are also needed.

The location is within reach of a large negro population and the church is the only one in that section of the city. There has been much spiritual interest and awakening in church and Sabbath school and the additions to the church membership have been mainly young people.

Ingleside Seminary

A series of meetings at Ingleside Seminary, Burkeville, Virginia, held by Rev. J. J. Wilson, of Wadesboro, N. C., an evangelist under the Board for Freedmen, has resulted in several conversions and the spiritual growth of the Christian people, not only in the seminary, but in the community and the nearby towns. There are now none in the school who are not professing Christians, and several students and some town people are expecting to unite with the seminary church at the next communion. Others will wait and unite with their home churches.

Only one collection was taken during the series of meetings, when the offering amounted to \$25.15, to be applied to the Evangelistic fund of the Board for Freedmen. Aside from ten dollars from one of the Ingleside teachers, the offering was given in small amounts, practically everybody in the large audience contributing.

The Board for Freedmen is to be congratulated in having for their evangelist a man of God, consecrated, earnest, fearless, and an unusually interesting speaker. After each sermon, Miss Moke, the Ingleside music teacher, sang an appropriate solo. A choir of twenty-five of Ingleside's best singers led the congregational singing.

Beaufort, S. C.

At Beaufort, South Carolina, an old town on the Beaufort River, and the largest of Sea Island towns, was opened in 1864 the first Presbyterian

school for negroes. There is now an attractive Presbyterian church located there, also a large building used as school and manse.

Rev. A. Spaulding and wife have had charge of the work since its reorganization two years ago. Both church and school are growing. The number of grades in the school has been increased to include the eighth grade; over ninety pupils are enrolled. The school exercises on special occasions are gratifying as an evidence of good work, and are much appreciated by the community. The school building has been recently painted and enclosed by a wire fence, which adds to its neat and attractive appearance. The people are more and more interested.

Checking the Rush to the Cities

Fee Memorial Institute, Camp Nelson, Kentucky

PROBABLY few churches and schools sustain the relation to the community that Fee Memorial Institute and Westminster Church sustain to the community of which they are a part.

One does not need to be long in this vicinity before learning that to the school and church the people look for safe guidance. For many reasons these form the great center of attraction in this community. We are several miles from a railroad station, in a village of about three hundred people, all colored. We believe that the school and church can accomplish more in the present location than if situated in some railroad town. Here we do not find that laxity of worship noticeable in communities otherwise equally favored but through which railroads pass.

Fee Memorial Institute, like all schools fostered by the Freedmen's Board, helps the youth to discover themselves and better their condition and the condition of those among whom they later go to live. If a boy wishes to make a business of farming we try to make him a better farmer. If a girl desires to be a seamstress we try to make her a better seamstress.

Is Fee Memorial Institute making good? When I tell you that the school has been the means of checking the mad rush to the cities you will agree with me that even if it has done no more, it has done a great work for the colored people. We can name more than twenty families who will declare that had the school not been here they would have gone to the city, but with the school and church here they are satisfied to remain on the farm, most of them trying to purchase humble homes.

But this is not all. The school has set a high moral standard for the colored people. A certain white merchant in this section absolutely refuses to aid a colored man who shows that he is out of harmony with the ideas we teach. This means more than the casual reader might think.

Our facilities are inadequate to meet the needs and demands of the negroes in this section, but we

are trying to use every means in our power to advance them morally, spiritually and intellectually.

So great has been the influence of the school for good that special privileges have been given to the negroes living in the village. The county court has under consideration a plan whereby the negroes living in the school vicinity may be exempt from working the public road and will be allowed to keep up the roads leading to and from the school and church. The principal of the school had a meeting of negroes of the school community and formed a brigade to assemble on a certain day each month to work our roads until all are in perfect order. The high sheriff heard of this meeting and the good effect it had, and told the principal that he would see to it that the above order would be carried through court. We are now waging a campaign to make every road in this vicinity an ideal road. We have no money with which to build roads, but we have strong muscles to break rock, to push the wheelbarrow, to dig ditches and do anything else where muscle power is needed. If the school has brought all of this to pass is she not worth her existence in the community and state?

At present we can accommodate only girls as boarding students. Had we a small building for boys they could be used to greater advantage on the farm, for the boy will do more on the school farm when he sleeps in the school building and eats in the school dining hall. Also it would help those who wish to come from a distance.

Among the many things we are trying to instill in the minds of the colored people, the one that stands out most prominently is that their future welfare centers in the farm, but we must not tell them this and leave them there to wonder, but must help them to make conditions on the farm such that they will have no desire to rush to the city. To help them we must increase the power of the school. If we have checked the rush to the cities with our limited facilities what would the outcome be with facilities increased?

A Letter from the Secretary of the Woman's Department of the Freedmen's Board

Dear Friends and Co-Workers:

Just a little personal talk with you all! Twelve years have passed since I was called into the office of the Woman's Department of the Freedmen's Board, and as I look back over these busy, happy years—gone so quickly—I thank God for the privilege of such service and thank you—societies, officers, Sabbath schools and young people—for your sympathy and cordial support. I find every reason for encouragement in the work. It has grown slowly but steadily; only in one year of the twelve was there a falling off in receipts, and I feel that that decrease made us all more careful to be loyal to *all* the work which God has committed to His Church. It is all precious in His sight, and cannot be neglected if we are to expect His blessing.

The work among Freedmen has always been most interesting and the opportunities have been much in excess of our ability to meet them. The one sad feature has been the necessity to refuse many anxiously waiting for their chance. School life is much the same year after year. There are many, many interesting, encouraging features which I always wish it were possible to share with you. Letters from many teachers and ministers delight the heart and are an inspiration to *labor on*. Their faith and their gratitude for the little we can do for them are very touching. You hear most of the boarding schools and their needs, and of the serious-minded men and women who go out from them to take up their life work, showing the fruits of the years of effort which you have made possible by your offerings. Do not forget, however, that the little church schools, lights shining in many dark places in all these years, have made possible these higher schools and the great progress of the whole race. In these they get their first inspiration and hope for better things. Perhaps nearly three-fourths of the pupils in these schools are not able to enter our boarding schools

and never receive any higher education. These parochial schools may fall far short of being all that they should be, yet they have made their mark for good for the negro—just as did the little log schoolhouses of seventy-five years ago for the white people of the nation. The negro has demonstrated his ability to improve his opportunities. There are multitudes yet unreached—give them a chance. There is rich fruitage in store for all who will labor in this vineyard. As I review the sources of supply throughout our church, and realize how many there are who, as yet, have had no part in this work, I am constrained to say: Dear women, it is not enough to attend your missionary meetings and “pay your dues.” You should do all in your power to bring the *uninterested* into a sense of *their* share in the work and what they miss of God's blessing by letting it pass unused. Above all, you should train the children and young people in a knowledge of real missions. I believe that the *efficiency of future church work* lies largely in the hands of the *women of to-day*. *Use your opportunities!*

The time has come for me to pass this office work into younger and stronger hands. I feel that I am no longer able to do it justice. “The spirit is willing but the flesh is weak,” and I transfer the responsibilities of secretary of this department to Mrs. W. T. Larimer, my assistant since November. You will find her earnest and consecrated, and I warmly commend her to your faithful sympathy and co-operation.

As I lay down the work so dear to my heart, I ask your prayers that I may still serve in the Master's work, and patiently wait His will. May we all pray with more earnestness than ever before, “Thy kingdom come, Thy will be done on earth as it is in heaven.”

Sincerely yours in His Name,
SUSAN L. STORER

Inadequate Public Schools

The Russell Sage Foundation has been investigating the public schools of Atlanta. It found, in June, 1913, that out of 10,118 negro children of school age, but 2,024 were enrolled.

Atlanta furnishes for its 17,000 white children thirty-eight grammar schools, a boys' high school, a girls' high school, a boys' technical high school, and a girls' English commercial high school, and five night schools.

For the 10,118 colored children it furnishes eleven grammar schools. The whites have 426 teachers and the negroes have 82. The report says that inadequacy of equipment was most noted in the negro schools. If Atlanta had twice as many schools she would be making only a good beginning in providing negro children with school

facilities. Not only are the classes overcrowded, but practically all are on a half-time basis. Of the ninety-one classes in the negro public schools, sixty-six were on part time.

In addition, over 300 negro children were turned away because there were not even enough *half-time* opportunities. Many others would have applied had there been any possibility of gaining admission.

Negro teachers are paid only three-fifths as much as the white teachers. All classes had at least forty pupils to one teacher, and fifty-two had fifty or more to one teacher.

It must be remembered that Atlanta is ranked as one of the most progressive of southern cities.

—*The Crisis*.

Things to Remember

That you should always write to 513 Bessemer Building, Pittsburgh, Pa., for anything pertaining to work or literature of the Freedmen's Board.

That the Woman's Department of the Freedmen's Board has charge of the school work, and there are three distinct funds: Scholarships, Salaries, and Building Fund. Contributions designated General Fund cannot be used for the erection of new buildings or to replace burned dormitories. The General Fund of the Freedmen's Board is not used for these purposes. Therefore, it is desired that emphasis be placed on the need of the Building Fund, for Brainerd and Albion dormitories must be rebuilt, and at several other schools they are longing for added room.

That a good program, our Golden Anniversary program, has been prepared, which will be furnished free to all who desire it.

That a young people's program is also ready—free. Use it.

That the Sabbath nearest Lincoln's Birthday has been designated as a suitable time for Sabbath schools to give an offering for Freedmen.

That scholarships for our boarding schools are \$60 each for the five girls' seminaries, \$50 for the co-educational schools, \$80 for Biddle University, and that part scholarships are very acceptable. *General scholarships* are preferable, as they can be used each year where most needed.

That no sale for cotton means *no money* in the South, and the negro is the greatest sufferer.

That boxes are most acceptable for Freedmen and are much needed. Second-hand clothing, good and warm, is desirable, as cold weather is especially hard on the half-clad negroes, many of whom are barefoot. The "hard times" and great business depression are making "how to get enough to eat" a problem with many, while clothing is out of the question unless supplied through boxes. The appeals are pitiful.

That boarding schools always need replenishing. Write to our headquarters for addresses. Try to get your boxes off by November 1st.

That you should send us your synodical and presbyterial printed reports, or keep us informed as to change of officers.

That the work is yours. The sources of supply are the auxiliaries, Sabbath schools and young people's societies. Our Board can work only as you furnish the money.

That each year an advance is needed to meet the reasonable growth of the work. Advance can come largely by interesting the Sabbath schools and young people. Literature and programs will do this.

"Read and you will know. Know and you will pray. Pray and you will give." S. L. S.

Woman's Congress of Missions

SAN FRANCISCO, JUNE 6-13, 1915

PLACE—Civic Center Auditorium, corner Hayes and Larkin streets, San Francisco, Calif.

PROGRAM—Text books for the coming year—taught, probably by their authors. Special classes for study of junior books. Finest missionary speakers of different denominations. Conferences.

IN PREPARATION—Exhibit of literature. "One Hundred Best Hymns," Twelve Responsive Readings. (Especially selected and to be used for the first time in Congress.)

PAGEANTS—Attractive presentation of home and foreign missions in two pageants given under the direction of the California Committee.

Extensive preparations are being made by the California Committee, working together with the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions.

Committee on Publicity:

MRS. D. E. WARD
MRS. NEWELL DWIGHT HILLIS
MISS LOUISE GASKELL
MISS GRACE ROGERS WALKER

In Memoriam

Yet another of the earliest missionaries to Alaska has received the heavenly summons. Mrs. Eugene S. Willard, known to many as the author of "Kindashon's Wife," a popular book in missionary libraries, and also author of much other valuable Alaskan literature, died in Chicago on Feb. 15, in her sixty-second year. She had long been an invalid, her health becoming more and more frail each year since her third stroke of paralysis fourteen years ago. Despite her invalidism, she uttered never a word of complaint and did much to cheer other shut-ins, while all who knew her were the better for her friendship. Sleep never came to her readily and the greater part of "Kindashon's Wife" was written in the "wee sma' hours." Her remarkable service at Haines, Alaska, where she went with her husband,

Rev. Eugene S. Willard, in 1881, is one of the cherished memories of our women's work. One of her daughters was the first white child born at Chiccat, Alaska, and was a source of great interest to the natives, who called her the "Snow Baby." This same snow baby tells of the sweet, peaceful homegoing of her mother. When it became evident that she could not rally from the attack of pneumonia which caused her death, she was very happy, for she wanted to go. She asked for her favorite songs and, while listening to the music, said, "It's getting more like heaven all the time." She had fought a good fight, she had finished her course; and she slept peacefully away, just as she had wished. Her husband, two sons and two daughters are left to cherish her memory.

Annual Meeting Notice

The thirty-sixth Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church in the United States of America will be held in the Brick Presbyterian Church of Rochester, N. Y., May 19-24, 1915. At the moment of going to press it is uncertain what hotel will be designated for our use. The announcement will be made at the earliest possible date. All delegates elected by the synodical societies should then write promptly for their reservations. Each letter of application should state clearly (1) for whom the letter asks reservation, giving full name and address; (2) the fact that the person is a delegate to the annual meeting of the Woman's Board of Home Missions of the Presbyterian Church in the United States of America; (3) exactly *what* reservation is desired—namely, single or double room (if a double room, with whom it is to be shared), whether with bath, or without bath, and any other information which will enable the room-clerk to make the best assignment available at the time the application is received; (4) the date on which the delegate expects to arrive.

The coming guests will be sure of a cordial welcome, for the Rochester hostesses have long been at work arranging for them—as a letter of last July testifies—and nothing will be overlooked that can be anticipated in preparing for a happy and helpful meeting.

Many home mission women have long been treasuring the hope of sharing the pleasure of the visit to the "convention city" of the Empire State and the inspiration of the annual program. One has already written: "Of course I shall attend the May meetings. 'Lives there a Presbyterian woman with soul so dead'—and so forth."

Let as many as can arrange to go plan to be there. Whether going or not, let us all be much in prayer for all who are to share in the program, for our delegates, and for our hostesses, that the coming annual meeting may be an occasion of signal blessing to every one in any way participating in it, as well as to the work for whose sake it is held.

EDITH GRIER LONG, *Secretary*.

The Young People's Department Up to Date

FOR THE WESTMINSTER GUILD

A new leaflet of story and picture on the home mission stations supported in part by Chapters and Circles: Haines Hospital, Alaska; "Dorland," Hot Springs, N. C.; La Marina, Mayaguez, P. R. (price ten cents).

A Westminster Guild pin—blue enamel (price twenty-five cents).

A "Pageant" or playlet, by Mrs. C. N. Millard, "Enlightening the Senator"—A visit to Haines Hospital (price five cents).

CLEARANCE SALE!

To reduce stock and make room for spring supplies.—Twelve Christian Endeavor Missionary Programs (one for each Calendar month of 1915), 5c. File of January Field Letters (from Alaska, Indians, Mormon, Mountains, New Mexico, Porto Rico fields, and Junior Hospital letter), 2c. to cover postage.

FOR YOUNG PEOPLE'S SOCIETIES

Summer Conferences for young people are:

Ovoca, Tenn., June 22-30.

Pocono Pines, Pa., June 30-July 6.

Winona Lake, Ind., July 13-20.

Storm Lake, Ia., July 13-20.

Hastings, Neb., July 27-Aug. 3.

Hollister, Mo., Aug. 12-19.

Asilomar, Cal., July 2-11.

Estes Park, Colo., July 16-25.

Lake Geneva, Wis., Aug. 6-15.

Blue Ridge, N. C., June 25-July 4.

Silver Bay, N. Y., July 9-18.

Ocean Park, Me., July 22-30.

Try to send one or more delegates to the conference nearest you.

Send to the Young People's Secretary for full information. M. JOSEPHINE PETRIE, *Secretary*.

THE SAME PROBLEM WHATEVER THE COLOR

The treasurer of a missionary society of negro women writes: "Our greatest trouble is to make the women understand what real missionary work is. They are willing to help pay off church debts, pastor's salary, give something to the poor, visit and do for the sick. But to get them to be willing to send money to help the ones away from their door is a hard proposition. It isn't that they don't want to; it is only a lack of understanding. If we could have a competent field secretary of our own—I mean colored—to go over the different fields and explain the work and what missions really mean, it would be the best solution." Surely they should have this help.

TULSA'S ANNIVERSARY

The missionary society of First Church, Tulsa, Okla., this year celebrates its twenty-fifth anniversary. One event in commemoration of a quarter of a century of service was a pageant, given under the management of Mrs. John Gillespie, whose late husband was one of our secretaries of the Foreign Board of New York.

Both home and foreign missions were represented in the pageant in which more than one hundred women and children took part. A fifteen-minute musicale preceded the program proper. The playing of a processional was the signal for the entrance to the church of all participants, each wearing the garb of their native country. Home missions came first, being represented by three speakers, each illustrating their talks by groups in costume. The first speaker, Mrs. E. T. Bowen, presented two phases of our work, the Mountaineers and Mexicans, accompanied to the platform by groups of girls representative of these classes. Next Mrs. C. W. Kerr, surrounded by a group of immigrants, gave a clever impersonation of our missionary at Ellis Island. A talk on our Indian work, by Mrs. A. W. Roth, was most picturesquely illustrated by seven girls in native dress, all of whom are of direct Indian lineage. Foreign missions were presented by Mrs. Gillespie, who at one time accompanied her husband on a trip through the foreign fields. Women and children, dressed in native costumes, obtained by Mrs. Gillespie while in these countries, made this part of the program highly instructive and very beautiful. Special features introduced were a

child wedding ceremony of India, and the rendering of the Hindu Budgon song.

A large crowd witnessed the beautiful and unique affair, which was the first of the kind to be given in the state, and much enthusiasm and interest in missions was aroused. A silver offering was taken which is to be given to the New China Fund.

MARGARET BOWEN.

FOR SMALL BOYS AND GIRLS

The only magazine published especially for young Presbyterian boys and girls—*Over Sea and Land*—is one well worth having in every household. It is published every month by the Women's Home and Foreign Missionary organizations of the Presbyterian Church, U. S. A. Any effort made to increase the circulation of *Over Sea and Land* is distinctly and directly for the good of our Presbyterian societies and missions. The object of the magazine is to lead young minds to an interest in our Presbyterian mission work, that it may have able and generous support in the future. As an individual gift, for use in bands and Sunday schools, nothing can take the place of *Over Sea and Land*. All Presbyterians, unacquainted with its attractive colored covers and artistic make-up, are invited to send for sample to 156 Fifth Ave., New York City.

THE PRIZE HOME MISSION PLAY

Missionary workers will be interested to know that in the Home Mission Play Contest the prize was awarded to Mrs. E. W. Williams of Plainfield, N. J., for the play entitled "Off the Beaten Track in Porto Rico." The play gives a vivid idea of hospital work in that island, and can be produced with simple scenery, and in limited space.

Other good plays accepted were: "Uncle Sam's Foundlings," by Mrs. C. C. Cockrill, Massillon, Ohio, which gives a good idea of the way in which little Miss Church helps Uncle Sam; "On the Yon Side of Little Pine," by Isabel C. Borland, Lancaster, Pa., a story of the mountains; "The Pioneers," a short dialogue pageant by Julia W. Goodrich, Asheville, N. C., introducing characters from the early pioneers to the present day immigrants; "A Vision of the Homeland," by Emily I. Wilcox, Mt. Airy, Pa., in which Christian America shows to Indifference and Uninformed the groups of people in this land who need their help. This pageant is suitable for production out of doors as well as indoors. Other manuscripts of great excellence were submitted but could not be accepted as their length and the difficulties of producing them brought them outside the terms of the contest.

The Board thanks the writers who have sent in their work. It expects much good as the result of the presentation of these plays, and hopes that others may be written.

SUMMER REST FOR MISSIONARIES

The Presbyterian Association, Chautauqua, N. Y., has a \$20,000 equipment—the finest on the Chautauqua grounds—combining headquarters, reading, writing and assembly halls, and includes a Presbyterian Home for the free occupancy of home and foreign missionaries of the Presbyterian Church, U. S. A. Chautauqua sea-

son opens July 1st and closes August 29th. It offers unequaled advantages for health and rest, and an unexcelled platform of sermons, Bible studies, lectures, concerts and classes. Missionaries find here the opportunity needed for repair of mental and physical energy. The management of the Presbyterian Home is in the hands of the Woman's Auxiliary, and applicants for rooms should write early to the corresponding secretary, Mrs. J. N. Berry, Titusville, Pa., stating their services as missionaries of our Church, the time during which they would like accommodations, and forwarding a certificate from the secretary of the Board under which they are working.

JAMES YEREANCE, President

A Suggestive Program for May Meetings

Note: Previous to the time of meeting, the leader should distribute among the members, the quotations found in the leaflet, "A Quiz on Our Schools in Cuba."

Call to order, roll call, the minutes and other necessary business.

The devotional topic in the Prayer Calendar for the month of May is, "MY VOICE."

Hymn—"O, for a Thousand Tongues to Sing."

Prayer—With especial petition that the kindly, winning voice be in possession of every member.

Recite together I Cor. 13.

Topics for Study: Cuba and Porto Rico.

Sub-topics: Latent possibilities among the Cubans. (See leaflet, "Cousin Jane in Cuba," by Helen Manatt).

Evidences of growth of the little seed sown. (See leaflet, "Cuban Village Children," by Helen Manatt).

Experiences of our teachers. (See leaflet, "The Teacher Taught," by Helen Manatt).

A Quiz on our schools in Cuba.

Children's Festivals in Porto Rico. For this talk some material may be found in the leaflet, "When Christmas Comes to Porto Rico."

The Need and Desire for Truth in These Islands. Both are mentioned in the Prayer Calendar, and some demonstrations of these facts are cited in a leaflet, "Finding the Truth in Porto Rico: A True Story."

A Little Journey. Four members not taking other parts in this meeting might prepare a little journey to Porto Rico, each securing facts about the special town assigned her, and using the information found in the leaflet, "Travels, Betty's Trip to Porto Rico," by Katherine R. Crowell.

"Lord, speak to me
That I may speak."

NOTES: (A) In connection with the hymns, it would make the meetings more interesting if, occasionally, someone would come prepared to give facts about the writing or some particular use of the hymn to be sung.

(B) Will everyone who is to take part in the meeting please not read from the leaflets or papers, but tell the interesting facts?

(C) If refreshments follow, have something simple but include one thing appropriate to these islands, as pimento sandwiches, or pineapple nectar.

LILLIS BARLOW BOWES

Summer School

The eleventh session of the Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions will be held at Winona Lake, Indiana, June 24 to July 2, 1915.

Lectures on "Missions in Action," the new study book for Home Missions, by Mrs. John Allen, will be given by Mrs. D. B. Wells, who has inspired many summer school audiences. "The King's Highway," by Mrs. Helen Barrett Montgomery, gives her impressions of mission fields as she saw them on her recent trip around the world.

Mrs. J. J. Fisher, whose work was so acceptable last year, will give lectures on this book. Among other helpful features will be Daily Bible Hours conducted by Miss Angy Manning Taylor, evening lectures, conferences, hours with missionaries. Special attention will be given to the work of the young women. Circles are urged to send representatives.

Women interested in advancing the cause of missions in their churches will find in this session help and inspiration for their work. For further information, address Mrs. C. W. Peterson, Chairman of Publicity Committee, 10901 Armida Ave., Morgan Park, Ill.

Receipts for Woman's Board, January, 1915

	Woman's	Immi- grant Board	Pop.	Freed- men		Woman's	Immi- grant Board	Pop.	Freed- men		Woman's	Immi- grant Board	Pop.	Freed- men
Alabama					New England					Butler.....	\$402.82	\$440.10	\$250.25	
Birmingham A. . .	\$10.45				Conn. Valley....	\$12.62				Carlisle.....	688.93		153.91	
Florida.....	5.00				Newburyport. . .	40.50		\$26.00		Chester.....	60.00			
Huntsville.....	78.52				New Jersey					Clarion.....	165.20		114.00	
Baltimore					Elizabeth.....	807.84		92.43		Erie.....	463.88	387.09	265.46	
Baltimore.....	300.00	\$133.25			Jersey City.....	319.50	\$13.00	42.00		Huntingdon....	149.00			
Washington City	851.00		\$118.00		Monmouth.....	456.67		1.50		Kittanning....	123.95		23.50	
New Castle.....	100.00				Morris &					Lackawanna....	439.15	62.00	225.56	
California					Orange.....	458.50	10.00	25.00		Lehigh.....	583.12	185.00	84.00	
Los Angeles....	2.00				New Brunswick.	21.99				Northumberland	553.00		121.00	
Colorado					Newton.....	31.40		7.00		Philadelphia..	440.00	141.00	149.00	
Boulder.....	40.71		19.00		West Jersey....	217.45		10.00		Phila., North..	2.25			
Gunnison.....	26.00		21.00		New York					Pittsburgh....	1,270.49		442.50	
Laramie.....	7.00				Albany.....	329.65		92.23		Shenango.....	318.55	100.00	52.50	
Idaho					Binghamton....	205.00		10.00		Westminster..	159.25		4.25	
Boise.....	70.06		22.90		Brooklyn.....	702.35	55.00	129.00		South Dakota				
Kendall.....	22.80		9.50		Buffalo.....	927.16	508.60	648.24		Black Hills....	35.00			
Twin Falls....	31.35		3.80		Champlain....	94.60				Tennessee				
Illinois					Columbia.....	151.00		6.00		Cookeville....	9.00			
Bloomington..	283.10	1.00	50.00		Genesee.....	60.17		55.00		Nashville.....	8.89			
Chicago.....	1,000.47		190.00		Geneva.....	170.50		15.00		Union.....	202.78		49.00	
Ewing.....	126.30				Hudson.....	162.05		48.00		Texas				
Freeport.....	203.23	13.00	71.00		Long Island....	25.00				Austin.....	19.35	20.00		
Mattoon.....	234.37	3.00	103.92		Nassau.....	61.00		12.00		Houston.....	42.10	17.00	2.00	
Peoria.....	512.00	16.00	82.00		New York.....	7,461.96		160.00		Utah				
Rushville....	143.00	1.00	46.00		Niagara.....	157.00		137.70		So. Utah.....			4.00	
Indiana					North River....	46.50		5.00		Washington				
Crawfordsville..	5.00				Otsego.....	260.00		44.00		Central				
Iowa					Rochester.....	734.25		365.00		Washington....	138.94		25.65	
Cedar Rapids..	12.08				St. Lawrence....	143.00		70.00		Olympia.....	90.25		27.55	
Des Moines....	225.62		101.45		Syracuse.....	192.00		28.00		Seattle.....	333.38		103.55	
Dubuque.....	25.00				Troy.....	323.00		83.00		Spokane.....	122.55		43.56	
Kentucky					Utica.....	398.00		60.50		Walla Walla..	110.85		18.52	
Louisville.....	525.50				Westchester....	446.00			Wenatchie....	48.45		19.95		
Transylvania..	102.28				North Dakota				West Virginia					
Michigan					Bismarck.....	55.00		12.26		Grafton.....	34.00	40.00		
Detroit.....	819.19	129.82	214.75		Fargo.....	49.04		3.80		Wheeling.....	266.35		34.00	
Flint.....	4.00				Oakes.....	17.31			Wisconsin					
Grand Rapids..	70.50	22.55	26.00		Pembina.....	25.00			Chippewa.....	9.75				
Kalamazoo....		9.95			Ohio				Madison.....	77.00	6.50			
Lansing.....	50.00				Chillicothe....	264.90		76.98		Winnebago....	198.00	154.20	23.00	
Monroe.....		4.50			Cincinnati....	233.36	96.00	10.00		Miscellaneous..	2,925.88		225.00	
Petoskey.....		4.00			Cleveland.....	1,385.98	171.50	406.00		Legacies.....	500.00			
Saginaw.....	146.63	30.00	14.75		Columbus.....	77.00		41.00		Tuition & receipts				
Minnesota					Lima.....	278.00		54.60		from field....	5,476.95			
Duluth.....	100.00				Mahoning.....	279.82		301.43		Rents and sales..	293.33			
Red River.....	39.00		19.00		Marion.....	269.82		111.00				\$43,836.47	\$2,779.06	\$7,701.08
St. Cloud.....	35.00				Portsmouth....	294.45		107.30		Amounts rec. for				
Mississippi					St. Clairsville.	493.16		176.60		specials, not a				
Oxford.....	24.40				Steubenville....	322.37		63.01		part of Woman's				
Synodical.....	5.00				Wooster.....	420.76		122.02		Board Budget...	150.00			
Missouri					Oklahoma					Literature sales..	912.11			
Ozark.....	87.80		33.20		Muskogee.....	3.00				Less amount re-				
Sedalia.....	20.00				Oregon					turned to Steuben				
Montana					Grande Ronde..	23.75		11.87		Presbytery.....			5.00	
Helena.....	22.79		8.90		Pendleton.....	17.10		5.13						
Nebraska					Portland.....	322.15		186.20						
Kearney.....	183.20		83.00		So. Oregon.....	66.50		33.25						
Omaha					Willamette....	146.92		55.15						
	1.50				Pennsylvania									
					Beaver.....	44.00		51.00						
										</				

Grand Total, \$55,373.72
DORA M. FISH,
Treasurer.



THE HOME MISSION MONTHLY



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MAY, 1915

NO. 7

The Porto Rican People

By Joseph Ernest McAfee

THE population of Porto Rico is a mixture of races. It is not a complete amalgam, since the races remain in considerable degree distinct from one another. The dominant strains, besides Americans from the States, are Indian, Negro and Spanish. Scattered individuals of various European stocks are found here as almost everywhere in this hemisphere. I met a stalwart Porto Rican by the name of O'Neil. It seemed so evident from his appearance that he was a native of the Emerald Isle, born and bred, that my surprise amounted to amazement when he greeted me in English of a decidedly Spanish flavor. Though he did not speak with the accent of his Irish father, he lost little of his elemental racial qualities. On our separating after a sprightly conversation, his last words were, "Good-bye; give my love to Broadway."

During recent years Americans of various types have settled on the island, some have inter-married with the earlier residents, and many have established permanent homes.

THE INDIAN

The inhabitants of Porto Rico at the time of the island's discovery by Columbus are said by certain historians to have left no direct descendants. During certain periods of the earlier Spanish occupation there was wholesale slaughter of the people. Thousands were carried away at critical periods by imported diseases or by famine. Nowhere does a pure-blood community remain such as still exists at numerous points in the United States. With all that, the aboriginal blood still flows in the veins of many on the island. The Borinqueno features are in evidence everywhere. I saw a motorman on a trolley car who would take his place without question among the students of any of the Government Indian schools in the States and would be recognized far more readily as an

American Indian than numbers now attending such schools. Not only the facial but many of the temperamental characteristics of the aboriginal American appear in large numbers of the population.

On the ship there was a young doctor of philosophy going to the island for several months' stay under commission of a New York ethnological society and a bureau of the Federal Government to study the original native elements in the population and record so far as possible phonetic values of the old native speech. Many familiar with Porto Rico will be surprised that even a scholar should attempt such a study today, since it is generally believed that the older native element has disappeared. In a few isolated centers the original stock still remains in greater purity than elsewhere, and the folklore has been preserved. This scholar hoped to record these folk stories before they are entirely lost.

I met more than one Porto Rican who feels pride in his descent from the aboriginal inhabitants, just as a few prominent Americans in the States boast of their eighth, sixteenth or thirty-second fraction of Indian blood.

THE NEGRO

The negro is much in evidence. The mixture of negro blood is so general that it cannot be accurately traced. The social cleavage between the white and the negro prevails to a considerable degree, but does not show the precision of that in the States. Usually only a high percentage of negro blood debars a man or a woman from white society. It is believed that the American occupation has emphasized rather than tended to obliterate this social cleavage. The people are more conscious now of their racial differences than before the Americans came to the island.

The dark complexion of the people gener-

"THERE IS NO INHERENT REASON WHY AMERICAN IDEALS SHOULD NOT FIND HIGH CULTIVATION IN THE RACES OF PORTO RICO."

The group shown is the graduating class of the Presbyterian Training School, Mayaguez, 1914.



ally has to a considerable degree been contributed by the negro, but the copper color of the aboriginal American is almost as much responsible. Under the tropical sun it is not surprising that a general swarthiness prevails.

THE SPANIARD

There are not many pure-blood Spaniards on the island, though strains of Spanish blood are general. In the days of the earlier settlement, Spanish colonists were located from time to time in considerable numbers. A desultory immigration from Spain has continued throughout the years since. Since the American occupation only an occasional Spaniard comes from Spain for permanent residence.

Several of the large plantations, especially in the coffee region, are still owned by families who maintain their family and other connections with Spain, some of them residing abroad either permanently or for protracted periods.

The island is less and less Spanish in sentiment; Spanish influences are mostly unconscious and intangible. Yet these subtle forces are not to be minimized, however inconspicuous their appearance. The people speak the Spanish language. The most of

them know world thought only through that medium. For the purposes of the United States and other civilizations dominated by north European ideals the Spanish language and literature serve very inadequately. They make no original contribution to modern sciences. Evangelical thought is an importation. While the Porto Rican mind under proper training is said to develop marked capacities for philosophy, Spanish literature is almost entirely barren in this field. Spanish poetry in a slight degree, Spanish fiction and drama in larger measure, offer an outlet for the imagination, but the moral atmosphere of the Spanish language is depressing where it is not positively noxious.

American ideals show themselves capable of taking root and of flourishing among racial elements of the greatest variety. There is no inherent reason why these ideals should not find high cultivation in the races of Porto Rico, and bring forth a fruitage worthy to take its place with that of the continental soil. The social levels in Porto Rico have been low; they are rapidly rising, and under the fostering of a public school system second to none, and an aggressive evangelical propaganda welcomed everywhere on the island, the largest hopes are justified.

Key to Pronunciation

a as in ah.
e as in bet (except when final, when it has the sound of "ey" in "why").
i as in machine. o as in Oh. u as in oo in boot.
Aguadilla.....Ah-gwah-deel'-yah.
Aibonito.....Eye-bow-nee'-toe.
Anasco.....Ahn-yahss'-coe.
Arecibo.....Ah-ray-see'-bow.
Caguas.....Kah'-gwahss.
Camuy.....Cah-moo'-ee.
Corozal.....Coe-roe-sahl'.
Güines.....Gwee'-ness.

Lares.....Lah'-race.
Mayaguez.....My-ah-gwess'.
Nueva Paz.....Noo-ay'-vah Pahss.
Ponce.....Pone'-say.
Pueblo Nuevo....Pweb'lo Nway'vo.
Rincón.....Rin-cone'.
Rio Piedras.....Ree'-oh Pee-ay'-drahss.
San Juan.....Sahn Whahn'.
Santurce.....Sahn-toor'-say.
San German.....Sahn-Her-mann'.
Sancti Spiritus...Sahnc'-tee Spee'-ree-toos.
Toa Alta.....Tow'-ah Al'-tah.

Impressions of Educational Conditions and Medical Needs in Porto Rico

By Marshall C. Allaben, Superintendent of Schools of the Woman's Board

BEFORE going to Porto Rico I had visited every field of the Woman's Board except Cuba, and though expecting problems very different from those in any other field, I was quite unprepared for the complex study which the situation seemed to demand. This is the only field where we have urban as well as rural conditions to consider and where our work, in a way, affects a whole people.

Conditions were exceedingly favorable to this visit. There was opportunity for conference with members of the Presbytery of Porto Rico, growing out of which came the special privilege of proceeding by automobile from San Juan to Aguadilla in company with Mr. McAfee, Mr. McDonald, Mr. Harris and Mr. Chandler, the supervising architect of the Home Board in Porto Rico. Thus was afforded excellent opportunity not only for studying rural conditions and observing points of interest, but for discussing Porto Rican problems.

Additional trips by automobile and train made me feel that with the exception of the extreme eastern end I had gained a good general view of the island, both around the coast and in the interior.

Believing that a knowledge of social conditions is necessary to an adequate understanding of the problems of our work, I wish to give some of my impressions along this line. I use the word "impressions" advisedly, realizing that impressions only are gained in a stay of four weeks in an island with the problems that Porto Rico presents.

Can it be doubted that housing conditions of the poor, both in city and country, are such as to promote immorality? The wretchedly overcrowded and unsanitary tenements of San Juan and the one-room huts of the *jibaros* in the country do not provide surroundings that tend to produce high thoughts or noble ideals.

In journeying by automobile from San Juan to Caguas, I found that in the homes of the *jibaros* living quarters were most primitive. Most of them are devoid of furnishings, not having even a box to sit upon, although I did find one home with a sewing

machine and an iron bed. Most of the beds are merely frames with wooden slats. In one home we found a woman with four children, who had recently been deserted by her "man." The cooking was done in the most primitive way over a brushwood fire in a thatch-covered shelter erected apart from the sleeping quarters. Most of the young children were entirely naked. The life of these people seemed even more primitive than that of the Navajo Indians. After visiting other parts of the island I was convinced that the homes seen on the road to Caguas were exceptionally primitive.

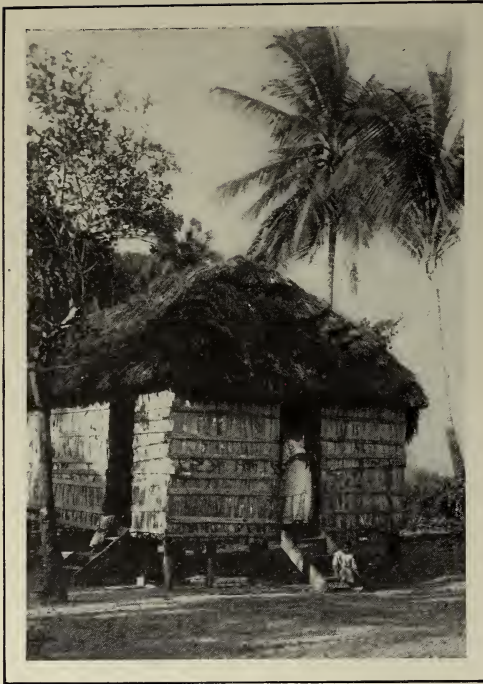
Fundamentally the agrarian question may be said to be one of the most serious social problems in Porto Rico. Permit me to quote from the report of Mr. J. C. Bills, Chief of the Department of Labor, Charities and Correction:

"The laborers of Porto Rico are a landless class. Rural workmen live in plantation houses which they do not own or in huts that they have erected on land which they do not own. Few are the cases where the laborer owns the land on which his house is placed. This condition is general, almost universal, and, next to education, it is the fundamental and pressing labor problem that faces us in Porto Rico to-day."

In 1860 there was a population of 250,000; to-day it may be conservatively estimated at 1,200,000. One million of these people are renters or squatters.

In our own special work it seems to me that the problem of sanitation is basic, that community diseases must be eradicated before standards of living can be raised effectively.

Because questions have occasionally been asked as to the advisability of expending a large sum of money for hospital work on an island where, according to general impressions, such great advance had been made along lines of sanitation, I determined to make careful study of medical relief work carried on in San Juan, and to that end visited every medical relief agency of importance in the city. I found no free clinics as such excepting the one connected with our hospital. There are a number of so-called clinics in charge of male nurses, who occasionally send cases to the municipal hospital for



THE PALM-THATCHED HUT OF THE
INLAND LABORER

treatment, but this cannot in any way be classed as dispensary work.

In answer to my question as to whether our hospital was needed, Dr. Lippitt, Director of Sanitation for the Insular Government, replied that at conservative estimate 100,000 cases of illness and 20,000 deaths occurred annually without hospital or medical relief. Nor does his estimate seem excessive when we consider (1) the generally deplorable housing conditions involving almost entire absence of sanitary conveniences, and (2) the narrowly restricted diet of the average unskilled laborer. According to Special Report of the Bureau of Labor to the Legislature of Porto Rico:

"The usual foods of the working classes are rice, beans, codfish, bread and coffee. To ask a workman if he uses meat usually brings a smile. 'Only on Sundays,' 'Twice a week,' or 'Once a year,' are invariable answers. The wealthiest classes, however, use much meat, both native and imported. This must be eaten immediately after the animals are killed because of the climate and lack of refrigerating processes."

PUBLIC EDUCATION

In striking contrast to the general indifference to needs in the way of sanitation is the progress of public schools.

A glance at the report of the Commissioner of Education shows how thoroughly alive to the needs of the people are the educational forces. Note the provision made for continuation schools, night schools, night trades schools, agricultural institutes, musical instruction, household economy, rural school libraries, playground equipment, to say nothing of plans outlined for development of the University of Porto Rico in its threefold activities: First, College of Liberal Arts; second, Normal College, both at Rio Piedras; third, College of Agriculture and Mechanic Arts, Mayaguez. All of these indicate a comprehensive vision, both of educational needs and ways and means of ministering thereto.

The growth of the public school system during the past few years is shown by the following figures: Amount appropriated for education during the year 1900-1901, \$435,565.28; total enrollment in public schools, 33,802; amount per pupil enrolled, \$12.89. Amount appropriated during the year 1912-1913, \$1,902,711.68; total enrollment, 161,785; amount per pupil enrolled, \$11.76. It should be noted further that the appropriation for 1913-1914 was \$3,014,740.

When we consider that at its inception some of the foremost educators of the United States were employed to devise this system and put it into operation, we can better understand how it is that Porto Rico maintains a system and equipment superior to that in many of our States.

As the work of our Board is largely educational in character, I gave very close attention to the public schools during my stay on the island, so far as time and opportunities permitted, endeavoring to get at the fundamental reasons of success and the obstacles in the way of future development. Until very recently the need of rural schools was generally neglected. Commissioner Bainter informed me that he had made a specialty of the needs of rural sections, and that last year an increase of about three hundred teachers was made, being about thirty-three per cent of the whole number, until now every barrio or little village in the island has its public school.

In nearly all cities that I visited I found thoroughly up-to-date, modern, concrete school buildings, models in structure, equipment and ventilation. Nearly everywhere I found a uniformly high standard of teaching and equipment for household arts and manual training. The teachers were, for the most part, native Porto Ricans, there being on the



DR. E. RAYMOND HILDRETH

island in the year 1913 about 250 teachers from the United States. The Porto Rican teachers of the towns are nearly all graduates of the Normal School at Rio Piedras, and, indeed, of the 585 appointed during the year 1913-14, 200 were normal school graduates. In all probability within ten years all public school teachers in Porto Rico will have had the equivalent of normal school training. Special mention should be made of the new Ponce High School just nearing completion, at a cost of \$150,000. This will have accommodations for 1000 students.

There is great promise for Porto Rico in the University at Rio Piedras. The enrollment this year is 800, showing an increase over that of last year of 300, overcrowding the present facilities and making a loud and insistent demand for new accommodations.

Fundamental problems of Porto Rico are under-production and over-population. Development of the public schools is bound to have a profound influence on both these conditions. In my judgment public schools effectively socialized will prove a most potent factor in eliminating unsanitary conditions, as they will certainly tend to create new economic desires and thus raise the standards of living. Higher education will also check the present tendency to a disproportionate increase in population.

So much on the score of public education in Porto Rico. I feel absolutely safe in saying that along these lines more could not be expected of any people than has been accomplished there since the occupation, and that,

moreover, a fair share of the credit must be given to the Porto Ricans themselves, because, had it not been for their animated response to the opportunities presented, this rapid and effective growth could never have taken place.

THE PRESBYTERIAN HOSPITAL

It now becomes my privilege to pay tribute to the splendid work carried on at the Presbyterian Hospital in San Juan. First, I wish to mention the prestige which this institution enjoys in Porto Rico. I had heard many favorable comments, but was not quite prepared for the general testimony as to the high character of our hospital, both as to efficiency of maintenance and achievements in medicine and surgery. For one entire evening I listened to Mr. J. M. Turner, a prominent business man of Porto Rico, while he gave privately one of the best missionary addresses I have ever heard, on the efficiency of our hospital. Dr. Ashford was loud in his praise of the work and Dr. Lippitt spoke very highly of its efficiency.

In Dr. E. Raymond Hildreth we undoubtedly have one of the best surgeons on



MISS JENNIE ORDWAY

the island of Porto Rico—a man of unquestioned high professional skill and, at the same time, a devoted, consecrated missionary of God. I cannot pay too high tribute to the services that he has rendered and is continuing to render so faithfully from day to day. There is no question that his efficiency is a great asset to us in our work. The reputation which the hospital enjoys throughout the whole island must, in a large measure, be

credited to his skill. The patients who have been there, and have been cured under his efficient ministration, are those who spread the good news; and even a missionary hospital designed to aid the poor must have a reputation for efficiency if it expects to do a large work. The poor *jibaro* as well as the wealthy planter must have reasonable confidence that he is going to come out of a hospital alive before he will place himself under the care of a surgeon.

Miss Ordway has won for the institution a high place in the hearts of the people of San Juan. She is regarded everywhere as an executive of dignity, common sense and ability as well as consecration. I had ample opportunity, during my stay at the hospital, to observe at close range every phase of her work and activities, and can say most fervently that we have every reason to be proud of our superintendent.

Miss Anna Monefeldt, hospital missionary, is doing admirable work in using the hospital as an evangelical agency. The religious service with which she opens the clinic is inspiring and practical. In conducting this she gives a very instructive dissertation along general lines of sanitation. Then, after a patient has received treatment at the hands of physician and nurse, and passes through to the pharmacy, Miss Monefeldt aids one of the nurses in dispensing medicine, at the same time using this opportunity for giving out a Testament or other evangelical literature. On a card specially prepared for the purpose, she frequently gives letters of introduction to pastors, where there is reasonable belief that the card will be used. The general influence of this work in the hospital seems most marked and helpful.

There can be no question that the work we are doing in our nurses' training school is one of the most valuable projects we have undertaken in Porto Rico. In strong contrast with the relief work which must of necessity occupy most of the attention of the hospital force, we have in the nurses' training school a prophylactic agency. From this institution should go many women whose training fits them to preach the gospel of preventive medicine. All told, we have about sixty graduates.

The following report of work in our dispensary tells its own story:

Words fail to convey the impression I received from my various visits to this dispensary. Conflicting emotions of gratification, pride and sadness overwhelm me as I attempt to describe this constant, never-ending stream of poor, unfortunate people, to whom this institution means so much; gratification as I think of the work we are doing; pride in the skill of our attendants; and inexpressible sadness when I realize how inadequate our facilities are to meet the needs. When I think of poor Juan Gonzales, with acute ulcers on both feet, one three inches in circumference, the flesh rotting away even to the tendons, who had come six miles in a coach from Rio Piedras at a cost of two dollars, and found that there was no bed for him even if he could pay seven dollars per week for it, and when I realize that this is a case typical of hundreds, I cannot come back and content myself with a recommendation that we have a hospital of no larger capacity than that which we now possess. If we could take to this dispensary a body of our Presbyterian women who have large means, and have them sit there for three days, there would be no question as to provision of necessary money. The magnitude of this work cannot be shown by tables or voiced by word of mouth. It must be seen to be understood. The fact that patients come many miles from the interior speaks for the reputation of this clinic, and the fact that no person is ever turned away, no matter how long it may take the doctors to finish their day's work, signifies a volume of effort quite inconceivable. When we realize that for many months Dr. Hildreth did not only the operating work in the morning but the work at the clinic in the afternoon without the assistance of any physician, we get some idea of the character of his missionary zeal and professional enthusiasm.

To consider another case, take Galletano Aquilla, who came to the office as Miss Ordway and I were talking one day. He was an old man who had been ill for months and had had one Porto Rican doctor after another to no avail. He had been told it was no use to go to the Presbyterian Hospital as they never had any beds, but had ventured to come and stated that if admitted he would be forever grateful and would become a Protestant! While it shows how lightly he

	1907	1908	1909	1910	1911	1912	1913	1914
Treatments.....	6,687	8,220	8,449	11,641	15,463	17,178	20,420	About
Income.....	\$1,011	\$1,223	\$1,459	\$2,164	\$3,105	\$3,456	\$4,396	the same
Average fee per treatment.....	.15	.14	.17	.18	.20	.20	.21½	as 1913

held his religion, it also indicates how keenly he felt his need. This is a typical case. The records contain hundreds of others.

Now, what are we going to do with the question of plant and equipment? I did not need to go to Porto Rico to find how inadequate and tumbledown our quarters really were. As I sat on the balcony one day I put my foot against a baluster, and out it went without any pressure whatever. To my mind this is indicative of the condition of the entire plant. Repairs are of no avail. A new plant is absolutely necessary. There is important need of immediate action. The new Presbyterian Hospital at San Juan must be built without delay, and I do not exaggerate when I say it is a question of life and death for hundreds of these needy people. Every month of delay means death to many.

Let us now turn our attention to brief consideration of

OUR OTHER FORMS OF WORK

I cannot imagine a more discouraging or disheartening environment for children than that of the Pueblo Nuevo Marina section in Aguadilla. Just why these conditions persist on an island where so much has been done for sanitation, I cannot understand. It seems that, after the hurricane, to these poor people was given the privilege of settling on this tract which was purchased by the Masons. For filth and social misery I can hardly conceive of worse conditions. And yet from these homes the children come into the little Pueblo Nuevo School more or less tidily dressed, more or less washed and clean, showing that even here the Porto Rican desire for display in public is not wanting.

That it is the duty of our Church to make some attack on this deplorable condition is unquestioned. Ours is the only Protestant Church in that field, and we must demonstrate that, even if the Catholics can be indifferent to such horrible social conditions, Protestantism cannot. I am convinced that the mission day school is not the proper method of attack; that only a neighborhood settlement with (1) a visiting nurse working in co-operation with the local physician, (2) day nursery for the mothers, (3) a play school for the little children below public school age, (4) profitable industrial work, and (5) competent instruction in domestic science will achieve the desired end.

Miss Sloan is doing her usual heroic work



CONVALESCENT PATIENTS AT THE PRESBYTERIAN HOSPITAL, SAN JUAN

in endeavoring to meet the needs of all not in the public school. She is ably assisted by Miss Thompson, the primary and kindergarten teacher, by Miss Santiago, a graduate of the Colegio and Laura Jacob, the young negro girl who has labored here so effectively for several years.

At Mayaguez I¹ was hardly settled in Miss Hazen's attractive quarters before suggestions were poured into my ears as to enlargements, both of the building and along the line of equipment.

I have no hesitation whatever in recommending that this work be increased in scope and intensified in activity in any way feasible. I cannot praise too highly the splendid results which this little woman has accomplished in community regeneration. It may truly be called "settlement work." Miss Hazen has settled among the people, has become part and parcel of the community and her influence is everywhere prevalent.

All Latin America cries aloud its need of a vitalizing religion, but to Porto Rico we owe a peculiar responsibility by virtue of our assumption of her political guardianship. This wonderful little island is advertised as "The Island of Enchantment." Some of the pictures I have endeavored to portray are far from enchanting. But these very needs are our opportunity for service. How shall we measure our response? "With what measure ye mete, it shall be measured to you again."

The Ministry of Healing

A GLIMPSE INTO THE ONLY
CHILDREN'S WARD IN
PORTO RICO

By Edith W. Hildreth



THE children's ward of the Presbyterian Hospital, San Juan, presents most interesting, pathetic and typical cases at present. These solemn-faced, poor little bits of humanity, vested with more than their share of suffering, bear all things in their helpless little bodies.

Could you think of any ministry equal to that of healing these in the Master's name? They are innocent of this burden of pain laid upon their shoulders by careless, inconsequent parents, and they need our help and sympathy the more because oftentimes their parents shirk their responsibilities, leaving the little ones to shift for themselves. How can a wee mite of a thing, only three or four years old, shift for himself if he has tuberculosis of the hip or back and can scarcely walk?

There is no home for cripples in this entire island, but there is desperate need for one! This need can be answered only by our hospital, as in no other are children admitted. Thus you see why our children's ward is always crowded. Here children are cured, go-

ing to their homes better fitted for the life ahead. Here they learn many useful lessons as to the care of their bodies and the use of simple, well cooked food. Many, too, hear the Gospel for the first time.

There are ten children at present in the ward. In the crib is a tiny baby of four months with spinal meningitis. She is slowly but surely improving. In the photograph above we catch a glimpse of her with some of the other little ones around.

The card over each bed reads:

Name ———	Services of Dr. ———
Address ———	Date ———
Friend's Name ———	

That we read friend's name in the place of parent's name illustrates the condition here. It is sad, but true, that many patients have no parents to claim them.

The accompanying picture of two little boys shows a contrast. One, the son of Doctor Hildreth, is two years old and has health, good home, kind parents and everything to make a child happy. The other is a poor, frail little waif, five years old, with no parents that can be found, no health, no one to care if he lives or dies!

Another child, Margarita, three years old, is suffering from malnutrition also. She has been



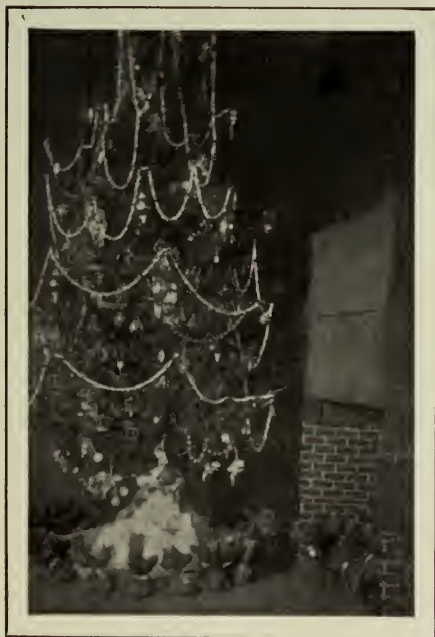
A CONTRAST IN BOYS

here nearly a year and is so much improved that her parents want her to remain a while. It is remarkable what correct diet and regular habits will do for these little ones.

Secondino has had an operation for a tumor and is in a serious condition, with but little hope of recovery. In the next bed we see Elle, a little boy with a steel brace on his back for tuberculosis of the spine. He is able to sit up in a chair now and we hope soon to release him from the stiff brace. Amador is two and a half. He has pretty, long, yellow hair and looks like a girl. He seems very fat, but this is not natural; it is due to anaemia, which he has severely. His lips are white, not red. He has been here over a month.

Over the next bed we see a bronze plate with the words: "Mt. Washington Presbyterian Sunday School, Pittsburgh, Pennsylvania." This Sunday school has endowed the bed and for eighteen months Juanita has slept here, and during six or seven months of that time has lain with a cast on her leg. The tuberculosis of the hip is cured now and she can walk again. She went home to Ponce last week with an older sister. She was a sweet, patient little sufferer.

A boy of ten years is suffering from malnutrition and one of the same age has had an



This tree, with its decorations, was given by a man whose wife was sick in the hospital. It was placed in the sala where all could enjoy its Christmas beauty.



MRS. HILDRETH, WITH HER SIX-YEAR-OLD DAUGHTER AND TWO-YEAR-OLD SON

operation on his eye. In the last bed we see a baby of one month whose father is an American and mother a Porto Rican. The baby is in a critical condition.

Thus it is here from day to day. We sincerely hope to have more extended, better equipped and more satisfactory work in our new hospital buildings.

Missionaries of the Woman's Board in Cuba and Porto Rico

CUBA

Kate Plumer Bryan Memorial School, Guines, Cuba—Beulah L. Wilson, Callie I. Barnes, Beatriz Montes, Martina Montes, Hortensia Carrion.

Nueva Paz, Cuba—Moses Gonzales, Sarah Gonzales, Ofelia Viamonte Cuervo.

Sancti Spiritus, Cuba—Mabel Jane Rogers, Ida A. Pyland, Isabel Z. Arias, Lia Meneses, Angelina Gómez, Sixta Perurena, Manuela Borroto, Manuel Oropesa.

PORTO RICO

Aguadilla, Porto Rico—Edith A. Sloan, Leah M. Thompson, Enriqueto Santiago, Laura Jacob, Carmela Archilla.

Marina Mission School, Mayaguez, Porto Rico—Clara E. Hazen, Sallie Dickey, Angelina Guillani, Josefa M. Cruz, Isabel Muriano, Juana Ronda, Ines Acevedo.

Presbyterian Hospital, San Juan, Porto Rico—Jennie Ordway, Dr. E. Raymond Hildreth, Dr. Horace R. Taylor, Alvis Hogsett, Anna Moncelfeldt, Rosa A. Gonzales, Maria Teresa Montes, Margarita Ruiz, Petra Maldonado, Mcdesta Munoz.

Cuba in Transition

By Beulah L. Wilson

Principal of Kate Plumer Bryan Memorial School, Güines, Cuba

"Be not the first by whom the new is tried;
Nor yet the last to lay the old aside."

A GOOD rule to follow in all cases, and more so in a country which is passing through rapid changes such as are taking place in Cuba! The old and the new seem so oddly mixed that we often stop to wonder. Sugar cane is hauled by oxen in the old-fashioned way to a mill that is run entirely by electricity and has all the modern conveniences. A country family comes riding into town, the mother and young children on horseback with the father walking by their side; on their way they meet their friends on motor-cycles or in automobiles, and on special days they have the privilege of seeing an airship sailing above them.

If they wish a longer trip they will take advantage of the interurban electric line, but so little used are they to the customs of modern traveling that they will carry with them in the car a pair of nice live chickens or a little "squealy" pig, as a gift to the friends they are to visit.

Candles have rapidly given way to electric lights. Pianos can be heard on every side, but an organ or a melodeon is a thing unknown.

There seem to have been no stages of development, but one quick jump from the things that, to an American, seem very old-fashioned, to the most modern.

Is this swift transition the best thing that could happen to a people, or is the change too sudden?

A few years ago cock-fighting, the lottery, and other gambling were prohibited; to-day they are lawfully protected.

The other day I met a middle-aged married woman two squares away from her home and *alone*. On seeing me she expressed her delight in having company the rest of the way, for she explained that she had never before been so far from home without someone with her! But it is becoming common now to see girls going to and from school without a companion. Is the change too great?

At least let us be glad that parents are beginning to realize that their daughters are worthy of an education and are giving them

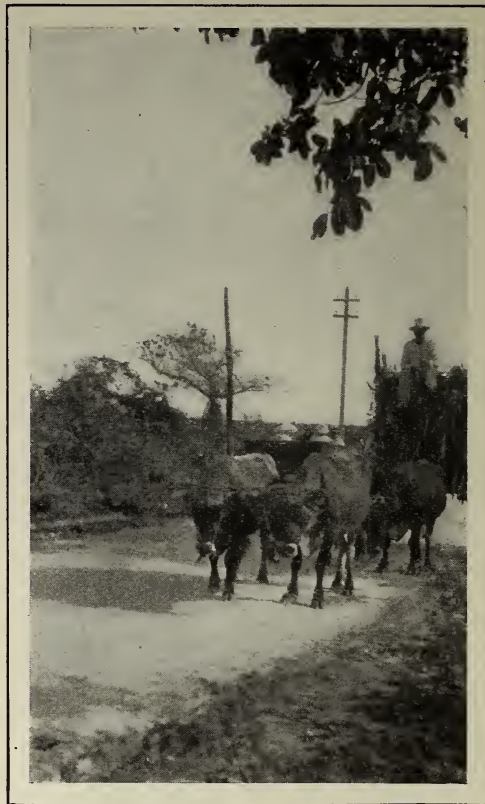


Photo by Marion Cooper

OXEN HAULING SUGAR CANE

A not unusual contrast suggested in the glimpse of an automobile party just beyond.

an opportunity such as the older generation never had.

We should be ashamed of our own country if in helping to bring about these changes in Cuba she had offered no change in religion. And this is where the Cuban as a rule does not wish to be the "first by whom the new is tried."

Fortunately, while adults insist that the change is too great for them, they are willing to allow their children to come under our influence in the day school and Sabbath school. From this contact we have seen changes brought about. Girls that a few years ago had no higher aim in life than to

have a good time are to-day proving themselves consistent mission teachers, and others are studying diligently with the same purpose in view; children of infidels read their Bibles every day; others that come from homes where wine is placed on the table at every meal are deciding to be total abstainers; boys whose fathers never go inside a

church pride themselves on faithful attendance; a girl in whose home there had never been a Bible was bitterly disappointed because she did not receive one as a Christmas gift.

We realize that these are the changes that stand for the betterment of this people as a whole. Oh, that they were more frequent!

Fishers By the Sea

By Sallie E. Dickey

"FOLLOW me and I will make you fishers of men"—and from that time until now men and women have followed Him, and the progress of these followers is marked everywhere with fishing stations reaching out their lines of salvation in all directions.

One such is the Marina Mission in the Playa of Mayaguez. Here live Miss Hazen and her helpers, busy from morning to night "tending their lines."

These lines are cast into well-tried, productive pools: the grade school, the industrial department, the day nursery, each making a point of contact with many people, giving an entrance into many homes where otherwise they might not go.

I wish you could see some of the cunning babies of the day nursery—beautiful little darlings, some of them are! They seem so happy all day long while their busy, over-worked mothers are earning a very meager living in coffee house or cigar factory not far away. This one little pool would be well worth an angler's whole time if it were possible. The physical need would appeal to you tremendously. One day a poor woman, herself half-starved, brought two little children in to be cared for—two hungry little ones. The baby, seeing food in the hand of another child, pointed a bony little finger to it and when Miss Hazen offered soup, ate it ravenously like the famine children of India; and the little brother did likewise. It was mid-day, and they had had nothing yet to eat. A few weeks later we saw this mother, a really superior mother, too, with her own hands lay the tiny body of her baby in the pathetically tiny pine box covered with cheap light blue muslin, which answers for a casket here among the poor. To the top of

the lid, which was not even fastened down, she fixed two large, flaming red hibiscus flowers—the last pathetic act of mother-love for the little one to whom proper care and food came too late.

A little burial service for the comfort of the mother was conducted by one of the theological students; and now the mother's face, very sad though pleasant, is often seen among the worshipers in the house of God.

At Thanksgiving time I was proud that I belonged, even in a small way, to the Marina School. Those bright little girls and boys went to the platform and sang songs in English and songs in Spanish and in both languages recited "pieces," many Thanksgiving Psalms, and even told the origin and meaning of Thanksgiving Day. They had, as guests from New York, the Superintendent of Schools of the Woman's Board of Home Missions and his "senora."

At Christmas time two delightful programs were well carried out in both Spanish and English, and on this occasion I was the only one present who knew no Spanish. You, who sent Christmas boxes for Marina School, would have been glad and well repaid could you have seen the happy faces of girls and boys, men and women, of both Sabbath school and day school, when each received his gift and portion of candy.

Our industrial work, including drawn-work and embroidery, hat making and basketry, opens such a door of opportunity for physical, mental and spiritual betterment. Those of you who have new spring gowns trimmed by the drawn-work and embroidery class, know what exquisite work they can do.

The success of fishing in these well-tried pools is proved by a well-filled church on Sabbath evenings, a Sabbath school with an



VACATION SCHOOL, MARINA MISSION, MAYAGUEZ

average attendance of between 130 and 140, a well attended and well conducted Christian Endeavor Society, and a mid-week prayer service hardly less well attended than that of Sabbath evening.

But there are other pools, as yet untried and untouched in Mayaguez—pools that look black and deep and dark enough to beckon any faithful angler. Beside us, so close that from my window where I now sit I can look down into some of the houses, is a lot 25 by 150 feet, containing thirteen houses,

each of which shelters from one to four families. Our eyes turn longingly to the settlement house we so wish to see there instead of these shacks, for the benefit of the five thousand people in the playa. There are scores of such pools in Mayaguez—deep and dark and broad.

Let our voices unite as incense before the throne, "Save us, O Lord, from our indifference, make us eager for greater blessings, and let our earnestness find expression in prayer, in work, in giving."

Mission Stations of the Woman's Board

The following summary of all mission stations under the Woman's Board is given with the belief that those closely interested in the work will appreciate an up-to-date, authoritative statement to which they can easily refer. If it proves helpful, this list will be published frequently. It will not take the place of the usual detailed list of mission stations in the special field under consideration each month.

b. Boarding schools; c. Community work; d. Day schools; n. Resident nurse.

ALASKANS

- b. Sheldon Jackson School, Sitka, Alaska.
- Haines Hospital, Haines, Alaska.

INDIANS

- b. Kirkwood Memorial, Ganado, Ariz.
- d. San Miguel, (Indian Oasis, via Tucson), Ariz.
- b. Tucson Indian Training School, Tucson, Ariz.
- b. North Fork, California.
- d. Pit River (Glenburn) California.
- d. Lapwai, Idaho.
- c. Kickapoo Reservation (Powhattan R. F. D. 2) Kansas.
- b. Wolf Point, Montana.

- b. Dwight Indian School, Marble City, Okla.
- b. Elm Spring (Welling), Okla.
- c. Neah Bay, Washington.

MEXICANS

- b. Forsythe Memorial, Los Angeles, California.
- d. San Pablo, Colo.
- d. San Juan (Mogote), Colo.
- b. Menaul School, Albuquerque, N. M.
- d. Agua Negra (Holman), N. M.
- d. Chamisal, N. M.
- d. John Hyson Memorial, Chimayo, N. M.
- d. El Rito (Chacon), N. M.
- d. n. Embudo (Dixon), N. M.
- b. Allison-James School, Santa Fe, N. M.

- d. Pyle Memorial, Taos, N. M.
- d. El Prado de Taos (Taos), N. M.
- d. Los Ranchos de Taos, N. M.
- d. Trementina, N. M.
- d. Truchas, N. M.

MORMONS

- c. Fairview, Utah.
- d. Ferron, Utah.
- c. Gunnison, Utah.
- b. New Jersey Academy, Logan, Utah.
- b. Wasatch Academy, Mt. Pleasant, Utah.
- d. Panguitch, Utah.
- d. Salina, Utah.
- c. St. George, Utah.
- d. Monroe, Utah.

MOUNTAINEERS OF THE SOUTH

- c. Cortland, Ky.
- b. Harlan, Ky.
- c. Manchester Mission, Manchester, Ky.
- c. Manchester Home, Manchester, Ky.
- b. Langdon Memorial, Mt. Vernon, Ky.
- d. Pikeville College, Pikeville, Ky.
- b. Normal and Collegiate Institute, Asheville, N. C.
- b. Asheville Home School, Asheville, N. C.
- b. Pease House, Asheville, N. C.
- b. Farm School, N. C.
- b. Bell Institute, Walnut, N. C.
- b. Laura Sunderland Memorial, Concord, N. C.
- b. Dorland Institute, Hot Springs, N. C.
- d. Flag Pond, Tenn.
- b. Mossop Memorial, Huntsville, Tenn.
- d. Jewett (Grand View), Tenn.
- d. Juniper (Sevierville), Tenn.
- d. Ozone, Tenn.
- c. Rock Creek (Erwin, R. F. D. 1), Tenn.
- d. Rocky Fork (Flag Pond), Tenn.
- c. Sycamore, (Sneedville, R. F. D. 3), Tenn.
- c. Vardy (Sneedville, R. F. D. 1), Tenn.
- c. Brush Creek (Cabell), W. Va.
- c. Jarrolds Valley, W. Va.

- b. Pattie C. Stockdale Memorial, Lawson, W. Va.
- c. Dorothy, W. Va.
- c. Gladstone, Mo.
- c. Flat River, Mo.

CUBANS

- d. Kate Plumer Bryan Memorial, Guines, Cuba.
- d. Nueva Paz, Cuba.
- d. Sancti Spiritus, Cuba.

PORTO RICANS

- d. Aguadilla, Porto Rico.
- d. Marina School, Mayaguez, Porto Rico.
- Presbyterian Hospital, San Juan, Porto Rico.

Among the Children of the Poor

By Edith A. Sloan

SINCE the burning of our central school and home last May, we have had but one school, formerly the Pueblo Nuevo School, now the Aguadilla Presbyterian School. It is in the downtown, poor part of the city.

All the year we have had a flourishing school of about one hundred and forty children in a building designed for ninety. Church services are also held in the same building in the largest of the three rooms—the primary room. The seats are, of course, unfitted for seating grown people, so those who cannot sit down in the seats sit on the desks or do not come any more.

Owing to the probability that the public schools will be able to care for all the children next year, our plan is to continue our industrial work, have a kindergarten department, add a day nursery, have a visiting nurse, Bible classes, evening clubs, classes and religious services.

The nurse is already here and has taken up her work. She says that in all her previous experience she has never seen such poverty and suffering as witnessed this past week. The doctor came to the school the other day and examined ninety of the children for anaemia, trachoma, bad teeth, adenoids and enlarged tonsils. Just one girl was sound. Over forty had adenoids and enlarged tonsils, while the other infirmities were spread out freely over the remaining eighty-nine.

The nurse, Miss Carmela Archilla, a graduate of the Presbyterian Hospital in San Juan, is a very efficient little worker. She has won the promise of support and co-operation from the mayor and two doctors.



APPLICANTS FOR THE DAY NURSERY

One of the doctors proposes establishing a milk depot for the poor, but says that the town is so poor that he doubts if it will be possible to finance it.

A benefit in the theater last night, given by the children of the public schools for the Municipal Hospital—a small hospital up beside the cemetery (!), presided over by a woman who was for six months in a hospital some years ago—is at least a favorable beginning.

The day nursery is for the little children

of mothers who work in the coffee house or are cooks uptown, and are, therefore, away all day from these little waifs. We need a milk fund for this work. We have already eight dollars as a beginning. The women in the coffee house make twenty-five cents a day and the cooks make from \$1.50 to \$2.50 a month. The women will pay whatever they can for the care and food of the children, as we do not believe that absolutely

free things are good for the poor. We are living uptown because there is no house near the mission in which we could live. It is regrettable that we are away from the people when we ought to be there all the time. We are planning, working, praying, and we believe that the loving Father will touch the hearts of his children who *have*, to come to the help of those who are suffering and *do not have*.

A Word in Season

By M. Katharine Bennett

WE have frequently spoken of the constant demand in home mission work that there should be flexibility in administration and in field work. This is re-emphasized to us by the action taken by the Executive Commission in February of this year, approving an act for the incorporation of the Woman's Board of Home Missions, in accordance with the resolution passed by the General Assembly in May, 1914. The changed status of the Woman's Board, when legally completed, will not alter the field of effort nor the method of support thereof. The work of the Woman's Board will retain its complementary relation to the evangelistic work of home missions, altering its form of approach as may from time to time be directed by the General Assembly. Incorporation entrusts to the Woman's Board a certain measure of administration, and makes more binding for the women of the Presbyterian Church continued loyalty and support of the work entrusted to them.

* * *

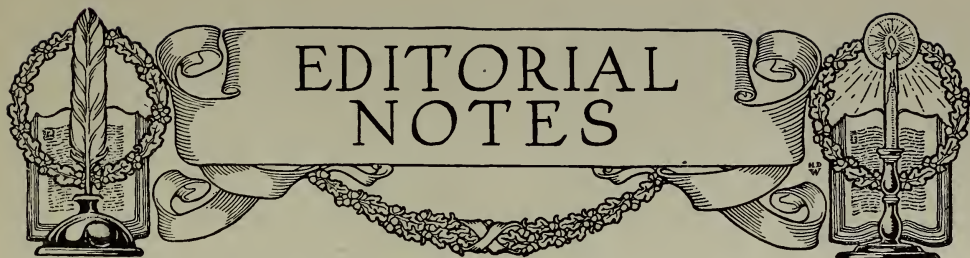
With the increasing demand that must come to the churches of America for the support of mission work in the world at large, because of the curtailment of supplies from England and her colonies as well as from the continent of Europe, there must come a renewed appreciation of our world-wide responsibility for the training of young men

and women who shall not only be prepared to carry on the work in this land of ours but who shall be ready to go out with the message to other parts of the world. In a world-wide estimate of forces, our national heritage of responsibility becomes increasingly momentous. Let us strengthen the equipment in our mission schools, knowing as we must that the aided schools and colleges of the country have been in years past the great sources of supply for the mission work of the world.

* * *

When in 1898 Porto Rico and Cuba were opened as home mission territory, church organizations entered and seized upon the opportunity to serve. The absence of a public school system or of evangelical churches made the original approach of the simplest kind. The wonderful work that has been done through the public school system in Porto Rico has removed the necessity for much of the secular school work done on that island by mission schools, and has placed the emphasis on other forms of service. To those who follow closely the varying demands of home mission work it will be of interest to note in the survey in this number, by the Superintendent of Schools under the Woman's Board, the new activities that must increasingly demand attention in Porto Rico.





EDITORIAL NOTES

WHERE? Rochester, New York. When? May 19-24. What? The Annual Meeting of the Woman's Board of Home Missions. Are you to be there? We hope that your answer is, "Yes." It is expected that the meetings will be of great interest and value. Every Presbyterian woman within reach of Rochester would do well to attend and gain the stimulus which will make home missions more real, more vital to her forever after. See the detailed announcement by the secretary on page 179.

¶

SOCIETIES entitled to Front Rank through success in their campaign for magazine subscriptions were to report to our office by March 31. As some local societies reported during the last days of March, naturally in many cases it has been quite impossible for presbyterial and synodical secretaries of literature to make their report to our office by the date set. This announcement will reach subscribers late in April. Therefore those presbyterial and synodical societies entitled to Front Rank, whose secretaries could not report to us at the time set, may consider their time extended to May 5th. The conditions were: "As many subscriptions in the presbyterial or synodical society as last year and in addition as many as the number of local societies within its bounds."

¶

THE widely varying housing conditions of the laboring classes in Porto Rico are fully and interestingly set forth in the Government report of J. C. Bills, Jr., Chief of the Bureau of Labor of Porto Rico. From the hut of the *jibaro*, the inland laborer, with thatched roof and palm-leaf walls, and the shack of the laborers' section in the towns, with walls of boards and roof of tiles—or more primitively soap boxes and tin, oil cans being frequently utilized—to the crowded tenements of the urban dweller, all degrees are described. In setting forth the shortcomings of these places as homes, Mr. Bills

states that to one unfamiliar with Porto Rico such a report might give a very unfair impression. He wisely calls attention to the fact that there are thousands of beautiful homes on the island, homes of wealth and culture, but that these it is not the province of his report to describe, his object being to present the bad housing conditions of the poorer classes that if possible they may be bettered.

¶

THE difficulty mentioned by Mr. Bills is similar to that encountered in presenting reports of home mission work not only in Porto Rico, but in other fields. Our women at home desire the stimulus gained by knowing of the truly needy, but the more ambitious representatives of any one class of mission protégés resent having the picturesque needy cases depicted lest the reader think that all are equally low in the scale of advance.

When there is not enough "local color" in the presentation of any one field to satisfy the reader and help her to realize the need of her aid, let her remember that, at least, no feelings are being hurt at the other end of the line. And why not reverse the admonition? When the better representatives of a class of people fear lest description of the less fortunate cast a cloud upon all, will they not remember that, without presentation of need, help could never be expected?

¶

CONSIDERABLE space in this issue has been given to the article by the Superintendent of Schools of the Woman's Board, since his recent trip makes his view of Porto Rico up-to-date, enlightening, and valuable as related to our work. Following this trip, Mr. Allaben visited Cuba. His article concerning that island will be published in September when a fresh outlook is taken for the months ahead. This must be said now, however. He returned brimming with enthusiasm for our schools and with firm belief in the need of them, since the public

schools are in decided contrast to those of Porto Rico and excite much unfavorable criticism. At Nueva Paz, where our school is conducted by Mr. Gonzales, the native pastor, Mr. Allaben was impressed with the exceptionally fine character of the work of both principal and assistants, who are obtaining excellent results in spite of inadequate accommodations and equipment. At Güines, where is located the Kate Plumer Bryan Memorial School, he was delighted with the fine appearance of the building and the very satisfactory work being carried on by Miss Wilson and her assistants. At Sancti Spiritus, where Miss Rogers and Miss Pyland are conducting our school for boys and girls, it was noticeable that they are having particularly marked success with the boys, success results of which extend beyond the school room and into their homes. Though public education does not compare favorably with Porto Rico, Mr. Allaben found that the medical needs of the poor are receiving much better attention than on that island.

✠

THE problem of illiteracy is being attacked in a herculean way in Porto Rico. Of the entire population, 1,200,000 people, rural parts of the island furnish 79 per cent, and of this rural population, 70 per cent are still illiterate according to the report of the Governor. Feeling that the problem of rural education is the crux of the whole situation in this eminently agricultural island, promise was made last year, that, whatever cuts were necessary in expense of Government education, no rural schools should be closed. Not only has effort been made to increase the extent of rural school work, but courses in practical agriculture have been introduced in all rural schools, also classes in English as well as Spanish.

✠

THE name of Alice Hyson is one long associated with the work of the Woman's Board in New Mexico. When, on March 8th, the message came that she had received the heavenly summons, all who knew her through her beautiful service of thirty years, whether they had met her personally or not, felt the pangs of earthly loss. Miss Hyson's absolute devotion to her work, her entire forgetfulness of self and her sweet womanliness had wrought for her a place in the hearts of all which no one can fill. It having been discovered that she was in serious need

of an operation she was persuaded to come east for surgical care, leaving the little mission school at Ranchos de Taos, where she had labored since her twenty-third year. She died in Baltimore during the operation. A brief note to Mr. Allaben, Superintendent of Schools, was penciled en route for Baltimore:

On the train, Mar. 4, 1915.

My dear Mr. Allaben:—

I just finished making the month's report, and am tired. The doctor told me that I must leave for the hospital, so we left Monday morning.

I am sorry to say the school had to be closed.

Very sincerely,

Alice Hyson.

Excuse pencil, please.

Those who knew her beautiful personality read in these few words her loving interest in the work left behind, her reluctance to give it up even for a brief time as she supposed, and her constant, courteous thoughtfulness of others.

In 1901 Miss Hyson erected, from her small resources, the John Hyson Memorial Chapel at Chimayo, New Mexico, in memory of her father. When General Assembly convened in Kansas City, an appeal was made for funds to send a foreign missionary to a vacant field. Miss Hyson having no money with her placed her gold ring on the collection plate, thinking it could be sold and the proceeds used to help send the missionary. The ring was redeemed many times over on the floor that same night. Several hundred dollars were given, and the ring was returned to her with expressions of gratitude engraved upon it. These two instances are but examples of the way in which her whole life was filled with good, kind and loving acts; she lived for God. Reminiscences of her early days as a missionary were published in this magazine, November, 1914. She was devoted to the people of New Mexico and her work was greatly blessed, her influence in the community in which she lived being truly remarkable. She was privileged in working in her chosen field until the summons came, "Enter thou into the joy of thy Lord."

✠

THE many friends of Farm School, N. C., will be interested in the plans for replacing the building destroyed by fire on Dec. 23rd. Immediately after the fire, messages of appreciation of the work of this school began to arrive. One was from the Board of Trade of Asheville and in the form of resolutions, recognizing the untold benefit of the Farm

School to the youth of the mountains of western North Carolina, and the fact that the large amount of good done in the past "has but touched the great field for human helpfulness in the way of training boys in better methods of farming, in education and in religion, the combination of which makes for best citizenship." They urged rebuilding and pledged hearty co-operation.

✠

ANOTHER message was from a member of the second graduating class of the school. This graduate of 1898 who is now a successful business man in the lumber regions of North Carolina was a penniless boy with a poor chance in life when he came to Farm School. He wrote that having heard of the fire, he had talked it over with his wife and that they wished to contribute toward the re-establishment of the school. To quote a brief part of his letter to Miss Williams: "I am making and have made good money, and I owe a great deal of it to you and the Farm School. I give one-tenth of all I make to the cause where I think it will do most good. This year I will have about a thousand dollars to give, as I have made about ten thousand, but, of course, I have already given several hundred." It is certainly cheering to those who have supported the school to know how thoroughly this graduate appreciates what the school did for him and to see the stalwart principles which are an established part of his life.

✠

THE school is to be rebuilt though a new plan is to be used, based on the idea of intensive character training by close association, through the cottage system of dormitory life as opposed to institutional oversight. The capacity is placed at one hundred boys to be housed in several cabins with individual masters, and with a superintendent and wife in general control. The buildings are to be simple, but artistically designed log cabins, thus making construction possible from materials at hand. The aim of the school will be to reach the illiterate youth of the mountains who have passed the age of twelve without having obtained sufficient elementary education. Industrial training will be of the most practical nature as related to community needs, and Christian influence will pervade all instruction.

✠

INCIDENTS in connection with the treasury of the Woman's Board are often interesting

evidences of deep devotion to the work of the Master, and suggestive as well of the possibilities of giving. From Philadelphia North Presbyterial Society we learn that recently, in celebration of a golden wedding, a husband gave his wife a generous sum of money so that she might give it away. She called it her "thankful money," and divided it among her favorite charities. A portion came to the treasury of the Woman's Board, for the Trementina Hospital room. Her daughter says that the opportunity to make these various gifts has brought her a great deal of pleasure—far more than any handsome piece of jewelry would have done.

✠

ONE who asks to have her gift acknowledged as from "a steward" writes that the sum is forwarded, since "through God's goodness," it has been possible to give something beyond the usual tithe. Would that more of those favored with abundant means would remember to show their appreciation in this way. Furthermore, this giver does not designate any particular object, but asks to have it placed where the need is greatest; realizing, as she says, that it is often a help to have gifts for the General Fund, which may seem less interesting, but which has to supply a multitude of needs, and that the greatest point is to *give to the Lord* and ask His blessing upon it.

✠

A RECENT legacy received by the Woman's Board brings with it an unusual story. Surely such gifts as this must carry a special blessing to the new building at Dwight.

"Miss Mary Hollowell, a member of the First Church of Richmond, (Whitewater Presbyterial Society,) Indiana, died recently at the age of eighty-five years. She supported herself by sewing as long as possible, and by strict economy saved enough to build a home. The rent of a part of this was her sole support in her last years. She was faithful in attendance at church and the missionary meeting until feebleness prevented, and enjoyed the missionary literature loaned to her. She left a legacy of \$305 to home missions, to be bestowed as the missionary society should choose, thus being an example of loyalty to the organized agencies of the church. The society, knowing her interest in education and her lifelong regret that she had not had school privileges, voted that the money be given to 'Old Dwight.'"

✠

As we go to press the fiscal year of the Woman's Board has just closed. Though it is too early to make statistical report, the good news comes that the treasury outlook is bright.

Apportionments 1915-1916

Dora M. Fish, Treasurer

The messages which have been received in the treasurer's office in response to the apportionment pamphlets forwarded to synodical presidents on January 15th have been not only most cordial and helpful, but have revealed the fact that the "plan" is receiving more careful attention each year and is being worked out intelligently and systematically. The following brief statements will be of interest to all our constituency:

ALABAMA—Mrs. Fannie H. Jones, President.
Notification from presbyterial officer of receipt of pamphlet.
Office copy not in at this writing.

ARKANSAS—Mrs. R. T. Phillips, President.
Prompt acknowledgment of pamphlet.
Apportionments accepted with promise of an attempt to advance.
Pamphlet well worked out.

BALTIMORE—Mrs. M. V. Richards, President.
Excellent statement received—concise, clear.
Thorough handling of plan. Blue ribbon.
Total apportionments accepted, including five per cent advance.

CALIFORNIA—Miss Julia Fraser, President.
Exceedingly well prepared statement received.
Acceptance of total apportionments, including five per cent advance.

COLORADO—Mrs. J. G. Klene, President.
"A No. 1" pamphlet prepared, covering Home, Foreign and Freedmen.
Artistic in style. Very complete. Blue ribbon.
Promise to aim for at least receipts of the previous year.
Presbyterial officers urged to work out the plan for finance in "The King's Business."

ILLINOIS—Mrs. Albert G. Beebe, President.
Most helpful statement received. Blue ribbon.
Apportionments accepted, including five per cent advance.

INDIANA—Mrs. F. F. McCrea, President.
Prompt acknowledgment of pamphlet.
Very excellent statement received—concise, complete. Blue ribbon.
Apportionments accepted, including five per cent advance.

IOWA—Mrs. S. J. Brown, President.
Very prompt acknowledgment of pamphlet.
Most excellent statement received. Blue ribbon.
Apportionments accepted, including five per cent advance.

KANSAS—Mrs. L. L. Uhls, President.
Pamphlet promptly acknowledged.
Promise to endeavor to reach apportionments.
Statement for this office in preparation.

KENTUCKY—Mrs. E. S. Porter, President.
President visited office and discussed apportionments.
Promise to prepare presbyterial pamphlets immediately and report.

MICHIGAN—Mrs. J. K. Mitchell, President.
Prompt acknowledgment of papers.
"A No. 1" pamphlet prepared. Blue ribbon.
Apportionments accepted.

MINNESOTA—Mrs. Elijah Barton, President.
Prompt acknowledgment of pamphlet.
Notice of apportionments forwarded to presbyterials.

Copy to be sent to the office after acceptance by presbyterials.

MISSISSIPPI—Mrs. J. S. Hudson, President.
Notes helpfulness of pamphlet.
Apportionments sent to presbyterial societies.
Hopes for acceptance of same.

NEW JERSEY—Mrs. Charles L. Thompson, President.

Acknowledgment of pamphlet and work on same taken up by executive committee.
Acceptance of apportionments with five per cent advance.
Statement prepared for office.

NEW YORK—Mrs. George C. Yeisley, President.
Prompt acknowledgment of "Apportionment Book" of many pages.

President writes: "Apportionments are a monument to someone's ability, evincing all the virtues of a painstaking, indefatigable worker and patience beyond expression. They are wonderful."

Owing to vast amount of detail work in apportioning amounts throughout the synodical society, office copy still in course of preparation.

OKLAHOMA—Mrs. W. A. Knott, President.
Apportionment pamphlet acknowledged.
Amount accepted and apportioned to presbyterials.

Copy of statement for office not yet received.
PENNSYLVANIA—Mrs. William Edgar Geil, President.

Most excellent pamphlet prepared worthy of "Gold Medal."

President writes: "Five days of strenuous figuring about completed the apportionments." (Not to be wondered at when figures reach \$104,000.)

Some of the letters to presbyterials covered eleven pages.

Apportionments accepted with five per cent advance.

Statement received complete in every detail—perfect working out of plan.

SOUTH DAKOTA—Miss Anna E. McCauley, President.

Very prompt acknowledgment of pamphlet.
"A No. 1," most artistic pamphlet forwarded. Blue ribbon.

Apportionments accepted with advance.

TENNESSEE—Mrs. T. A. Wigginton, President.
Immediate work on pamphlet begun.

Papers prepared for spring presbyterial meetings.

Apportionments accepted with advance.

TEXAS—Mrs. W. B. Preston, President.

Prompt acknowledgment of pamphlet.

Apportionments prepared for presbyterial presidents to be considered at the spring meetings.

WEST VIRGINIA—Mrs. G. I. Wilson, President.

Acknowledgment of pamphlet.

But "Where are the nine?"

ARIZONA? MISSOURI? MONTANA? NEBRASKA? NEW ENGLAND?
NEW MEXICO? NORTH DAKOTA? OHIO? UTAH?

The treasurer will be only too glad to render assistance to synodical officers in the preparation of their apportionments. Do not hesitate to make request.

Serious illness of president delayed preparation of apportionments for presbyterials.

Will report later.

WISCONSIN—Mrs. W. O. Carrier, President.

Acknowledgment of apportionments.

Papers prepared for the March quarterly meeting of the synodical.

Copy for the office will be forwarded later.



A MESSAGE



By Edith Grier Long, Secretary

IN this month when we give special attention to the work of the women of our Church in Porto Rico and Cuba, it is an opportune time to note the united plans that are being made by the Protestant Churches in the interest of all Latin-American fields. These include our own Porto Rico and Cuba, as well as Mexico, the countries of Central America and of South America.

A great missionary conference, it is expected, will be held in Panama for ten days next February. In anticipation of that conference, eight groups of well-known missionary workers are studying Latin-American mission fields, and the results of their study will be sent to the delegates in advance of the meeting. Afterward they will be published, together with the discussions and findings of the meeting.

The timeliness of such a conference on the deeper moral and religious problems of Latin-America is suggested by the opening of the Panama Canal, and the Panama Exposition in San Francisco, which are drawing the minds of the people of North America, and the thought of other nations as well, "to the new era which is beginning for Latin-America."

"Many new ties are binding together, in community of interest and purpose, the nations of North and South America, and the spirit of common religious faith and Christian purpose must pervade all these relationships, if they are to be safe and abiding." "The present world situation has taught the world one supreme lesson, namely, that without Christ and His Gospel, purely believed and faithfully obeyed, no science, or culture, or trade, or diplomacy will avail to meet the human need."

From the conference in Panama, delegates will go to sub-conferences in six Latin-American cities, and it is expected that one will be held in Havana, Cuba.

The results of all these conferences should be to awaken in North America a more intelligent and sympathetic interest in all that concerns the highest life of Latin-America; and to unite the Christian forces of our own country and of Canada with those of South America, in a common effort to meet international and continental problems.

Annual Meeting Notice

Final arrangements have been made with reference to the Annual Meeting of the Woman's Board to be held in Rochester, May 19-24, inclusive, and attention is called to the details.

The meetings will be held in the Brick Presbyterian Church. The hotel which will be headquarters for our women is Hotel Rochester, very near the church. Special, and specially important, matters will come before the Annual Meeting in its executive sessions, which will be held on Wednesday morning at ten o'clock, Wednesday afternoon at two o'clock and Thursday morning at ten o'clock.

The open meetings, to which all women who can arrange to be in Rochester are invited, are as follows:

Thursday afternoon at two o'clock, greetings from the entertaining Synodical and Presbyterian Societies, and from the Woman's Foreign Boards. Review of the year's work in the presentation of annual reports by the officers.

Friday will be Field Day, at the morning session, beginning at ten o'clock, Mountaineers, Freedmen, Mormons and Foreigners being heard from; and in the afternoon at two o'clock, the Indians, Alaskans, Mexicans, Porto Ricans and Cubans, closing with the annual address of the president, Mrs. F. S. Bennett.

Saturday morning at ten o'clock, special presentation of the young people's work.

Sunday afternoon, at four o'clock, vesper service with messages from missionaries from various parts of the field.

Monday morning at ten o'clock, Synodical Roll Call, with responses from each of the synodical societies.

Monday afternoon at two o'clock, a program including mission study, life and honorary members, reports of executive sessions and of committees, closing with a devotional hour.

All Presbyterian women who can arrange to be in Rochester are urged to spend these days studying together in our Annual Meeting the work of our women in and for America.

Spring and Summer Meetings

Mary A. Gildersleeve

PRESBYTERIAL MEETINGS

WE are encouraged by the number of letters received in relation to suggestions made in the February magazine for programs for presbyterial meetings and trust they have been of help.

Whenever possible a speaker is sent for presbyterial meetings in each synodical organization, but such plan depends largely on prompt correspondence. This year representatives of the Woman's Board attended annual meetings in the synods as follows:

Arkansas—Mrs. Guy S. Davis.
Baltimore—Mrs. D. E. Potter, Mrs. D. E. Waid.
California—Mrs. A. I. Aldrich.
Colorado—Mrs. J. G. Klene.
Illinois—Mrs. M. J. Gildersleeve.
Indiana—Miss Abbie H. J. Upham.
Iowa—Mrs. J. G. Clokey, Mrs. J. W. Countermine.
Kentucky (Louisville)—Mrs. M. J. Gildersleeve.
Michigan—Mrs. D. E. Wiber.
Minnesota—Miss Florence Redway.
Missouri—Miss Helen Keil.
Nebraska—Mrs. D. F. Diefenderfer.
New England—Mrs. D. E. Waid, Mr. M. C. Allaben.
New Jersey—Mr. M. C. Allaben, Miss Edith G. Long, Miss Evelyn Henderson, Miss M. J. Petrie.
New York—Miss Edith G. Long, Mrs. D. E. Wiber, Miss Evelyn Henderson, Mr. M. C. Allaben.
Ohio—Mrs. H. B. McAfee.
Oklahoma—Mrs. D. F. Diefenderfer.
Pennsylvania—Miss Edith G. Long, Mrs. Margaret Craighead, Mrs. D. E. Wiber.
West Virginia—Mrs. D. E. Wiber, Miss M. J. Petrie.
Wisconsin—Miss Florence Redway.

SUMMER CONFERENCES

Under the auspices of the women's missionary organization, SUMMER SCHOOLS, a special fea-

ture of which is the training of young women for service, will be held as follows:

Oklahoma City, Okla., June—
Duluth, Minn., June 8-14.
Merriam Park, St. Paul, Minn., June 16-22.
Winona Lake, Ind., June 24-July 1.
Boulder, Colo., July 6-13.
Northfield, Mass., July 8-15 (Foreign).
Northfield, Mass., July 16-23 (Home).
Monteagle, Tenn., July 15-19.
Wooster, Ohio, August 14-20.
Chautauqua, N. Y., August 25-29.
Mt. Hermon, California,—

(Unless otherwise noted, both Home and Foreign Missions are presented at the above conferences.)

At these conferences courses on the text-books for the coming year, including the junior books published by the women's missionary societies, are given. Two hours each day are set apart for training in efficiency. Missionary addresses by experts from various fields are presented. Recreational features are included.

MISSION STUDY

"Home Missions in Action," by Mrs. John S. Allen, is the study book for next year. The titles of the chapters promise well for the subject matter: "A National Force," "A Reclaiming Force," "An Educative Force," "A Healing Force," "An Integrating Force," "Sources of Power." (Ready May first.)

JUNIOR BOOK

"All Along the Trail," by Sarah Gertrude Pomeroy.
Begin to plan classes now.

Notes From the Young People's Department

M. Josephine Petrie, Secretary

"There are Travelogs and Monologs
And others not worth mention,
But the one we now invite you to
Is worthy your attention.
A Missilog we call it,
So come with your best smile,
Mid varied scenes and races
An evening to beguile."

THIS proved to be a "Missionary Tour Around the World," with features as original as the name, and so planned that every organization in the Bellefield Presbyterian Church of Pittsburgh could have some share in the entertainment. Each country toward which the church contributes was represented by a booth. Parties were "personally conducted" after securing tickets which were punched at each stop and good for literature on the missionary work of that particular station. Boy Scouts were in charge of tickets and the literature giving general information.

The following list indicates the variety of organizations, countries, costumes, information and refreshments:

Mexico—Woman's Society (Hot sandwiches).
Japan—Girls' Circle (Tea and Wafers).
Mountaineers—King's Daughters (Peanuts).

Alaska—Mission Band (Ice Cream Sandwich).
South America—Young Women's Society (Coffee).
McAll Mission—Mission Band (Bon Bons).
Indians—Primary and Beginners of S.S. (Souvenirs).
China—Band (Souvenirs). A society of blind girls had made 120 sprays of Chinese lilies, each spray having a missionary message tucked away in the heart of a flower).
Freedmen—Christian Endeavor (Lemonade from "well" in front of cabin).
Music by Sunday school orchestra.

The speech for the guides was prepared and committed to memory. This successful affair was arranged by Miss Lilian Carlisle.

Christian Endeavor. As a background, the programs for the C. E. monthly missionary meetings are helpful to leaders with originality. For illustration, with the topic, "What Will Improve Our Prayer Meetings?" one leader combined some of our suggestions for the subject of the month, the Indians, and used the attractive sub-topic, "In the Smoke of the Peace Pipe." Indian chiefs brought their stories of the past and their longings for the future. Present-day conditions and needs were told in fifteen sentences by fifteen individuals. Short sketches were given of the work of pioneer missionaries. The Nez Perce chief made his appeal for The Book and another gave

the answer. Visiting chiefs from Alaska and Old Mexico brought appeals for their neglected people, and "latest news" brought Presbyterian work for the American Indian up to date.

For the March topic, "Home Mission Opportunities," one of our secretaries, Miss Bryte, wrote a little play which she named "The Rehearsal," which represents those who take part in a program and are supposed to come to the meeting early and rehearse their speeches. She has cleverly developed the idea and says all her material was gathered from the "Field Letters," leaflets, Prayer Calendar and study book.

Westminster Guild. "Our first meeting in the fall is always 'Officers' Night.' Our officers act as hostesses and all members and prospective members are invited. It usually results in added members. The last time we made the mistake of making the evening purely social, but will not repeat the mistake. Next time we shall emphasize and magnify Westminster Guild work."

Correspondence with headquarters resulting from study of the American Indian in the chapters and circles has been most exhilarating. The

letters would make volumes of inspiring reading. Here is a quotation: "Our Indian study was so highly successful that you will want to hear about it. For instance, a lively girl who had never prepared for any former program was asked to be teacher for Chapter III. Her impersonation of a precise and conscientious teacher was very funny. The chapter was *recited*, and well recited. There were two excellent papers on Indian Schools and Education, and the girls were so interested they forgot their fancy-work. I have found that the plan of giving every member some part in each program has aroused much more interest and stimulated discussion."

"In Red Man's Land" lends itself most charmingly to the talents of the girls and many correspondents have expressed delight that girls who have never before been willing to prepare a program have shared most willingly in the presentation of this subject. Articles in the fine Indian number of the HOME MISSION MONTHLY were most opportune and have been the background for many papers and for musical programs.

In Memoriam

TWO presbyterial treasurers who had served for many years were called home early in March, Mrs. Charles S. Beelman, of Huron Presbyterial Society, Ohio, and Mrs. Mary J. Averill, of Springfield Presbyterial Society, Ill. Both were counted among our most capable treasurers. Their lives were strangely similar in that their efficient service was rendered in spite of the handicap of ill health.

Mrs. Beelman held office from the time of the organization of Huron Presbyterial Society, nearly thirty years ago. She was a great force in building up the organization and labored untiringly, giving to the work the very best of an exceptionally clear mind. She was looked upon as the "missionary oracle" of the society. Her unswerving loyalty to friends and to her work was greatly prized. In spite of physical weakness, which would have caused a less earnest and devoted officer to lag in interest, she bore suffering with fortitude and never permitted it to interfere with her chosen work.

Mrs. Averill held office for nineteen years. During the last years she was cut off from many activities in church work through long invalidism, but though a shut-in, she retained her presbyterial office and also the office of treasurer in her local society up to the time of her death. Although missed from the meetings as a friend and adviser whose judgment was considered of highest value, she was able to conduct the statistical work of treasurer without any lessening of efficiency. She took great pleasure in her work and gave to it the same careful attention it had always received. In fact, she kept so well informed that, as one of her co-workers says, her interest and knowledge of what was being done in mission fields seemed even greater than when she herself was in their midst. For the HOME MISSION MONTHLY, January 1914, she wrote a strong, helpful article concerning treasury methods. Knowing her handicap of invalidism,

it is wonderful to see what she accomplished. To quote from her article: "I have never wished to be regarded as only a remitter of money, but rather as a co-worker, ready, anxious to give information concerning pledges, scholarships, synodical specials, or any matter pertaining to the work and have found such correspondence helpful to myself as well."

These two faithful women have been an inspiration and they will be greatly missed even while their friends rejoice that they have been freed from their frail bodies, and that the Lord has said, "It is enough, come up higher."

Do Not Forget

The Woman's Congress of Missions, June 6-13, 1915.
San Francisco, California.

Pageants of Home and Foreign Missions given in Civic Center Auditorium.
Regular sessions of the Congress held in First Congregational Church, San Francisco.

The New Foreign Missionary Text Book,
"The King's Highway,"
Taught by its author,
Mrs. Helen Barrett Montgomery.

The New Home Missionary Text Book,
"Home Missions in Action,"
Written by Edith H. Allen (Mrs. John S.)
Taught by Mrs. Dan Everett Waid.

Watch denominational papers for further details as to speakers, conferences and literature.

Committee on Publicity:

MRS. D. E. WAID
MRS. N. D. HILLIS
MISS GRACE WALKER
MISS LOUISE GASKELL



By S. Catherine Rue

A MOST cordial welcome will be extended to all who visit the exhibit of our literature department, held during the sessions of the Annual Meeting of our Woman's Board of Home Missions in the Brick Church, Rochester, New York, May 19th to 24th, inclusive. Though this display is planned with the view of presenting to synodical and presbyterial delegates the latest aids and the best methods for the ensuing year of work, local officers and workers should benefit by visiting it; and we hope no Presbyterian woman in the city of Rochester on these dates will miss the opportunity to see at close range the aids that are prepared to develop larger results in the work of her own missionary society. In connection with this display there will be an array of industrial work from mission fields. Drawn-work and embroideries from Porto Rico will be on sale so that souvenirs may be obtained that will be a constant reminder of the work being done to give "neglected children" of our country a chance.

* * * * *

According to recent action of our Publication Committee, the "Home Mission Extra," issued since January, 1910, is to be discontinued, and "Homeland Gleanings," which will take its place, will be mailed regularly to subscribers of the "Extra." This new sheet will contain items of interest on home missions and kindred topics that may be utilized by local officers, current events committees, and others interested in glean- ing facts that will add to the tone and interest of their meetings. It will be printed in galley form, so that paragraphs may be cut apart for members to read in answering roll-call or for other uses that

develop. "Homeland Gleanings" will be sent without charge. If more than one copy is desired by a society it will be well to have all sent to one address to save postage and labor at headquarters.

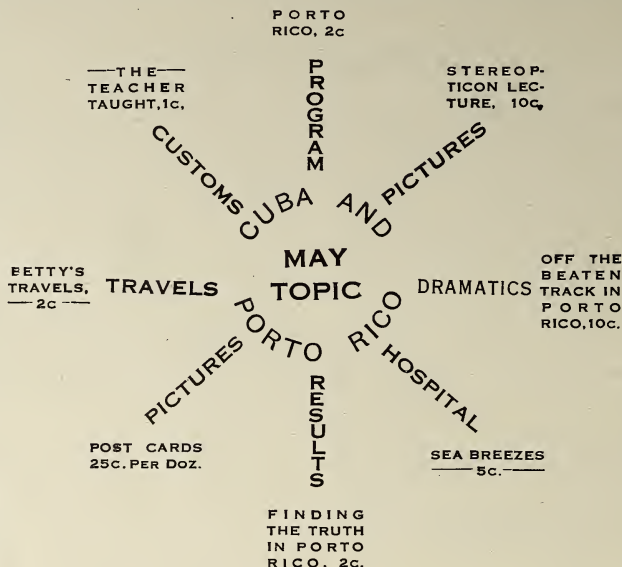
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Local secretaries of literature possessing enthusiasm for our publications, the value of which

they are trying to demonstrate, have asked for a full program that may be developed from articles listed in our catalogue, so as to emphasize the purpose of such helps. In compliance with such requests, the following, which should be within the ability of every auxiliary, has been prepared. The sketches in costume should each be given by a single voice. "The Workings of Malvina's Mind Languaged Out," and "One Little Injun" should be memorized and recited without

abbreviation; the others may be shortened so as to present a true impersonation of their principal character.

1. Scripture, Responsive Bible Reading, "The Homeland" or "Revive Thou Us."
2. Our "Catalogue" (5 min. address).
3. The "Prayer Calendar 1915" (3 min. address).
4. Recitation, Poem "A Suggestion."
5. Singing, either a Solo or Hymn.
6. Leaflet Sketches (By members of the society in costume). (a) Dorothy Raymond's "Pro-and-Con Meeting." (b) Mrs. Pickett's Experience. (c) "The Workings of Malvina's Mind Languaged Out." (d) A teacher tells of "Cousin Jane in Cuba." (e) A Monologue—"One Little Injun."
7. Reading, "The Revolt of the Hall Closet."
8. Prayer for better results in the production and use of missionary literature.



A SUGGESTIVE PROGRAM FOR JUNE

Open the meeting with business and roll-call.

Prayer—with special subject, "Our lips."
—Our profession in Christ.

Hymn—"So Let Our Lips and Lives Express."

Topic—ALASKA

The Bible and the Alaska People

For Scripture reading select some of the parables and other teachings of our Lord which, though clear to us, would be so difficult for the people of an extreme northern climate to understand. For example: Mark 12:1-12; Matt. 18:12-14; John 15:1-8.

A Journey to "Uncle Sam's Icebox"

The material for this personal narrative may be found in a leaflet entitled "Betty's Trip to Alaska," by Katharine R. Crowell.

"The Experience of Chilcat George"

It would be interesting to have this short narrative recited by a school boy. It might be repeated by the same boy before some session of the Sunday school. Material may be found in a little leaflet of the same title.

A Little Lesson in Geography

Let one member prepare a map of Alaska, or purchase one from the Literature Department of the Woman's Board. Be prepared to guide the listeners over certain routes to mission stations of Alaska not included in the preceding "Journey." Close this map lesson with emphasis upon and a description of the work at Sheldon Jackson School and Haines Hospital.

A Brief Quiz About Alaska

What was the price paid for Alaska?

(See Century or other encyclopedias.)

Name the amount appropriated by Congress for railroads in Alaska?

In point of ground covered, where is the largest presbytery?

Where is the only hospital for Alaskan natives?

What is the metropolis of interior Alaska?

Where is the northernmost mission?

(For answers see, also, Prayer Calendar.)

Closing Hymn—

"Teach Me, My God and King," or

"Must Jesus Bear the Cross Alone?"

Missionary Benediction: Psalm 67:1-2

(A suggestion: Let the leader, or members appointed by her, carry to the meeting as many attractive new post cards as there are missionaries of our church in Alaska. Distribute among the members present the post cards, all addressed and stamped. Let each member write upon the card or cards assigned her some good message, remembering that it may be some weeks before the missionaries will receive the cards: For Sheldon Jackson School missionaries select cards of travel or such as will be of interest to use in the school radiophton. Do not give address as if expecting reply.)

LILLIS BARLOW BOWES

Midland, Mich. In the January HOME MISSION MONTHLY reference was made to a memorial gift toward Dwight building fund from a local society. It was given instead of flowers in memory of a co-worker. In some way the name of the society failed to reach the HOME MISSION MONTHLY. The Woman's Missionary Society of Midland, Michigan, should receive the credit for this very beautiful memorial. After the January magazine went to press an added amount raised the total from forty to sixty dollars.

A HOME MISSION LIBRARY

The Council of Women for Home Missions is issuing a list of books suitable for home mission study, and for reference along the many phases of home mission work.

It is hoped by the Council that some at least of these books may be found in every church library, but especially that the presidents of local societies will make it their business to confer with the librarians of the public libraries in their various towns, asking that these books be ordered by the library, and displayed from time to time in a separate case with a suitable heading, so that the study of our country and its needs may be brought to the attention of the public.

ALASKA

Alaska, an Empire in the Making.....John J. Underwood
A Study of the Thlingites of Alaska.....L. F. Jones
Life of Sheldon Jackson.....A. T. Stewart
Alaska and Its Natural Resources.....W. H. Dall
Alaska, the Great Country.....Ella Higginson

CUBA AND PORTO RICO

Cuba and Porto Rico.....Robert Hill
Due South.....M. M. Ballou
Cuba and Her People To-Day.....Forbes Lindsay
Little Cousin in Porto Rico.....Mary Hazelton Wade
American Bride in Porto Rico.....Marion Blythe
The Rescue of Cuba.....A. S. Drapey
Down in Porto Rico.....G. M. Fowles
Porto Rico, the Land of the Rich Port.....J. B. Seabury
The American Mediterranean.....Stephen Bonsal
Our Island Empire.....Charles Morris

IMMIGRATION

The Immigration Problem.....Jenks and Lauck
History of the Jew in America.....Peter Wiernik
Races and Immigrants in America.....John R. Commons
Our Slavic Fellow Citizens.....Emily Balch
From Rabbis to Christ.....H. L. Hellyer
The Immigrant Invasion.....F. J. Warne
Immigrant Forces.....W. P. Shriver
On the Trail of the Immigrant.....E. A. Steiner
Immigrant Tide.....E. A. Steiner
From Alien to Citizen.....E. A. Steiner
The Cup of Elijah.....E. A. Steiner
The German Element in the United States.....A. B. Faust
The French Blood in America.....Lucian J. Fosdick

INDIAN

The Vanishing Race.....Joseph K. Dixon
A Century of Dishonor.....H. H. Jackson
The Indian Dispossessed.....Seth K. Humphrey
My Friend the Indian.....James McLaughlin
The Soul of the Indian.....Charles Eastman
Myths and Legends of the Great Plains.....Catherine Judson
What the White Races May Learn from the Indian.....George Wharton James
Indians of the Painted Desert Region.....G. W. James
The American Indian on the New Trail.....T. C. Moffett
Wigwam Tales.....Mary C. Judd
The Indian and His Problem.....Francis Leupp

MORMON

Under the Prophet in Utah.....Cannon & O'Higgins
Story of the Mormons.....W. A. Linn
The Other House.....Anderson & O'Higgins
Lions of The Lord.....H. L. Wilson
Riders of the Purple Sage.....Zona Gale
Brigham Young and his Mormon Empire.....Cannon & Knapp
Mormonism, the Islam of America.....Bruce Kinney

MOUNTAINS

Southern Mountains.....S. T. Wilson
Southern Highlanders.....Horace Kephert
Blue Grass and Rhododendron.....John Fox
Sons of Vengeance.....J. S. Malone
The Shepherd of the Hills.....H. B. Wright

(This list will be completed in the June
HOME MISSION MONTHLY)

SUMMER REST FOR MISSIONARIES

The Presbyterian Association, Chautauqua, N. Y., has a \$20,000 equipment, combining headquarters, reading, writing and assembly halls, and includes a Presbyterian Home for the free occupancy of home and foreign missionaries of the Presbyterian Church, U. S. A. The season opens July 1st and closes August 29th. Unequaled advantages for health and rest are offered, and an unexcelled platform of sermons, Bible studies, lectures, concerts and classes. Missionaries find opportunity for repair of mental and physical energy. The management of the Presbyterian Home is in the hands of the Woman's Auxiliary. Applicants for rooms should write early to the corresponding secretary, Mrs. J. N. Berry, Titusville, Pa., stating their services as missionaries of our Church, the time during which they would like accommodations, and forwarding a certificate from the secretary of the Board under which they are working.

JAMES YEREANCE, *President*

Summer School. The eleventh session of the Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions will be held at Winona Lake, Indiana, June 24 to July 2, 1915.

Lectures on "Missions in Action," the new study book for Home Missions, by Mrs. John Allen, will be given by Mrs. D. B. Wells. Lectures on "The King's Highway," by Mrs. Helen Barrett Montgomery will be given by Mrs. J. J. Fisher. Among other helpful features will be daily Bible Hours conducted by Miss Angy Manning Taylor, evening lectures, conferences, hours with missionaries. Special attention will be given to the work of the young women. Circles are urged to send representatives.

Women interested in advancing the cause of missions in their churches will find in this session help and inspiration. For further information, address Mrs. C. W. Peterson, Chairman of Publicity Committee, 10901 Armida Ave., Morgan Park, Ill.

Receipts of Woman's Board, February, 1915

Woman's grant Board Pop. men.			Woman's grant Board Pop. men.			Woman's grant Board Pop. mer.		
Alabama			Helena	\$10.00		Oklahoma		
Florida.....	\$17.00		Yellowstone....	43.00	\$10.00	Choctaw.....	\$1.06	
Baltimore			Nebraska			Pennsylvania		
Baltimore.....	7.44		Box Butte.....	.50		Blairsville.....	1.00	
Washington			New England			Carlisle.....	150.41	\$105.00
City.....	1,315.15	\$99.00	Boston.....	83.00	52.00	Clarion.....	142.34	113.00
California			New Jersey			Erie.....	326.00	\$307.20
Los Angeles.....	699.99		Elizabeth.....	436.50	75.00	Huntingdon....	10.00	6.00
San Francisco... 51.40		23.00	Jersey City.....	270.00	\$2.00	Kittanning.....	142.00	51.00
Colorado			Monmouth.....	5.00	70.00	Lackawanna....	757.75	60.00
Denver.....	159.35	24.35	Morris &			Northumberland	3.00	213.20
Gunnison.....	7.70		Orange.....	1,289.00	50.00	Phila., North..	1,468.75	300.99
East Tennessee			Newark.....	30.00	95.00	Pittsburgh.....	869.35	479.40
Le Vere.....	1.00		New Brunswick.	47.00	18.00	Shenango.....	265.00	50.00
Illinois			West Jersey....	312.75	5.00	Washington....	1.00	
Bloomington....	310.35	137.00	New York			Westminster....	168.60	60.00
Chicago.....	17.57		Albany.....	390.20	59.30	South Dakota		
Ottawa.....	163.00	51.00	Binghamton....	193.00	20.00	Aberdeen.....	95.30	47.00
Springfield....	479.83	101.75	Brooklyn.....	5.00		Black Hills....	65.00	13.00
Indiana			Buffalo.....	838.42	203.50	Sioux Falls....	148.00	72.00
Crawfordsville..	5.00		Cayuga.....	234.25	227.50	Texas		
Iowa			Champlain....	98.75	27.00	Ft. Worth.....	40.00	
Iowa.....	7.00		Chemung.....	58.00	28.00	West Virginia		
Waterloo.....	205.95	42.00	Genesee.....	163.85	18.00	Wheeling.....	10.00	
Kansas			Geneva.....	105.00	35.50	Wisconsin		
Highland.....	12.23		Hudson.....	5.00		Chippewa.....	113.00	74.06
Neosho.....	7.00		Nassau.....	53.00	53.00	Madison.....	156.50	12.00
Osborne.....	8.00		New York.....	2,028.00	305.00	Winnebago.....	5.00	
Kentucky			Niagara.....	342.00		Miscellaneous..	626.48	25.00
Ebenezer.....	152.97		North River....	120.00	194.20	Legacies.....	350.00	
Michigan			Porto Rico.....	9.00	60.00	Tuition, etc....	3,948.55	
Detroit.....	3,385.18	\$913.00	St. Lawrence....	163.25	55.00	Rents & Sales..	241.63	
Flint.....	67.00	10.00	Syracuse.....	238.00	44.00			
Grand Rapids..	373.00	8.45	Utica.....	300.00	110.00			
Kalamazoo.....	20.25	9.50	Westchester....	393.00				
Lake Superior..	85.75	7.00	North Dakota					
Lansing.....	181.00	50.00	Oakes.....	25.00	5.00			
Monroe.....	72.06	22.30	Pembina.....	90.96	21.00			
Saginaw.....	13.45	19.25	Ohio					
Minnesota			Chillicothe....	131.05	59.00			
Adams.....	30.30	\$50	Cincinnati....	230.45	43.75			
Minneapolis....	353.62	29.00	Cleveland.....	45.00	27.91			
Red River.....	6.00		Columbus.....	40.00				
Winona.....	156.71		Dayton.....	1.00				
Missouri			Huron.....	88.32	46.53			
Kansas City... 3.00			Mahoning.....	306.15	163.50			
Montana			Maumee.....		5.00			
Butte.....	56.10	7.55	Marion.....	10.00				
			St. Clairsville.	230.75	32.00			
			Steubenville..	439.54	136.55			
			Zanesville....	142.82	61.08			

\$29,417.57 \$1,831.61 \$5,372.06

Grand Total, \$36,621.24

DORA M. FISH,
Treasurer.

HOME MISSION MONTHLY

VOL.
XXIX

JUNE
1915



THE CANOE IS A VALUED POSSESSION AMONG
NATIVE ALASKANS. ON PAGE 205
CANOE MAKING IS DESCRIBED
BY A NATIVE PUPIL

To the Women and Young People of the Presbyterian Church

DEAR FRIENDS:

During the past year I wrote you twice through the columns of **THE HOME MISSION MONTHLY**, reminding you that, in view of the financial uncertainties that had come with the European war, the gifts to the Woman's Board of Home Missions were threatened as were those of all agencies. My plea was that each accept as a personal responsibility her share in this work that there might be no need for the curtailment of the work in the mission field, and that the new fiscal year might not be shadowed by a debt.

You have so gloriously responded that it is with deepest thankfulness that I now write—this time in appreciation of your loyalty and your gifts of the past fiscal year.

When the books of the treasurer of the Woman's Board closed on March thirty-first, it was found that the budget of the year for current work had been fully met and there was a balance of over five thousand dollars. Beyond the budget, there are some special gifts for buildings and permanent scholarships, as well as toward the permanent fund. Such a record in a year of unusual demands surely will give all of us—the women in the local church, the missionaries in the field, and the officers at headquarters—courage to go forward. Let us not relax our efforts, let 1915-1916 top the record of 1914-1915.

As we have proved ourselves during the year past, let us rally with new zeal for the work of the present year, knowing that always there are unoccupied fields, untried opportunities before us.

Yours in service,

M. KATHARINE BENNETT,
President.

May 1, 1915.

A Composite Population

By James H. Condit, D. D.



ESQUIMAUX WOMEN OF NUSHAGAK, BRISTOL BAY. MEMBERS OF THE RUSSIAN CHURCH

ALASKA reminds me of Paul's parish. Our missionaries in Alaska minister as Paul did to a composite population. They are laboring as Paul labored, for a re-created and spiritual kingdom, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free"; but that day is not yet.

A cold and formal analysis of Alaska's population discloses first the descendants of

the aboriginal inhabitants. At least six peoples of aboriginal descent are in evidence to-day. There are the Esquimaux of the north and northwest, the Aleuts of the Alaska Peninsula, the Thlingets of the west coast, the Hydas and Tsimpseans of the south, and the Tinneh of the interior. Each of these tribes has its own language, traditions, customs and physical peculiarities.

There is also the Russian remainder, a vanishing quantity but still quite discernible, especially to the westward. And, too, there are everywhere present the

people of mixed blood, the product of the fusion of native and foreigner, the brown skinned folk with blue eyes, and multitudinous variations in the facial and color scheme in accord with the conditions of paternity. In this stratum of our social structure the elements of pathos and of tragedy abound.

The immigrant is in Alaska as well as elsewhere. A large proportion of our population of foreign birth comes from the north of Europe peoples, as is to be expected because of the attraction of similar climatic conditions. But in our mines we have a considerable number of Slavonians, Montenegrins, Servians and Greeks, while our summer cannery population assembles in Alaska a motley crowd. During my itineration of last year in Bristol Bay I observed Chinese, Japanese, Filipinos, Mexicans, Koreans, Hawaiians, negroes from Jamaica and negroes from the States, and other types of unknown origin, all employed by the same corporation—a modern Babel. One of the cannery foremen used another word in describing the situation, which I believe Sherman employed in connection with war, and I may be pardoned for saying that I subscribe to the sentiment if not to the term, as applying to this unsavory mixture.

The remainder of our population is just plain American. We come from all parts of



Girls whose mothers are Aleut women. The father of the one in center is a German, of the other two a Russian. These girls were educated at Chemawa, Oregon.

the United States and we bring our sectional marks with us, but do not consider our distinguishing characteristics of great importance, for we are all Alaskans.

According to the latest estimate there are in Alaska about 75,000 people. Of this number about one-third are natives, including the half-breeds.

But we Alaskans would not be satisfied with any scientific classification as really describing our population. We have home-made terms which suit us better than any of encyclopedic origin. To begin with, we are, if we live in the interior, the people of the "Inside." All others are of the "Outside." If we have our habitat on the coast, then when we visit the States we go "Below" and come from "Above." Such terms minister to our self-complacency.

We have other arbitrary terms to distinguish one from another. Every Alaskan desires to be known as a "Sourdough." Authorities differ as to the origin of this word. It may mean one who has mastered the art of making sourdough bread. Or, it may mean one who has watched the ice go out of the Tanana or Yukon rivers. Whatever its origin it is complimentary in its significance.

Alaskans pay scant regard to the arbitrary divisions of society. Broadly speaking, Sourdoughs may be subdivided into "Roughnecks" and "Highbrows." The Roughnecks are the parties of the flannel shirt and overalls, the "shovel stiffs," et cetera. To the



A DEAR OLD GRANDMA OF THE
THLINGET TRIBE

A faithful member of the Juneau native
Presbyterian church



AN OLD "SOURDOUGH"

Forty years in Alaska; married to a Thlinget woman; a graduate of an Eastern university

Highbrow fraternity belong the sky-pilots, law-sharks, carpet-baggers, three-card monte men, and all others who, in common parlance, "toil not neither do they spin."

It really matters little in point of recognition to which of the classes one belongs in Alaska, for here, as in no other place where I have ever been, the determining factor in fixing a person's place is worth. The man who counts is the man who is doing something. It is perilous here to judge a man by his clothes. I remember the amusement which came to me in a chance visit to the district court of one of our divisions. A dapper young attorney was "instructing" the jury with more than ordinary unction and self-satisfaction. It was evident that he had little respect for the mental acumen of the "Roughneck" twelve before him. Yet, unbeknown to the attorney, one of the jurors was not only a college graduate, but also had finished the law course at Ann Arbor with high honor. In Alaska he was and is a "shovel stiff," working in his own mine with windlass and pick. And, what is more to the point, he was and is a refined, keen-minded gentleman.

It is indeed a mixed multitude. The derelict is here, the remittance man, the disappointed prospector, the harpy who preys upon the fruits of the toiler, the adventurer, the outcast. But the parasite is the exception. For the most part our people are the

earnest ones, the ambitious ones, the men and women who "do things," fit workmen to hew out of the rough material the finished product of the rich state or states into which Alaska will ultimately develop.

Rev. Alonzo E. Austin

A PIONEER MISSIONARY TO THE NATIVES OF ALASKA

By Charlotte Chambers Hall



REV. ALONZO E. AUSTIN

ON Sitka's beautiful harbor stands a welcoming array of new buildings, named "The Sheldon Jackson School," in honor of that Presbyterian missionary prospector of marvelous initiative. This institution, the only one of its kind in all Alaska, is the outcome of Miss

bath school, and held preaching services each Lord's Day, in the Barracks. He was overflowing full of the love of God, and, like His Lord, ever seeking to save.

The next year his family joined him, his daughter, Olinda, commissioned as a teacher by the Board. "The Ranche" (native village) lay along the beach above Sitka. Capt Beardsley, U. S. N., sent marines to help the natives clean the paths and whitewash their smoky, communal homes (?) before he could escort Miss Austin and her father to visit them. Some natives wore animal skins, some blankets; their faces were painted black with dashes of red and yellow, adorned with large silver nose-rings and many earrings. Because of the treachery of the whites, they were revengeful and suspicious of the intruders, but promised to let the children go to school. April 5, 1880, one hundred and three dirty, barefoot, half-clothed children went to the dingy top floor of the old Russian Barracks to Miss Austin's school.

Olinda Austin's Indian day school of 1880, from which evolved the Home for Indian Boys and the Home for Girls, organized by her father, Alonzo Eugene Austin, in 1881; from this was developed the Sitka Industrial Training School, 1884.

April 11, 1878, found Rev. John G. Brady at Sitka, the first commissioned minister of the Presbyterian Church to Alaska. In April, Miss Fannie E. Kellogg opened a successful day school at Sitka. In December she married Rev. S. Hall Young and went to Ft. Wrangell. At the close of the year Mr. Brady resigned; "Mission and day school were broken up." In New York Mr. Brady met a former associate in mission work about to go abroad for health. "Come back with me to Sitka, Austin; it will do you more good!" Friends added their plea: "Go to Alaska and rest; there will be *nothing you can do there!*"

Mr. Austin reached Sitka March, 1879. He found the children without a school. Children always loved him, and the little Americans, Russians and Jews gladly came to him to be taught. He also opened a Sab-

One of her first lessons was cleanliness. A salesman said: "I wonder what's up. I haven't a cake of soap left. I think every Indian in the Ranche has bought one!" The next day, the light from the big, leaky skylight over the schoolroom shone on clean, polished faces of the children.

When the school numbered two hundred and fifty, Mr. Austin voluntarily helped by teaching the girls, while his school for white children was taught by his other daughter, Etta. Later, she and her husband, Mr. Walter B. Styles, were pioneer missionaries at Hoonah. The Austins' Christian home, and their teachers' sunny, sympathetic natures awakened in the children desires for better things; the "Devil's Carnival" nightly at the Ranche became revolting.

By November, seven older boys begged Miss Austin for a place in which to live and study in peace. They would do chores and support themselves. She sent them to an

old, unused Russian hospital; then appealed to the U. S. Collector for the use of the building. As the natives were planning to massacre the whites and burn Sitka, they were not in official favor. "Well, Miss Austin, as they are in, let them stay, I suppose!" The delighted boys cleaned their room and improvised furniture. This was the embryo of the Sheldon Jackson School of today.

Mrs. Eugene S. Willard, whose gifted pen made many friends for Alaska missions, and her husband, both of whom did heroic work in Alaska, were for nine months, in early years, members of the missionary family at Sitka. Mrs. Willard wrote home: "Mr. Austin has a really remarkable power in adapting himself, his thoughts, his words to the conditions of the Indians. He and his daughter have inaugurated a work which has done much good and promises so much more that I should like to see them carry it on."

Capt. Glass, U. S. N., walked into the store: "Brady, what about this school? If you fellows here will back it up, we'll go ahead!" John G. Brady, with his partners, took the risk of payment, supplied all needed materials, and with Capt. and Mrs. Glass, Lieut. and Mrs. Symonds, aided the Austins. Marines became a missionary corps; ship carpenters and tailors taught the boys to help. Dormitory, hospital room, class rooms etc., and an auditorium were soon ready for the Home for Indian Boys.

The Board of Home Missions ratified all that had been done; assumed care of the Home; and May 7, 1881, appointed Alonzo E. Austin superintendent of Sitka Mission, and Mrs. Austin matron. Mr. Austin organized the Home with twenty-five boys and later organized the Home for Girls.

Many Austins have been religious teachers from Augustine's time. Alonzo E. Austin was born in a Bible-loving, praise-giving, Christian home in the Delaware Highlands, N. Y. His training on the farm prepared him to teach gardening to the Alaskans; taught by his father's lumbermen, he showed the native boys how to fell great trees, make and float rafts; his mercantile life in New York made him an efficient business mana-



SOME OF THE FIRST GIRLS WHO ENTERED THE HOME AT SITKA
Although Indian women did not wear bangs, when they saw Miss Austin's bang, every girl appeared with one

ger of the institution; his years of successful mission work in the city made him tactful and patient to win souls; his bravery, alertness, sincerity, justice, geniality commanded the admiration of the natives.

An epidemic broke out. Mr. and Mrs. Austin, at the risk of the death revenge, taking with them medicine and food, went to "The Rancho." Every sufferer Mr. Austin treated recovered. Anahootz, chief of the Bear tribe, arose and commanded his people: "This is the man of God! When he speaks, listen! What he commands, do!" From that time Mr. Austin had the implicit confidence of the natives. The shamans, with their sorcery, were in awe of him. When he commanded them to free the slave and unbind the witch, they dared not disobey.

When Mr. and Mrs. Austin were comfortably housed, and their goods, including rare



THE DORMITORY AT SITKA IN EARLY DAYS

heirlooms of much value, unpacked, a fire broke out in the cold night of January 26, 1882, and the old Russian building burned down. Mr. Austin was thankful that no lives were lost, and the Alaskans were further impressed when they saw how Christians triumphed in adversity. Mr. Austin asked that Sheldon Jackson come to Sitka and select the site for the new buildings. This he did and was their guest for a month. J. G. Brady's land was the best location, and he gave it for the school.

The first winter in the new buildings was a season of revival. God's Spirit was manifested. The older scholars confessed Christ. "I could not keep back the tears of joy," wrote Mrs. E. S. Willard, "when I attended their meetings, to hear these children, who but a few months ago were in savage darkness, now sitting with bright, eager faces listening to the things which have gladdened so many hearts, and in their turn repeating, as with one voice, the Ten Commandments, and the beautiful assurances of God's love. Then, with sweetly solemn voices, their hands clasped, and heads reverently bowed, they prayed together in the Lord's words."

A large share of the funds used for the erection and equipment of church and school buildings at Sitka Mission was raised by Mr. Austin. He never asked for money; he told the pathetic story of the needs of the Alaskans, "our people," and always, in the many places where he lectured during his furlough, there was generous response.

Dr. and Mrs. Jackson were again guests of the Austins in 1884, when the Girls' School was erected; the church organized September 7th, with fifty-four natives; the Presbytery of Alaska inaugurated; Mr. Austin ordained and installed as pastor of two churches, one for natives and one for whites.

Mr. Austin's practical mind saw the necessity, for the sake of the future welfare of his young converts and the establishment of a Christian village, of educating the boys for trades and the girls for home duties. At first, he was much opposed, but his insistence, abetted by Sheldon Jackson and John G. Brady, won. "Mother Austin" trained the girls in domestic arts. The Met-la-kat-lai-ans chose Sitka girls, for they wanted Christian wives "who knew how to house-keep." The Woman's Executive Committee did nobly in erecting and fitting the buildings for trade schools.

Rev. Alonzo E. Austin was a genius at self-effacement. It mattered little to him whether he was accredited or not, as long as he did the Lord's work faithfully. Therefore some may not associate his name with the great, enduring work whose foundation he laid. The Board, in the early years, desired to give his name to the school which he principally built up, an honor which, with characteristic humility, he positively declined. His converts, temples of the living God, are his memorials in perpetuity.

When, after nearly twenty strenuous years, he resigned, Dr. Sheldon Jackson wrote: "In 1898, Rev. Alonzo E. Austin, the veteran missionary who had charge of the religious and educational exercises of both the community and the school from the beginning, with his devoted wife, left for the States to spend their declining years in the neighborhood of their children."

To picture the closing radiance of a benign life of intense energy, which has reflected the glories of Eternal Love to thousands; to portray what he was to his family, to the people of his native Eldred, N. Y., to those of Port Jervis, where with Mrs. Austin he was living with Rear-Admiral and Mrs. Ayres (née Olinda Austin), when the summons came, I would exclaim with the Alaskan girl, when asked to paint a sunset, "I cannot paint glory!"

At dawn, January 16, 1915, he was glorified. When news reached Sitka, Sunday, February 7th, that "Father Austin" was dead, the natives he loved gathered to remember and mourn him. A memorial service was appointed for the evening, at which many of his spiritual children spoke and wept. Flags were hung at half mast in Sitka. Long before, they adopted him as a chief and named him "Kahtlian." With love and gratitude they accorded him, in death, the honor due his rank.

Monday a telegram was received in New York from five leading natives, each representing many mourners—"Kahtlian, Augustus Bean, James Jackson, Mrs. Anderson, Mary Dick express sorrow at the loss of their first missionary. John II: 25, 26."

Mr. George J. Beck, for eighteen faithful years at the Sitka Home, now missionary at Kake, writes: "He is with God whom he loved and served so well. He has a place in our hearts that can be filled by no other. No other missionary is remembered by the native Alaskans as Mr. Austin is remembered."

The Sheldon Jackson Museum

By Herbert B. Fenn, Curator

THE Sheldon Jackson Museum should be visited by every tourist who comes to Sitka. In this museum one may find articles of all kinds that afford opportunity to compare the past with the present,

and efficient for its intended purpose. The story of Kahtlian's hat can be had from the Literature Department of the Board. The significant facts about both hat and shirt are that the owners did not want to sell them or

give them away, but desired to place them in the museum to show that they were breaking away from the old customs. The owners are two of the strongest members of the native church in Alaska. The dancing and festival masks are grotesque and varied in design and character. They represent the native conception of birds, fish and other animals that

THE
SHELDON
JACKSON
MUSEUM
AT
SITKA,
ALASKA



thus showing the advancement that Alaskan natives have made since Russian occupation. How fortunate it is for the boys and girls of the school that the museum is located on the school grounds! It enables them to compare the various tools, dishes and articles of adornment used in the daily life of their ancestors with the advantages they have to-day.

Upon entering the museum the first case to engage our attention is the one containing the fire tools; these are crude and very similar to those used by any aboriginal people. In the next case are the rare slate carvings of the Haida People, each representing some legend. One might say that a great part of their history is carved in stone. In the same case are to be found a piece of Thlinget armor, Kahtlian's hat, the wolf shirt, and an Indian doctor's or shaman's layout. The armor is composed of wooden slats held together with cords, a very clever piece of work



DANCING
AND
FESTIVAL
MASKS

play such an important part in their legendary lore.

The Alaskan woman has an interest very much like that of her white sister when it comes to articles of adornment, such as bracelets, necklaces, finger rings and earrings. The rings and bracelets in our collection are made of gold, silver, or copper, hammered or worked into shape by crude tools. It may be interesting to note that in place of this native work jewelry is now bought by catalogue from some of the best known houses in the States.

One of the most interesting cases is that containing the knives, scrapers, adzes, hammers and carving tools. There seem to be three ages represented—the stone, the jade and the steel. Some of the stone implements are very ingenious in construction, as are likewise the jade, and when it came to utilizing bits of steel that the natives were able to pick up from the traders, their in-

est. It is hardly possible that any improvement could be effected in the design and construction of the hooks and flies, while the spears, arrows and harpoons are marvels of skill and workmanship.

The basket collection is exceptionally interesting. There are baskets from all parts of Alaska, made from almost every conceivable material—intestines of the fur seal,

fish skins, grasses, wood, birch bark, cedar bark and roots of the spruce.

There are excellent examples of totems, an especially interesting one being a burial totem in which may still be seen the remains of some long ago cremation. Then there are birch-bark canoes from the Yukon country, skin boats of the North, and canoes fashioned from tree trunks, a product

PADDLES
AND
HARPOONS

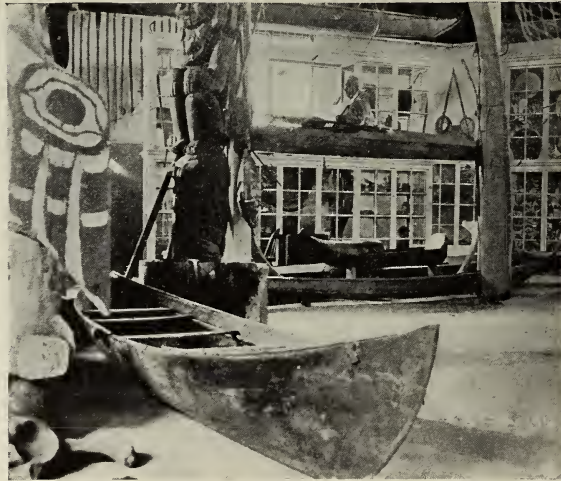


genuity was not lacking. When one sees some of the knives made out of old carpenters' saws and then some of their carvings in ivory, it seems incredible that such results could be accomplished with such crude tools.

In another case are various models of the huts and houses formerly occupied by natives. In comparison, their present abodes show wonderful progress.

The collection of spoons used in their old way of living is very interesting and rare. The spoons are made of wood and horn, the latter being obtained from the mountain goat. Shapes vary and capacity ranges from two tablespoonfuls to many times that number. The handles are carved to represent the family or clan totem and are excellent examples of native handicraft.

To the sportsman the hunting and fishing implements are of more than passing inter-



A
GLIMPSE
OF
TOTEMS
AND
CANOES

of Southeastern Alaska: Paddles, snowshoes, each pair indicative of some particular locality, Yukon River sleds and Eskimo dog-sleds are among other items of interest.

The Russian section is worth mentioning, perhaps the most interesting exhibit being the German pipe organ that was used in one of the Russian churches in Sitka about 1820. It is still in good condition and many and varied are the selections which the visitors at the museum play upon it.

Our Hospital at Haines, Alaska, as Seen By an Army Surgeon

Ft. Wm. H. Seward, Haines, Alaska.

February 20, 1915.

To the Supporters of the Haines Mission Hospital:—

The editor of the HOME MISSION MONTHLY has requested me, as an outsider, to give my views on the Haines Hospital and its workers. To this request I gladly respond.

In the first place, the field from which the hospital draws its patients is not large. It cares for the sick of a population of probably not more than six hundred. It is, I fear, a rather expensive hospital on account of the inflated

value of money in Alaska, and a not fully appreciated hospital, although it is becoming more so every day. But it is the most badly needed hospital I have ever seen.

The Indians of Southeastern Alaska are pathetic. Civilization has charged down on them, used them, exploited their simple occupations of hunting and fishing, and is now in the process of discarding them. It is pitiful to see how few, apparently, care what becomes of them. The Government is schooling them, it is true, but is not paying sufficient attention to the more weighty matter of their health. The efforts of this hospital are valiant, but they reach not more than two and one-half per cent of the Indian population of Alaska. This is in no way intended to discourage the supporters of the mission, but to convey the idea that the country is so vast and the population so scattered that nothing short of a systematic campaign conducted under the auspices of a governmental commission can stamp out the diseases which are causing the natives to die out with

great rapidity. Is it not a satisfaction to feel that you have done your part, and done it well, in reaching out to them a kindly hand?

As to the hospital itself, I may say without



THE OPERATING ROOM—"A MODEL OF CLEANLINESS"

reflection on the present superintendent's predecessors, for they had their own difficult problems to work out, that the hospital was rather cheerless and dingy when Dr. Craig took hold. It needed paint and lots of it; it needed an operating room, sterilizers, instruments, a microscope, bed clothing, linen closets. These have been well supplied. The rooms have been finished off in cheery colors and have the spick-and-span, clean appearance that a hospital must have if it is to functionate properly. The best way to teach the natives cleanliness is to show it to them—surround them with it. The sterilizers and instruments are ample for almost any operation, while the operating room itself is probably, outside of Juneau, the best in Alaska. It is a model of cleanliness and neatness. The pharmacy is well equipped with medicines. There are sufficient lockers for patients' clothing, bed-linen and blankets, dressings, etc. Improvements have not been made without wise planning and hard work on the part of everyone connected with the hospital.

A native of Haines can get as good hospital accommodations now as you yourself could want. If the work has been worth doing, (and who can doubt that?) it has certainly been done well. The only criticism that I can make is that the hospital is too crowded. At times the patients have been crowded and at all times the staff is crowded. I believe that a separate cottage should be erected for at least a part of the staff.

There have been times when only one nurse was on duty; when that nurse had to arise at 5.30 to prepare breakfast for everyone, then attend to the ward patients, assist Dr. Craig at the clinic, or anesthetize a patient in the operating room, cook more, nurse more, and again cook; and after that stay on duty in the evening. When she "turned in" at nine or ten o'clock it was by no means with the assurance that there was "nothing to do until to-morrow." Well was it that this load of work—well for the work, that is—fell on the broad and plucky shoulders of Miss Webster. It did stagger her at times, but labor is lightened by mirth, and Miss Webster, even in the gloomy days of early December, sang continuously about her work. Let not that hard work go unappreciated by you people back home. But for Miss Webster, on several occasions the hospital must have shut its doors.

Miss Reagh deserves much credit for her able management of the surgical department. She is the despot of the operating room. (The best surgical nurses I have ever seen have been despotic.) If order is heaven's first law then Miss Reagh is well prepared for the future. Everything in the hospital has a place of its own assigned to it by Miss Reagh and it is always to be found in that place. When she arrived she "nagged" Dr. Craig for changes in the operating and dressing room which were really necessary, but which he felt that he did not have funds for at that time. He told her so and said if he should fix up the operating room he would have to let her room go. "Well, let my room go," was Miss Reagh's answer and for several months she slept in a cheerless room that the



TROPHIES OF HAINES HOSPITAL IN THE ARMS OF A
NATIVE PUPIL NURSE

work might not suffer any inconvenience. Among the faithful forget not the Misses Williams and Forrest. The first was unfortunately called home by the death of her father. She was brimful of sympathy for those she nursed and her patients all loved her. Miss Forrest, as head of the commissary, has a thankless job. There is nothing that causes more discontent in a hospital than a poorly run table. If it is run well everyone takes it as a matter of course; if run poorly, then nothing but grumbles are heard. There are no "kicks" about the table, but don't take it as a matter of course. Marketing in Alaska is difficult between boats, and boats are few and far between in the winter.

Dr. Craig is the person who, as head of the hospital, has managed the great improvements in the past eighteen months. He has been a faithful steward of both your money

and property and of the welfare of the natives. He is not a man given to airing his troubles and discouragements. Personally, I know of some of them; he has probably had many more that I know not of. Not the least of all troubles are the chronically diseased and the hopelessly incurable, to assist whom physically he must acknowledge himself impotent. How many, many times he must have longed for the miraculous touch of the Master Physician.

In closing, remember that the success of the work cannot be measured by mere statis-

tics. These may show the dreadful mortality from tuberculosis, but they do not show the number of lives saved from the ravages of other diseases. They do not show the grateful hearts of these simple people when some other disease is routed which if left without your assistance might mar a human being for life. They do not show the imprint of sympathy and kindness made by your hands through the instrumentality of the Haines hospital on the lives and hearts of these pathetic people. Very sincerely,

JOHN S. LAMBIE

The Natives of Yesterday and To-day

By Edgar O. Campbell, M. D.

Dr. and Mrs. Campbell are old friends of our readers, who followed with interest their work at St. Lawrence Island. Dr. Campbell is now under Government commission at Sitka.

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HAVING so many generations of civilization behind us, it is

sometimes hard to be patient as we watch the changes in the natives of Alaska. Yet, in face of what so-called civilized people are doing in the European war zone, our own growth seems to have been much exaggerated. But there are changes among Alaskan natives. God *has* answered prayer, and blessed your gifts and your labors. Why not pray and give and work more?

NOTICEABLE IMPROVEMENT

The fearful devastations of alcohol, traded, sold and home-made, that have wiped out whole villages and caused more misery than war, pestilence and famine, have almost ceased.

The shaman, or medicine man, is seldom called in now. Appeal is made to regular physicians, if they can be had, or to the medicine chest and counsel of the missionary or Government school teacher.

The segregation of a mother about to give birth, in a tent in the cold or over a moss pit in a shack, has largely given place to tenderest solicitude, or at least to provision of some



"ON THE SIBERIAN COAST HOUSES ARE BUILT LARGELY OF SKINS"

house where comfort may be obtained. Still, last winter at Klawock I saw such a tent in the snow, outside of a good, warm house. In Sitka, the old-fashioned choose some unoccupied shack, cold, windy and leaky—any place but their own dwelling. Last month, one of my patients, but four days out of bed after pneumonia, was seen walking in the icy Indian River to make herself tough.

However, many are learning the meaning of germs and are using antiseptics, and many are willingly undergoing operations. Dr. Krulish, a Government surgeon, recently performed fifty-seven operations at Klawock and Hydaburg, most of them being for enlarged tonsils and adenoids.

Houses are cleaner; cooking is becoming more general; men are busy keeping fuel on hand. In the Bering Sea region the fuel problem is most pressing, because driftwood is the only wood to be had and is scarcer every year. Coal is too expensive. Seal, walrus and whale oils are plentiful and make the heat required for at least an existence.

EXAMPLES OF CUSTOMS RETAINED FOR EVIDENT REASONS

On the Siberian coast of Bering Sea, where wood is very scarce, houses are built largely of skins, and on St. Lawrence Island in similar fashion, but with the use of more wood. These coverings give protection to the small deerskin tents heated with animal oils.

On some of the northern coasts geese and sea-gulls are still caught by snares set on the shore, a great saving of ammunition. If some of our legislators could be forced to be as economical as the Eskimo, our taxes and the cost of living would not be so high.

The lesser auk or sea-quail is still caught in pole nets as the flocks fly over the rocks under which they nest, for the noise of shot-guns would soon drive them away. The skins of these quails make excellent coats.

The intestines of the walrus make a serviceable raincoat for summer use or an outer coat in winter to protect the furs from snow, which, as it melts, would soon cause all the hair of the reindeer skins to slip off.



PREPARING INTESTINES OF WALRUS AND BIG SEAL
TO MAKE RAINCOATS ON ST. LAWRENCE ISLAND

SINCE THE ADVENT OF MISSIONS AND PUBLIC SCHOOLS

Notwithstanding all hindrances, the natives of Alaska are not only forsaking potlatches, feasts, dances and other heathen customs, but are generally attending church and thoughtfully considering the relations God intended they should bear toward Him. Since the advent of missionaries and public schools the physical condition of these people has been greatly improved.

While silver is a ductile metal, when made into dollars it loses its ductility and great difficulty has been found in making appropriations cover the needs as those on the

field see them. Bishop Rowe had to pay as high as \$240 a ton to get supplies to some missions under his care, but he says it paid.

CO-OPERATIVE NATIVE BUSINESS

All over Alaska one will now find natives in a number of occupations—whalemen, trappers, fishers, store-keepers, engineers, teachers and missionaries.

At St. Lawrence Island we left The Eskimo Building and Loan Association, a co-operative store and shop, the manager of which was a native who received only a commission from the business, the whole net proceeds reverting as rebates to those who bought goods. The greatest drawback to commercial enterprises among the natives is the strong tendency to communism. Many a commercial wreck is found, because the relatives and friends (?) of the manager so pressed him for credit that he had nothing left with which to pay his bills.

The Klawock Commercial Company at Klawock, in Southeastern Alaska, and the Hydaburg Trading Company are stock companies with native directorates and clerks, but under the supervision of the U. S. Bureau of Education. These two companies have paid better dividends and the stock is more nearly worth par than that of the New York, New Haven and Hartford Railroad.

RESTLESSNESS OF THE YOUNGER GENERATION

The younger generation is restless under the restraint of the older people. A custom in Southeastern Alaska that holds the natives back to yesterday is the community interest in property. Two or more families, each having an interest in a house, will crowd together, breed disease and quarrels and a rank crop of sin. A man wants a house. He takes up a collection among his brothers, sons and nephews. When he dies they all get the house—a white elephant on their hands. Who will live in it? Who will pay for repairs and additions? The laws must be so amended that native villages can be laid out in streets and each deserving native receive his lot and title to it.

The Alaska Native Brotherhood is not a secret organization, but consists of members of the younger and more progressive generation, banded together for improvement. A new compulsory education law passed by the Alaska Legislature is another forward step that will be of inestimable benefit.



THE ALASKA NATIVE BROTHERHOOD

"Members of the more progressive generation banded together for improvement." Nearly one-half of this group were pupils of our Sitka School during Mr. Austin's superintendency

A BURDEN OF PRAYER

This article has not been written for the entertainment of the reader. As I write, I pray that God will lay on some in particular, and on all who read to a certain extent, a burden of prayer for the natives of Alaska.

A hospital ship to visit the villages and canneries in Southeastern Alaska is needed just as much as such a ship is needed by Dr. Grenfell for the work he is doing in Labrador. St. Lawrence Island needs a missionary, for these people have the language through which the Gospel can be sent to the

unvisited wastes of Eastern Siberia. Do you want a bigger job than that? Point Barrow, Hyدابург and Klawock are all calling. If we cannot supply these four places with the Gospel, then we must cease to call them Presbyterian, these places in which the Lord permitted us to start a work. Let us also pray for the Sheldon Jackson School at Sitka, that every student that leaves it may be a Spirit-filled Christian.

Now get your hymn book and sing "Armageddon"—"Who Is On the Lord's Side?"

To Save a Race

By Charles L. Johns, A. B.

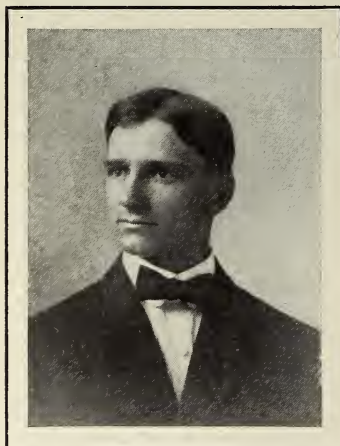
THE assertion that the natives of Alaska are becoming extinct is not new. Considerable attention has been paid to improving health conditions, but surprisingly little has been done to remove the causes of disease. Reports indicate that the population of the native villages is decreasing, in some cases at a very rapid rate. A large percentage of deaths is due to tuberculosis and venereal diseases, while trachoma and other infections are not rare. One need not look far to find a reason for the deplorable state that prevails to-day among these people.

The Thlinget, Hydah and Tsimpsen tribes which occupy the extended coasts of Southeastern Alaska are entirely distinct from the other Alaskan natives. The statements in this brief sketch, applying to these three tribes in particular, are in general true of the race to which they belong.

The aborigines who were the ancestors of these people lived in tents and rude huts, crudely constructed, to be sure, but sufficient to give protection from inclement weather and natural foes. This mode of living made these beings as truly a part of God's out-of-doors as the other wild things

that sought shelter from the threatening elements. Eventually the Indians came to see the advantages of the protection furnished by the houses or cabins built by the white intruders, or at least they realized that greater comfort was possible in the white man's

home, so gradually they copied his form of building, and to a certain extent his plan of life. Prior to this the wandering tribes had, as their chief difficulty, the task of accommodating themselves to the peculiar climatic conditions prevailing in this region. These conditions were very different from those known to their progenitors, and, considering this fact, the people did well to subdue their acquired homeland to such a degree as to enable them to live and reproduce their kind.



CHARLES L. JOHNS, SUPERINTENDENT

condition, for him, wholly artificial. The failure to adjust himself to the requirements of this transition accounts for the decline of the race.

Without doubt the community house is the greatest abomination for the native Alaskan of this generation. It was to be expected that these people in changing from tent to house would live as they had lived when children, and as they had seen their fathers live



SHELDON JACKSON

This view does not show the shop, museum, superintendent's home or Mr. Fenn's bungalow. Building (large girls' dormitory), Richard H. Allen Memorial (school building), Home Mission

before them. This they have done in a large measure, and it is no wonder that the race is dying out. Several families live in one large room, all members eating, sleeping and working within the common house. In addition to this aggregate, a goodly number of domestic animals have their places in the abode. Besides these, fish, oil and meat in several stages of decay or in the scented steam of their cooking, make themselves conspicuous to organs of smell not accustomed to their repellent odors. It is not hard to imagine that morality would be inferior, vermin would abound, and disease of every sort find a breeding place within four walls enclosing such a collection of life, so lacking in arrangement, and so unprotected. The suffering, shame and squalor produced by this crude living must be changed or the people who are being contaminated by these deplorable conditions cannot be expected to live. Think of bringing new life into being in such environment. The quiescent babies, stupefied from inhaling the stifling odors and fumes, make ideal centers for the development of disease germs. Subject the most sturdy members of the hardiest race extant to similar conditions for two generations, and their offspring would be as ill prepared to endure the demands life makes as the Indians that are unable to win in the struggle for life.

It is to change these conditions and to fit the natives of Southeastern Alaska to make an honest living along this extended coast that the Sheldon Jackson School is maintained. True, this school cannot solve the difficult problem alone, but it is a most powerful factor and the results of its work are evident. The institution is called a school. It must not be inferred from this



SITKA, ALASKA

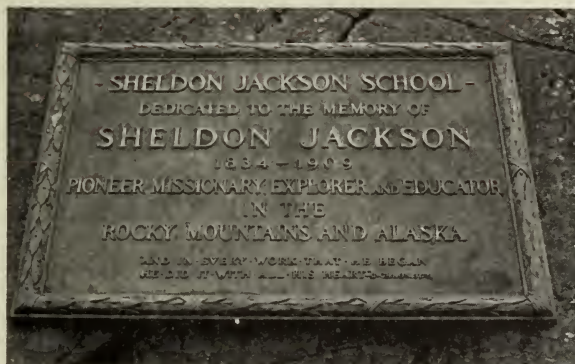
to right are: Caroline Stevenson Memorial (small girls' dormitory), North Pacific Board Building (large boys' dormitory), Thomas Fraser Memorial (small boys' dormitory).

expression, however, that class-room instruction is the special feature of the work. Far from it. To teach book learning is a very small part of what this school is attempting to do. In fact, it is apparent that the natives of Alaska do not need book instruction so much as they need to learn: first, how to live; and next, how to make a living. The school that by its name perpetuates the memory of Dr. Sheldon Jackson is a veritable workshop where the boys and girls of an unfortunate race learn the art of living. The plant constitutes a real school community which may be likened to a factory, where raw material is molded into valuable products. Every step, from learning a new vernacular and eating with a knife, fork and spoon to producing an original theme or making a useful piece of furniture, is taken under the direction of workers who are able quickly to get the confidence of the young people.

A good grade school, with standards approximating those of grammar schools in the States, is one department of the institution. The physical inability of the pupils to stand continued confinement, even to the extent required in the ordinary school, and the mental deficiency of many pupils, make the work of the classroom difficult and discouraging. The half-day plan for all pupils proves to be a necessary arrangement, the other half of the school day being devoted to shop work. It is in the industrial subjects that the natives receive instruction most readily, and their chief development lies along these lines. The girls learn the principles of sanitation

and home-making in taking care of their rooms and buildings as well as in the domestic science and art laboratories. The equipment for this work is complete and the instruction is thorough. The boys learn carpentry, machine work, steamfiring, forging,

metal working and printing. Instruction in classroom and shop tends to take the minds of the pupils from themselves, and to correct the false notions of commercialism and the adherence to old customs and superstitions—things that have united to complicate the problems of the Alaskan tribes. The school aims not only to check these wrong tendencies, but to do away with them entirely by instilling into the pupils habits of industry and honesty that will lead to strong manhood and pure womanhood. The mental and physical development of the young people who have been connected with the institution for some length of time proves that the natives can be housed and thrive, provided fresh air



A LARGE ROCK ON THE CAMPUS BEARS THE TABLET HERE SHOWN

The Presbyterian School at Sitka is named in honor of Sheldon Jackson in recognition of his work as missionary explorer and educator throughout all the great territory of Alaska

and invigorating exercise are furnished.

It is encouraging to report that jewelers, shoemakers, carpenters and boat-builders who have learned their trades in the school are now scattered here and there in the vari-



RAYNOR GAREY

Instructor in carpentry and metal work;
also manager of the print shop and editor
of the *Verstovian*, the school paper

ous towns of Southeastern Alaska. These are not only tradesmen who reflect credit to the institution from the standpoint of their work, but their lives radiate an influence for good throughout the entire region. One stalwart Alaskan of exceptional ability, after leaving school, took college and seminary training in the East, and is to-day an able

clergyman, a leader of his people, and a man held in high esteem by hosts of friends among the whites.

The extent of the school's present influence is shown by the fact that pupils from sixteen communities of Southeastern Alaska are now receiving its tuition. These towns can but receive large benefit from the young lives destined to become the men and women of a few years hence, as they return to their homes to take up active work in agreement with the principles of life learned in a Christian boarding school.

Is it not our imperative duty to help those who are, through no fault of their own, victims of circumstances? Having it in our power to save this race from annihilation we will not be acting the heroic part if we stand by and see the race become extinct. As American citizens who believe in Christian brotherhood we must exert ourselves zealously to relieve these needy people.

Alaska's Awakening

By Robert Joseph Diven

Pastor of both the Native and the White Church at Sitka

The long, long night is o'er! and I awake.
Tis gala-day that calls me to arise,
The crowning day, when artless maidenhood
Gives place to womanhood of queenly grace,
The sceptered honor wherewith Deity
Has thought it meet to clothe me. Thus I stand
Before the gaze of God, with blush of love
Suffused, and without fear, to give Him pledge
That I shall never play a siren's part
In this grand work of empire now begun.
As Day rolls back the curtain of my night,
The dawn is fair as angel ever dreamed.
My mountains, and my rivers, lakes and plains,
My thousand leagues of billowy shores, my vast
Expanse of forests dark, my beasts, my birds,
My hidden wealth of mineral stores — ah! now
I must beware! That creature, man, who loves
So well the rosy lips of innocence,—
To catch their secret, then turn pillager—
Shall not foil me, I vow! Let him attend!
For I've somewhat to say to him who would
This conquest dare. I am no wanton thing
Of shame, despoiler and despoiled! 'Tis men,
Forsooth,—not ravishers—I rise to greet.
But yesterday there passed a motley horde.
The cankerous greed for gold was eating out
Their hearts. In league with flesh-lust, demonry,
They scattered hell around, and made my name
A byword and a jest o'er all the earth.
A different day has dawned; and I hear voice
And footfall of a people who'll subdue
My land, plant seed, build homes, accomplish
deeds

Of industry no man has e'er surpassed.
Let cowards stay where pity may be found!
My heart is strong, and rich in sympathy,
And yet no pity may I ever show.
I loathe the human parasite! I'll give
My bread to nourish honest toil, my wealth
To him who seeks. Let vagrant dreams of ease
Be gone! My land is not a land of ease.
Who loves my coast-lands' balmy airs must win
His food and fame by battling with the sea.
When winter falls upon my lands beyond
The great white range, a deathlike sleep enchains
The mightiest river of a continent;
Life seems to pause. Both earth and sky are
locked
In silence of the tomb. 'Tis only he
Whose mind holds treasure of its own, who may
Withstand such solitude, and put to flight
The shadows of creation-days that still
At times come hovering o'er to try the faith
And fibre of a man. My soil is rich,
But only sturdy hands may put aside
The virgin growth that mocks the longing seed.
My gold, my copper, and my coal — ah! yes;
'Tis toil shall find the way that leads thereto.
For health, the roving sun ne'er shone upon
More favored land than mine. Its fountains gush
With streams as pure as Eden ever knew.
Its air is like the breath that gave to clay
The stature of a god
But give me men,
I'll nourish here a race who'll tread the earth
As peers among the noblest of mankind!

The Famous Chilcat Blanket

By S. Hall Young, D. D.



A CHIEFTAIN'S ROBE

NO proof of the Japanese origin of the Alaska Thlingets is stronger than that contained in the figures and construction of the Chilcat blanket. The history of weaving by these ingenious people is lost in the midst of antiquity, and even the significance of these strange but artistic figures, woven so deftly, is obscure.

The great white mountain goat of the northwest coast, the oldest animal of the North American Continent in point of origin, the beast of the Pliocene, furnishes the hair. This long, strong, white hair with its substratum of wooly fur, is obtained from the winter coat of this animal; then it is woven by hand. Sometimes a man, sometimes a

woman, is the weaver. Various colors are weighted by bladders full of stone, and all the warp is hung upon a pole, and the wool worked in by hand needles. The blankets are very thick and firm. To give body to the warp sometimes bark is twisted in with the coarser yarn, but the cross threads are pure wool, and some of them exceedingly fine. The dyes are three: purplish black obtained from the ink-pot of the cuttle-fish, a delicate light blue from the blueberry, and an exquisite yellow from the root of the yellow cedar. The colors, with the pure white and the undyed hair, are woven into these strange figures.

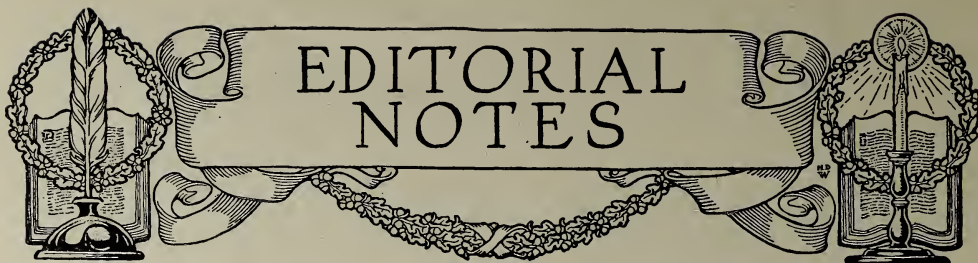
Masons have professed to see in the Chilcat blanket masonic emblems, and one of their writers went so far as to try to prove by these figures that the Thlingets were descended from the ancient Jews, and practiced Masonic rites.

Thirty-five years ago these splendid blankets, sometimes eight feet across by six feet in depth including the long white fringe, sold for twenty-five or thirty dollars. Now for an inferior blanket tourists have to pay from one hundred and fifty to two hundred dollars, and even at such a price these blankets are very hard to obtain.

The splendid chieftain's robe shown in the picture could not be obtained now for less than three or four hundred dollars. These robes were handed down from uncle to nephew, and were packed in yellow cedar boxes, with great care to protect them from the moths.

The totemic figure on this robe is that of the beaver, proving the chief to belong to the grand Totem of the Crow, and the sub-Totem of the Beaver. There are also whale and crow emblems which the experienced only can detect.

There is little religious significance in these figures, as these totemic images were never objects of worship, but were emblems of the pride and glory of the family.



EDITORIAL NOTES

FOUR million women are represented by the organizations that have formed the Christian Women's Peace Movement. The Council of Women for Home Missions, the Federation of Women's Foreign Missionary Societies, the World's Young Women's Christian Association, and the Mothers' and Parent-Teachers' Associations have federated to work for the establishment of peace throughout the world. Our missionary organizations are, in reality, peace societies in themselves, having for many years preached the gospel of the Prince of Peace, and endeavored to overcome race prejudice and establish sympathetic relations among all peoples. The leaders of the Christian Women's Peace Movement say:

"We do not propose to enter into the political side of the question, but will confine our effort to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but promise to enlist individuals and societies to pray for an end of war. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien but all as children of our Heavenly Father."

One of the definite plans of this international Peace Movement is that July 4th be made a Day of Prayer among Christian women the world around. On that day, instead of celebrating victory, we are asked to pray for peace through the exercise of Christian brotherliness. A pageant of peace has been prepared which is to be a part of the program of the Women's Congress of Missions held in San Francisco in June.

This pageant and other peace literature may be secured from Miss M. H. Leavis, West Medford, Mass.



WE agree with Mr. Fenn, instructor of the mechanical and electrical department at Sheldon Jackson School, that "it is quite a step from the stone hammer to the modern machine-shop tool, especially when one considers that with the native Alaskan this has

come about within the life of the last three or four generations." Mr. Fenn tells us that men who have come to the school shops to have work done have expressed their surprise at the ability of the boys and have commended the efforts of the school along industrial lines.

Pleased as we are with the results in the practical training for gaining a livelihood through intelligent work, we are even more gratified by evidences of spiritual and moral results of which this same instructor speaks. When journeying for his vacation last autumn Mr. Fenn met on the boat a native Alaskan who at one time had attended the school at Sitka. He is a printer by trade, and was taking a business trip. He said he could pick out the natives who had attended our school as they were *morally* better than the others. A prominent physician in Alaska said that he wished all his native patients had attended the Sheldon Jackson School, while another asserts that "the best natives in the various villages of Southeastern Alaska have at one time or another attended the Sitka school."



THE Government-owned and operated railroad in Alaska, for which Congress last year appropriated \$35,000,000, is soon to be a reality. Purchase at a cost of \$1,150,000 has already been made of the Alaskan Northern Railway which covers seventy-one miles, extending from Seward through the Kenai Peninsula to Turnagain Arm on Cook Inlet. The route planned will be 471 miles in length and will form an extension of the road already built. Fairbanks at one end, and the large interior country en route will thus be connected with Seward on the coast and Alaska's wealth will be made accessible. The first spike in the extension was driven at Ship Creek, April 29, 1915.



ONE result of the European war has been a keener realization of the degree in which we had come to rely upon foreign commerce

for certain products used in American manufacture, among these being a number of minerals. With this in mind, the Secretary of the Interior, Franklin K. Lane, calls attention to the fact that "besides gold, silver, copper, and coal, Alaska has lead, zinc, tin, tungsten, iron, antimony, nickel, cobalt, bismuth, cinnabar, barite, petroleum, gypsum, marble, limestone, and shales, all awaiting development. Among the miscellaneous non-metallic minerals are garnets, jade, graphite, asbestos, mica, sulphur, and volcanic ash or tuff."

At Rampart, which is one of the four agricultural experiment stations in Alaska, effort is being made to develop a hardy alfalfa suited to Alaska's climate. Much study is required, for agricultural methods used in the States are not suited to the cold of the North. This experiment is of no little importance, for wherever alfalfa can be successfully grown it will be possible to raise live stock.

A LITTLE over twenty years ago, through the far-sighted vision of Dr. Sheldon Jackson, reindeer were imported to Alaska from Siberia, as a means of bettering the hand-to-mouth existence of the Eskimos. In the original herd there were 171 reindeer. Today reindeer furnish one of the leading industries of Alaska. According to Secretary Lane's last report there are now 47,266 reindeer, a net increase of 23 per cent within the last year, notwithstanding the fact that 5000 reindeer were killed for food and skins. The Eskimo reindeer owners now have assured support and are a thrifty, hard working people.

A FEW of the needs of Alaska as outlined by Mr. M. K. Sniffen, at the last Lake Mohonk Conference on the Indian and Other Dependent Peoples, were as follows:

1. Protection for their homes and fish camps.
2. Better enforcement of liquor laws, by men free from local influence—by a force similar to the Northwest Mounted Police.
3. Enforcement of game laws prohibiting the use of poison in catching fur-bearing animals.
4. Increased appropriation for the Bureau of Education.
5. The establishment of a number of small hospitals in charge of competent physicians.
6. That the churches conducting missionary work in Alaska should properly equip their stations with a sufficient number of workers to deal more effectively with existing conditions.

ONE after another during the past few months a number of our first missionaries to

Alaska have been called from earth. In the March and April issues of this magazine was noted the home-going of Mrs. A. B. Arnold, Mrs. S. Hall Young, Mr. A. E. Austin and Mrs. Eugene S. Willard. Just one month after Mrs. Willard's death her lifelong friend and co-worker, Miss Bessie L. Matthews, of Monmouth, Illinois, was called home. Miss Matthews spent eleven years as a missionary under our Board in Alaska. Her life was one long praise to God through both voice and deed.

THE article in this issue by Charlotte C. Hall, daughter of the late Edwards Hall, M. D., is historical not only as it deals with the development of the life of Rev. A. E. Austin, in whose memory it is written, but also as it deals with the development of the fine work maintained by our Board at Sitka. Miss Hall is now writing a book which will make possible inclusion of many interesting details and incidents that are impossible within the brief bounds of magazine pages. We are very happy in the privilege of paying honor to the work of Mr. Austin through the pen of Miss Hall.

By action of the Woman's Board of Home Missions the Los Ranchos de Taos Mission in New Mexico is to be called the "Alice Hyson Memorial" to perpetuate the memory of one who devoted thirty years of her life to the uplift of the people of that little Mexican plaza.

ALL new Federal money must now bear the signature of Houston C. Teehee, a nearly full-blood Cherokee Indian, and the son of a chief, as he has been made register of the United States Treasury. His predecessor, the Honorable Gabe Parker, was also an Indian.

"IMMIGRANTS in America Review" is the name of a new quarterly publication of which the initial number appeared in March. It is published by the Committee for Immigrants in America, 95 Madison Ave., New York City, and the fact that Frances A. Kellor is editor is sufficient endorsement of its value. It will be warmly welcomed by those giving serious study to the problems of the foreigner in America. In the first issue prevailing conditions are described, including unemployment and local discriminations against resident aliens, and a detailed program for a domestic policy is set forth.

The Native Girl of Alaska

By Jeanette Dingman Fenn

WHAT has been done for the native girl of Alaska? Contrast, if you will, her life only a generation ago with her advantages and opportunities to-day.

Born in a house where privacy, cleanliness, order and respect for the rights of others were unknown, she learned nothing of the refinement of the home. The house consisted of one large, unattractive room in which several families lived, and family life, as we know it, was impossible.

As she approached maturity, just at the time when nature demands most careful nurture and tenderest love, the girl was thrust into isolation and dreary imprisonment. A little, rough, lean-to shed was built for her against the side of the main building, the only opening being a hole in the wall for an entrance. Here she was put, in many cases for a year, sometimes for six months, in order that she might learn obedience and modesty. The tiny room was not high enough to allow her to stand, not long enough to allow her to lie down. With the aid of the lights which sifted through the cracks, and sometimes a tiny candle, she was kept busily sewing or weaving, for habits of industry were necessary for the making of a good wife.

If the girl was high caste, her lower lip was pierced and a round piece of wood or bone was inserted to signify her womanhood. In fact, the isolation was a sign to the world that the girl was of marriageable age. Upon her release, a big feast was held and her husband was announced, for it was considered great shame to remain unmarried very long after her "debut into society."

To-day emancipation from these tortures has come to the Alaskan girl. The custom of confining her has become almost obsolete, and, although her chastity is carefully guarded, she is allowed the free life of a sane and normal girl. She is in the schools enjoying educational advantages with her brother. She is asserting more independence in choosing her own husband. She is, in fact, looked upon with equal favor and is treated with great respect.

The Sheldon Jackson School offers to her its unusual opportunities for study, along with splendid training in all branches of home making. She is becoming a proficient housekeeper, an accomplished dressmaker, the good home keeper of the future. She looks forward with happiness to her home, which is to be not a corner in the old

HOUSEKEEPERS IN THE MAKING

communal house, but a dear little cottage of her own, where she and her family may live in peace. Her ideals for that little home grow higher as she comes to know the beauty of family life. Her dreams of the future are just as rosy as those of our carefully nurtured white maiden.

And when she enters married life, fortunately at later age than formerly, she is prepared for the duties and responsibilities which follow.

How has this transformation taken place? Into this country of ignorance and superstition, the Gospel of Jesus Christ has been carried. It has been accomplished by the courage of the missionary, by the faith and generous support of the Church, but most of all by the Spirit of our Lord.



THE MODEL COTTAGE ON THE SCHOOL GROUNDS

A Message From Haines Hospital. I am persuaded that showers of blessings have been bestowed upon our hospital during the past year, and the outlook for the new year seems wonderfully encouraging.

Many problems regarding our work have found satisfactory solution. Most important has been the ever-increasing confidence in the hospital noticeable in our native people. Patients requiring surgical treatment now enter our surgery without fear, and with an unflinching trust that their recovery is assured. This confidence is no doubt due, in part, to the complete recovery thus far of all operative cases. I attribute much of our success, however, during the previous year to the prayers of the Christian people interested in us in the homeland.

MAYME L. REAGH, *Surgical Nurse*

[We regret that when the picture shown on page 193 was taken for the Home Mission Monthly, Miss Reagh was ill. A pupil nurse, Miss McCullum, appears in her place.—Editor.]

Native Customs Described by Pupils of Sheldon Jackson School

These compositions are published without change of the pupils' spelling or phraseology, as we feel they will thus be of more interest

Soapberries An Alaskan Delicacy

By Amy Phillips, Fifth Grade

SOAP BERRIES grow just like blue berries. But the bushes are shorter. They don't grow where trees grow. The blossoms pink and white and are very small. The berries are brown when they are ripe. They don't pick them as they pick blue berries. They take a stick and laid the bushes with it. They hold a basket or a pail underneath the bushes. And the berries can fall in. They put them up just like how the white people put up fruit. They boil it until dark brown. They have to be very clean about it. If they get dirt into the berries, the berries are good nothing than. The reason why they are called soap berries is because they make suds just like soap suds.

In the winter when we want soap berries, we just have to roll up our sleeves stick in the hand and stir round and round in a pan. We put sugor in to sweeten it. When they are fresh they always be white when they are done. If you get dirt or grease into it the berries won't make suds as it might. If they take half a cup of berries and a big sized pan by the time they get through the pan will be running over with little tingbubbles. It is just like the white of eggs they have to beat air into them. They put water in while they beating it up. The berries always be brown when they first put them into the pan. But when they get through they always be light brown or white. When the berries are done bubles always be small.

[Mary Jacobs of the third grade tells us that people pick and dry the soapberries for winter food. Then when they wish to use them they place them in water over night. She adds that "they don't cook on the stove when they going to make it." From these varying reports we judge Alaskan cooks as well as others sometimes disagree. One thing is certain; in Mary Jacob's words, "Everybody like soap berries."—Editor.]

Alaskan Canoe Building

By Stephen Nicholas, an Eighth Grade Pupil

THE canoe is made out of three different kinds of trees, spruce, red cedar and cotton tree. Up on the Chilkat River, the cotton trees are used for canoes, and down on the Prince of Whales Islands the red cedar is used, and here in Southeastern Alaska spruce is used for canoes. There are some special people who know how to make canoes. They have to learn to



A FEAST OF SOAPBERRIES AT THE SCHOOL

make them and learn how to handle the tools the canoe maker uses. The man who will make a canoe goes out and looks for two or three good sized trees. When he finds the kind of trees he is looking for, he chops off pieces of wood from three trees, and takes the wood home and tests it by the heat of the fire. He puts it about one and one-half feet away from the fire for half an hour and sees which one will have many cracks. The canoe maker tests the trees, because some of the trees are not very good and some are wet and some are good and dry. The wet one never is good for a canoe. When it is dried by the sunshine, it always cracks easily.

When he finds out that the tree is good, and the wood is not cracked by the fire, he starts to work on it. He chops the tree down on a good flat ground where he can handle it easily. When it is on the ground, he measures the length of canoe he likes to make and cuts the tree the same length. He first starts to shape it up from the bottom to the shape of the canoe. When he finishes the bottom, then he shapes the sides and turns it over and starts to shape up the top.

Now it is ready to make inside hollow or scooped out. When it is about a foot thick all over the bottom and the sides, then it is turned over and some small holes are driven all around, two inches on the bottom and one and one-quarter inches on the sides, and the holes are filled with red cedar. It is turned over again and scooped out till it is about five or six inches in thickness all around, then the different kinds of tools are used. One of the tools which the canoe maker uses is an adz. He uses this adz to find the end of the red cedar with which the holes are filled, and makes the inside and outside smooth with it.

After the outside and inside is smoothed up, then it has to be steamed. He makes a big fire near the canoe and when it starts to burn well, he puts plenty of stones on it. While the stones are on the fire to make them red hot make sticks ready which will be used to make the canoe wide and make some cross pieces or the seats ready. Fill the canoe with warm water. Put hemlock bark inside the canoe on which the hot stones will lay. Now put the red hot stones inside the canoe and make the water very hot and keep on putting hot stones in and taking cold ones out, and cover the canoe with cloth or blankets. When you feel the canoe itself is warmed very well, then start to make it to any width wanted. When you are satisfied with the width, then put seats in. Let the water cool off slowly and take the stones out from inside.

Now it is time to blacken it with pitch. Make a fire and use only pitch for fire, as soon as it makes black smoke raise the canoe higher and place the fire under the canoe till it is all black. You can use black paint if you haven't any pitch. Now the canoe maker is able to paddle his own canoe.

The Passing of the Canoe

Extracts from an Account of Canoe Building, by
Newton Kasko, a Ninth Grade Pupil

IN the times that have gone past, every young native man, hunter or fisherman, should have a canoe, and at the same time he should learn to help his father in making them or he should know how to make them himself.

[After describing the entire process of canoe making, the writer concludes as follows:]

Now the young man is glad he is the owner of a good canoe and he keeps it the best he knows how. When the sun shines on it, it cracks. So he puts blankets or canvas over it, and throws water on it.

He uses the canoe for fishing and hunting and makes a little money and goes to buy an engine. He works a little longer and makes enough money for a boat. When engine and boat put together, you know what it will make. So he makes the old canoe a tender of the motor boat. Soon the canoe smashes on account of old age, and he makes a flat bottomed skiff, which is easier boat to make. So you see soon a canoe will be to us as the Mayflower, the boat that brought the Pilgrims over, to you now adays. If we want to see what a canoe is we will have to hunt up a museum first.

The Process of Basket Making in Alaska

By Esther Cooke, an Eighth Grade Pupil

THE first thing to think of is what kind of roots are we going to use for making a basket. The native women do not plant roots in gardens as white people plant things for different uses, neither do they use any kind of roots. The best are the roots of the spruce.

In getting these roots women have to leave their homes and go out in a row boat to different places far from town, among the islands or on the main land, where they think the best place is for picking or pulling roots. In picking roots a woman has to dig down into the ground or mud with her own fingers and hand. She doesn't use a pick, shovel or any kind of a tool to dig the mud with. A woman that is very skilful in picking roots never does mind the amount of cuts she gets on her hand, or how worn her finger nails are by digging with them. She is very careful about not breaking any so she uses her hand. All day's picking will only make a dollar fifty or two-dollar basket.

An open fire is built out doors, the fire has to be kept burning steadily while the bark of the roots is being removed. The roots are tied in small skeins just enough to handle them over the fire. After they are well steamed the bark is pulled off as quickly as possible. If it is slowly done different parts of the root will dry and will be spoiled. After the bark of all the roots have been removed it is again split down in the middle, and tied into small skeins, then it is hung in a place where the heat of the sun or fire will not touch it. When the roots are well dried it is carefully handled, so that it will not break, and it is again put into cold water for a few minutes so that it will be easily handled while splitting. After being well dampened it is now ready to split into several different parts. Now all the work has been done on roots. They are ready to be made into a basket, the roots have to be measured in the size the woman prefers to weave. After the measured roots are done they are bunched and the weaving begins with one large root, keeps a going round and round till it forms the right size of a basket wanted, then it is turned up and the weaving continues, till it is ready for putting in the pattern.

In putting on the pattern there's a certain kind of straw used and is colored in hemlock bark, or in vegetable dyes. The straw is split into narrow strips. In weaving the roots have to be kept damp by dipping the fingers into cold water every few minutes so that the basket will not get too dry. If this is 'nt done the basket will not be smooth, but rough, coarse and will not weave close together.

Making a basket, six inches in diameter at bottom, it will take to weave it at least a month or more. After the basket is finished it is fastened down tight so that it will not rip or ravel, the ends of roots that are left in the basket while weaving are neatly trimmed off, then the basket is washed in luke warm soapy water, and rinsed again in clear cold water once or twice, but never in bluing, and it is hung in a place to dry, as was done to the roots from which the bark had just been removed.

Of course any body would iron a thing after it has been washed, but ironing a basket is a different thing to do. Just before the basket gets too dry it is placed on a smooth board with a clean covering like a house maid would iron on a clean cloth. The basket is then laid on side ways and one begins rubbing down on it as hard as a woman can stand. For rubbing the largest solid part of a seal or bears tooth is used instead of a hot iron.

After this is done the basket is finished and is ready to sell, the basket being sold for one or two dollars. A woman never realizes the work she has done on it.



A MESSAGE



By Edith Grier Long, Secretary

"INTERCESSION, Influence, Increase"—these are the watchwords of our honorary members, a company numbering 174, at the close of the past fiscal year. Of these, twenty-three were added during the year. Two whose names were carried on our honorary membership roll to the last Annual Meeting, Mrs. J. A. Elliott of Beatrice, Neb., and Mrs. George Scott of Philadelphia, have been welcomed to the number of those of whom it is written, with a new meaning, "His servants shall serve Him"; they know no weariness so need no night for resting; they wear His name on their foreheads so need no more any earthly badge of fellowship. Who shall say that their interest in our work is lessened, that their *intercession* in its behalf is not more availing, that their *influence*, which abides among those who knew them here, may not be even a greater factor in the *increase* of our membership, gifts, devotion and effective service?

In many centers there is much pleasure in securing the special gifts, totaling the one hundred dollars necessary to confer honorary membership. A letter, rich with suggestion for securing honorary memberships, has been sent out this spring by one of the presbyterial presidents. Here it is:

"A letter received from our synodical president mentions the fact that our synodical society is not, and has not been, on the 'Honor Roll,' because it has never reached its apportionment to the General Fund. We are one of the presbyterial societies on the 'short side.' We have come up to most of our pledges, but I fear we are losing sight of the vast importance of what we call the 'General Fund' and the work it is doing. It fills out whatever is short in salaries and scholarships, pays taxes and insurance on our various school properties, takes up the additional expense of an occasional epidemic in some of the schools, and meets other emergencies, besides a vast amount of regular work. I am sure it is not necessary to justify the need but simply to plan to meet the demand."

"Our executive committee at its mid-winter meeting decided to adopt the plan proposed by the Board and honor ourselves by naming at least three of our number as honorary members of the Woman's Board of Home Missions.

To do this we must collect and forward the necessary three hundred dollars to the Board at one time.

"This is our plan: We are asking each society to send with its delegates to the presbyterial meeting, the first week in May, a special offering for this fund raised in any way the society thinks best, but not to be taken from the regular offerings. Your delegate will present this offering in response to your name at the roll call of the societies at the annual meeting and will have a vote as to who shall be named as honorary members.

"This membership carries with it few privileges and means only a gracious way of recognizing the faithful service of some member; but the real aim and object of the effort is to help our great Mission Board to meet promptly the calls upon it. To do this early in the year will save the Board from borrowing money as is so often necessary, when societies are slow in sending in their offerings.

"We have so many local organizations in our presbyterial society that this need not be much of a sacrifice to any one. When weighed in the balance with the blessings which are ours daily, our gratitude must needs say, 'I will not offer unto the Lord my God of that which doth cost me nothing.' So we offer you this, another opportunity of service."

Sometimes it is thought that the privilege of sharing in the work should be sufficient reward; that the "love of Christ" should need no symbol to be a daily constraining power. Yet the striving in ancient games for a goal and its wreath of bay-leaves is deemed no unworthy example in stimulating to highest service. The Maltese cross of the King's Daughters has often stayed an unruly tongue. The monogram of the Christian Endeavor often opens the way to tell of Christ exalted. Our certificate of honorary membership or life membership is a morning challenge to the woman beside whose mirror it hangs to match in daily devotion the measure of enthusiasm and consecration found "where quiet and determined men and women have bowed before the facts of human brotherhood and human need, and given the full cups of their entire lives to parched lips" in the name of Him who called Himself the "Water of Life."

Another Year

TUNE, "A PERFECT DAY"

We have come to the end of another year
Of service for our King,
As we give our reports we need not fear
He will spurn the results we bring.
For He looks with compassion on all we do
In love for His dear sake,
And if through the year to our God we were true
Our gifts He will surely take.

As we stand at the close of another year,
Let us pause and ask His grace,
That with hearts that are strong to do and bear
Each may serve Him in her place.
May our country be saved for the Prince of Peace,
And may we faithful be
That here love shall reign and strife shall cease
In our land of liberty.

FRANCES BANCROFT NICHOLLS

Notes on Young People's Work

By M. Josephine Petrie, Secretary

LOOKING BACKWARD

Is the value of this service estimated by the dollars reported from young people's organizations? Be observant. Note the figures for 1914-1915.

From Young People's Societies.....	\$24,997.36
From Sunday Schools.....	49,555.26
From Westminster Guild.....	9,967.29

But the Sunday schools and young people's societies did not give as much as last year. Why?

A Few Details

In addition to the above totals for general work, young people's societies gave \$610.78, and Sunday schools \$966.16 for work among foreigners. They also gave \$849.40 for "specials" and the deficit fund of the Home Board.

The Juniors have designated \$2000 for the support of their "special object"—the children's ward of our Presbyterian Hospital near San Juan, Porto Rico. These children have also sent cheer in parcel post packages as a result of their handiwork.

Westminster Guild Chapters and Circles designated their contributions as follows:

Haines Hospital, Alaska.....	\$5,081.24
Dorland Institute, N. C.....	1,524.75
Marina Mission, Porto Rico.....	1,460.46
San Juan Hospital, Porto Rico.....	684.29
Other objects.....	1,216.55

Growth

Two hundred and forty-two new chapters and circles were organized during the year. Over 400 enrolled for study of the Indian text books. Two hundred and forty-eight young people's societies reported home mission study classes to the Presbyterian Department of Missionary Education.

To know whether or not we are making progress, read the full report of the department, published in leaflet form and sent on request.

FROM OUR ALASKAN MISSIONARIES

Keke, Alaska: "We are struggling to make some gain on the road to citizenship for the natives. At the last election a young native tried to vote. When told he had no rights in the matter, he asked the reason and the answer was, 'Because you are a native.' It was agreed that he should be allowed to write down his answers in the spaces provided in the record and they would then decide. He answered all necessary questions, and was found to be a post-graduate of a school in the States, having been given his first start in the old Sitka Training School. He could write the name of the candidates and their duties, answer every

question asked, had seen Mr. McKinley and Mr. Taft, and had shaken hands with Mr. Roosevelt. All that disqualified him was that he was a native American! It is unnecessary to say he was allowed to vote, but the question is not yet fully settled even here."

Hoonah, Alaska: "During the quarter our church has passed through some severe trials. Several old complaints among natives had to be settled by old customs. Each of these must end with a peace dance, which is rather an interesting affair. It is called the deer dance, because the deer is supposed to be a very harmless animal. It lives peacefully with all the animals of the forest. It has no upper teeth so that it cannot bite or harm anything. Those who committed the wrong are taken by the clan that was wronged and are held as 'deer' and during the deer or peace dance are the 'deer.' For several days they are reminded of the things they did and are told again and again that they must be as harmless and peaceable as the deer. This dance has nothing to do with any old religious observance or custom. But even worse than the old customs is the drinking. Whiskey has been smuggled in and some of the people make a native beer which has very little alcohol in it but is poisonous, and has a very bad effect on them.

"But here is something encouraging. The natives have recently held a meeting and decided to stop making beer and to do away with old customs, and are now petitioning the Government to give them a government for their town."

Klukwan, Alaska: "The Senior C. E. meets Tuesday nights. The members gather at the opposite end of the village from that in which the meeting is to be held and march to the beating of a large drum, singing hymns as they go, to a central part of the village where they stop for prayer and a Bible story. Then they march on down to the house appointed for the meeting. The meetings have an average attendance of forty-five adults and are distinguished by the eagerness with which every one present takes part. I have to use an interpreter to know what they say. They are deeply earnest and God is very real to them. The leader of the meeting always tells a Bible story. Sometimes these stories get twisted in very funny fashion but their teachings are always brought out strongly and are always highly moral though differing slightly perhaps from the version of the Scriptures."

Read the May Field Letters for the very latest news.

Missionaries of the Woman's Board in Alaska

Sheldon Jackson School (Sitka P. O.)—Charles L. Johns, Raynor Garey, Herbert B. Fenn, Mrs. Herbert B. Fenn, Gladys Nelson, Lottie E. Stevenson, Winnie Shields, Winona Mallett, Bertha H. Winnard, Isabella C.

Bourhill, Phoebe A. Styer, Leonora Reese, Eleanor Potter, May Parker, Frances Stevenson, Ross Reed.
Haines Hospital (Haines P. O.)—Harold M. Craig, M.D., Mayme L. Reagh, Lucrezia E. Forrest.



By S. Catherine Rue

Go Right On Working

is the motto recommended in Miss Crowell's practical little story entitled "Summer Days," which every active missionary woman should read just now. Unless we emulate the spirit of this motto the work will not grow and societies and the great cause to whose success we are pledged will not advance *during* this new year of Presbyterian service upon which we have entered. Let every woman whose interest was won to the use of our publications last year know that her loyalty is being counted upon for this year. Encourage the systematic perusal of home mission literature and try to secure and sustain a standard. Go Right On Working toward higher ideals so that the work shall **GROW**.

* * *

The topic for study this month is such a favorite that all societies will welcome the chance to consider it, and we would recommend as a most comprehensive aid for its development the book "Alaska, the Land of the Totem," by Eva Clark Waid, which is a composite of the best information quoted from various reliable sources. Its six chapters deal briefly with—I, Geographical; II, Racial; III, Historical; IV, Commercial; V, Educational; and VI, Spiritual phases of interest in that far-away great land.

Two sketches appropriate for use are "Alaska, A Historical Impersonation," and "Enlightening the Senator." The former, requiring twenty-five or more characters, will revive the early history and knowledge of the first missionaries of Alaska and also will enlist the aid of children. The latter, which calls for eight characters only, was primarily intended for the use of Westminster Guilds supporting the hospital at Haines, but may be developed by any organization interested in the worthy subject of bettering health conditions in our northernmost possession.

"Betty's Trip to Alaska" may be used as the basis for a map talk in connection with the splendid paper map of this country that we are able to offer. If societies will secure both, they will be

equipped to make this mission field more real to their members.

Two stereopticon lectures, entitled "The Native's Alaska" and "The White Man's Alaska" are available. These give an impression of actual conditions in that land which is most valuable for the cause of missions.

* * * * *

Frequent requests come from societies for a collection of hymns suitable for use in home missionary meetings. We are pleased to recommend "Hymns of Home Missions and Patriotism," a compilation of thirty-one new and familiar hymns with music, that can be purchased for fifteen cents per single copy, ten dollars per hundred copies.

* * *

Collection envelopes for the Summer Offering and special leaflets describing the object to which gifts will be appropriated are ready for the use of all societies and will be sent upon application in sufficient quantities for distribution to all local members. When planning for your summer pleasures set aside a special thank-offering for those who need the blessings of medical missions in the

home field.

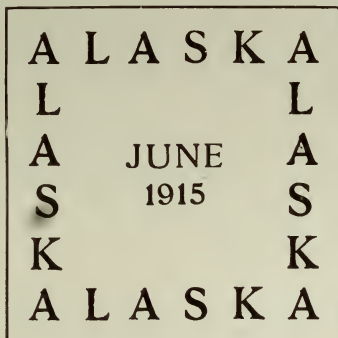
Treasurers who are distributing monthly collection envelopes and pledge cards for this future year of work may inspire their members to larger giving by using the leaflets entitled:

	Each	100
"That Lost Five Dollars".....	\$0.01	\$0.75
"As He Hath Prospered Thee".....	.01	.40
"The Best We Have".....	.01	.40
"Betsy Harper's Stint".....	.02	1.75
"The Brown Towel".....	.01	.50
"Bible Rules for Giving".....	.01	.50
"The Technique of Home Missions for Presbyterian Women".....	.01	.75
"When the Missionary Offering Talked".....	.02	1.50
"Mrs. Pickett's Missionary Box".....	.01	.75
"Systematic and Proportionate Giving".....	.02	1.50

All these will be useful for any local member to enclose in correspondence with friends who might be led to greater interest.

A new catalogue of publications is ready for the use of all who are interested in our literature. Send postage stamp for a copy.

Prices not mentioned here are given on last page of this issue.



A Suggested Program for July Meetings

Roll Call and matters of business.

Distribution of Envelopes for summer offerings.

Echoes from officers' reports at Annual Meeting of the Woman's Board at Rochester.

Devotional Topic—"My Face" (See Prayer Calendar).

Prayer—

Scripture Verses repeated by different members: Ex. 34:29; Job 22:26; Ps. 42:11; Prov. 15:13; Jer. 50:5; 2 Cor. 3:18.

Hymn—One of the following:

"Since Jesus Is My Friend"

"O, for a Closer Walk with God"

"Calm Me, My God, and Keep Me Calm."

Reading from recent letters from missionaries.

Impersonation—

Encouragement from missionaries we receive frequently; yet the work seems far away for most of us to comprehend. One of the best ways to bring our missionaries nearer is to impersonate some of them. For example:

(a) Let one of the members of the society take part as though she were one of the workers among Mexicans in the U. S. Upon the home mission map trace the line of a journey from the place of the meeting to New Mexico. Pin little stars upon the places where are located mission stations. Relate the principal facts about present conditions at each place. Tell of the particular needs of the Mexican people there.

(For material see HOME MISSION MONTHLY for Nov., 1914.)

(b) "The Health of Alaska's Natives" might be

presented by having a member impersonate one of the nurses from our hospital at Haines. (Abundant material may be found in HOME MISSION MONTHLY for Sept., 1914; also for June, 1915.)

(c) Another member might be a native of Porto Rico. She could tell what missions are doing for her children; also, she might narrate the experiences of one of her children who was ill but a few weeks ago, and show how valuable was the medical aid and nurses' care at the Presbyterian Hospital, San Juan. (Material for this monologue may be found in HOME MISSION MONTHLY, Jan., 1914, page 60; also May, 1915.)

Each branch of work of missionaries in the home field may be brought out in similar fashion. For the time "put yourself in her place." It will require some thought and play of imagination, but it will be helpful to those who take part in aiding them to forget themselves; also it will make a more interesting meeting than to read word for word from the magazine.

The part of the local society in the whole.—

One of the wheels within "presbyterial wheels."

Let one member be prepared to explain the relation of the local society to that of presbyterial and synodical societies and Woman's Board; also, to state the work of the local society, not as to what it *has done*—but in answer to that last and ringing question uttered by Miss Matilda L. Allison: "What are we doing?"

Closing Hymn—"Forward! Be Our Watchword."

LILLIS BARLOW BOWES

A Home Mission Library

THE Council of Women for Home Missions is issuing a list of books suitable for home mission study, and for reference along the many phases of home mission work.

It is hoped by the Council that some at least of these books may be found in every church library, but it especially hopes that the presidents of local societies will make it their business to confer with the librarians of the public libraries in their various towns, asking that these books be ordered by the library, and that they be displayed from time to time in a separate case with a suitable heading, so that the study of our country and its needs may be brought to the attention of the public. The larger part of the list was published last month. The remaining portion is as follows:

COUNTRY LIFE

The Day of the Country Church.....J. O. Ashenurst
The Country Life Movement.....L. H. Bailey
The Country Church and the Rural Problem.....

Kenyon L. Butterfield
Rural Denmark and Its Lessons.....H. Rider Haggard

The Evolution of the Country Community..

Warren H. Wilson
The Church of the Open Country.....Warren H. Wilson

NEGRO

The Negro Problem.....Booker T. Washington
Studies in the American Race Problem...Alfred Holt Stone
The Souls of Black Folk.....W. E. B. DuBois
Following the Color Line.....Ray Stannard Baker
Negro, the Southern Problem.....Thomas Nelson Page

GENERAL MISSIONS

The New Home Missions.....H. Paul Douglas
Parish of the Pines.....T. D. Wittles
Our World—The New Era.....Josiah Strong
Spiritual Conquest Along the Rockies.....W. N. Sloan
The Story of Panama.....Gause & Carr
Conquest of Arid America.....W. E. Smyth
The Christian Ministry and the Social Order..

Chas. S. McFarland
Christianizing the Social Order.....Rauschenbusch
Horizons of American Missions.....I. N. McNash
Missions from the Home Base.....J. E. McAfee
Missions Striking Home.....J. E. McAfee
The Church and the New Age.....Charles Stelzel
The Church of Tomorrow.....J. H. Crooker
The Social Task of Christianity.....Samuel Zane Batten
The Christian State.....Samuel Zane Batten

When you go to mountains or shore this summer, why not take one of the mission study books along and form a vacation study class? You will be sure to find someone ready to study with you. One such circle met on the verandas of different summer cottages and was a great success. And another thing! To gain inspiration why not precede this by attending the sessions of the summer school nearest your home? Ask someone who has attended what she thinks about it. She will surely be enthusiastic, for everyone is.

When orders for leaflets or for *Woman's Work* or *Over Sea and Land* are sent with subscriptions to this magazine, kindly write the additional orders on separate sheets of paper.

INTERDENOMINATIONAL STUDY CLASSES

A former appeal for information from interdenominational organizations practically interested in work among immigrants brought nearly one hundred gratifying responses.

Our sub-committee on teaching English to new Americans is most anxious to come in touch with those who, in all sections of the country, are pursuing such lines of service. Should this notice reach local Federations that have not yet reported to us, we would greatly appreciate a communication from them.

MRS. P. M. ROSSMAN

Chairman Home Mission Interests among Immigrants,
Council of Women for Home Missions,
600 Lexington Ave., N. Y. City.

SUMMER SCHOOLS

The ninth annual session of the Minnesota Summer School of Missions will be held in Merriam Park, St. Paul, June 16-23. Lectures on the new study books, "Home Missions in Action," and "The King's Highway" will be given by Mrs. D. B. Wells and Mrs. H. L. Hill, both of whom have inspired former sessions. Bible study will be conducted by Miss Angy Manning Taylor on the subject of "The Person and Work of Christ." Normal classes will be taught by Mrs. H. W. Hunter and both junior books will be presented. The attention of the women of the Northwest is called to this school as a source of instruction and inspiration for the year's work, and as being easily accessible.

The Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions will be held at Winona Lake, Indiana, June 24 to July 2, 1915.

Lectures on the new study book, "Missions in Action," will be given by Mrs. D. B. Wells; on "The King's Highway," by Mrs. J. J. Fisher. Among other features will be daily Bible Hours conducted by Miss Angy Manning Taylor, evening lectures, conferences, hours with missionaries. Special attention will be given to the work of the young women. For further information address, Mrs. C. W. Peterson, Chairman of Publicity Committee, 10901 Armida Ave., Morgan Park, Ill.

HAVE YOU FAILED? COURAGE!

Robert Louis Stevenson said: "It is a very old and a very true saying that failure is the only high-road to success." Have you failed, Secretary of Literature, in winning out with *Over Sea and Land*? Has your list decreased instead of increased? If so, remember you are on the high-road to success if you but know it; and gather your strength for another trial and keep at it hard, every day if necessary. The subscription price is so small—only 25 cents a year—that none need complain, "We cannot afford it." We all can afford to care for the Lord's children, and *Over Sea and Land* is the direct way to interest our children in those less fortunate than themselves—a generous education for every Presbyterian child.

Samples and advice free at Room 1114, 156 Fifth Ave., New York.

Receipts for Woman's Board, March, 1915

	Woman's Board	Immigrant's grant Pop.	Freed-men		Woman's Board	Immigrant's grant Pop.	Freed-men		Woman's Board	Immigrant's grant Pop.	Freed-men
Alabama											
Birmingham-A.	\$71.55			Sacramento.	\$243.55	\$35.00		Laramie.	\$21.00		\$5.00
Florida.	25.03			Ft. Wayne.	442.95	53.00		Pueblo.	756.45		135.15
Gadsden.	8.00			San Joaquin.	560.99	85.98		Sheridan.	27.00		4.35
Arkansas				San Jose.	362.08	96.15		East Tennessee			
Arkansas.	\$6.28			Santa Barbara.	275.90	52.10		Le.Vere.	4.00		4.00
Ft. Smith.	118.35	\$3.50		Indiana				Idaho			
Jonesboro.	26.00			Crawfordsville.	709.31	\$94.46	331.98	Alton.	112.72		37.90
Little Rock.	16.10			Ft. Wayne.	451.78	38.00	306.70	Kendall.	10.45		5.70
Arizona				Indiana.	413.20	43.00	110.15	Twin Falls.	29.50		11.82
Phoenix.	204.45			Indianapolis.	1,839.81	266.25	473.61	Illinois			
Atlantic				Logansport.	499.05	77.90	205.41	Alton.	323.31	\$8.00	89.94
Fairfield.	17.50	22.50		Muncie.	364.12	26.15	185.84	Bloomington.	1,072.20	6.50	316.72
Hodge.	2.50	1.75		New Albany.	205.47	14.77	173.25	Cairo.	161.01	.40	30.20
Knox.	2.00	2.00		White Water.	532.40		261.06	Chicago.	2,824.76		899.10
McClelland.	6.50	4.00		Canadian				Ewing.	208.43		54.20
Baltimore				White River.	1.50			Freeport.	508.00		354.75
Baltimore.	1,637.88	\$162.25	66.25	Catawba				Mattoon.	622.06	8.00	174.16
New Castle.	1,408.73	53.00		Cape Fear.	1.00		14.50	Ottawa.	388.00		117.83
Washington	C.1,022.00	35.00		Catawba.	13.75		91.00	Peoria.	798.00		189.00
California				So. Virginia.	48.00			Rock River.	535.80	4.50	196.54
Benecia.	269.15	40.00		Yadkin.	6.00			Rushville.	679.75	1.00	138.60
Los Angeles.	2,941.90	1,032.81		Colorado				Springfield.	1,037.99	15.00	355.31
Nevada.	32.00	5.00		Boulder.	423.56	176.06		Iowa			
Oakland.	810.05	68.00		Cheyenne.	97.00	15.00		Cedar Rapids.	797.75		375.03
Riverside.	311.65	104.00		Denver.	718.65	116.15		Central West.	2.00		
				Gunnison.	97.00	2.00		Corning.	327.64		117.50



THE HOME MISSION MONTHLY



VOL. XXIX

JULY, 1915

NO. 9

THIS NUMBER OF THE HOME MISSION MONTHLY IS DEVOTED TO ADDRESSES AND REPORTS AT MEETINGS OF THE WOMAN'S BOARD OF HOME MISSIONS, HELD IN ROCHESTER, N. Y., MAY 19-24.

Ideals That Are Shaping the National Character

Address by the President, Mrs. F. S. Bennett

"Righteousness Exalteth a Nation"—Prov. 14:34

NATIONAL ideals, as distinguished from those of the individuals composing the nation, have always been recognized as factors in world history. Writers of all periods from Aristotle to the present have attempted to classify those characteristics that differentiate nation from nation: the influence of climate, topography and scenery upon the mental as well as the physical life of a people has been discussed at length, and the theory of this influence upheld. "National character" books have been written in many languages and have had much vogue. The subject has tempted authors into wild generalizations from insufficient premises; but however faulty the deductions the conception is based on the truth that groups of people have in common certain traits, and that back of those are ideals out of which has developed the temper of the groups. Even with our larger knowledge of the various peoples of the world, and in spite of the closer contact that rubs off national peculiarities, we continue anxious to define, to pigeon-hole nations, and to make each individual an epitome of the faults and virtues of that nation.

Is it not that we fail to recognize that each one of us is influenced by two sets of ideals—our personal ones and those that are common to our world-group? The former may be of a character different from those in our immediate vicinity, they may be peculiar to us owing to some hereditary trend of thought, to some unusual influence, to that unaccounted ego that in unlikely places de-

velops into the most unexpected personalities. But whatever the source of their inspiration these cherished ideals are forces moulding and shaping our lives in secret, and in combination with the outer ideals exerted upon us they are making us the individuals that our world knows. This surrounding spiritual power, called national ideals, is more than the sum of the ideals of the individuals forming the nation: it is more subtle, and also more powerful—it is a composite made of the blending of individual ideals and is a spiritual impulse to be reckoned with, a motive power of unparalleled significance, the *esprit de corps* of the nation—but always a force so intangible as to defy definition.

Bliss Perry helps us to understand this vague, undefined power, when he says: "No one can understand America with his brains. It is too big, too puzzling; it tempts, and it deceives. But many an illiterate immigrant has felt the true America in his pulses before he ever crossed the Atlantic. The descendant of the Pilgrim still remains ignorant of our national life if he does not respond to its glorious zest, its throbbing energy, its forward urge, its uncomprehending belief in the future, its sense of the fresh and mighty world just beyond to-day's horizon." So it is; there must be a spiritual discernment of the "spirit of the nation" if we are to be at one with it.

The Hebrew prophets recognized a national spirit and life, composite ideals quite apart from the virtues of individual He-



At the right, Brick Presbyterian Church, Rochester, where the public meetings of the Woman's Board were held. In the foreground the Institute connected with the church which was also hospitably thrown open to the visiting women

brews, and they called upon the nation to set up standards to which its life must conform. As a nation there should come upon them suffering; "For the nation and kingdom that will not serve Thee shall perish." Likewise, "Blessed is the nation whose God is the Lord." Amos, Hosea and other prophets dealt with the composite life and sin of the nation; it was the nation that had faltered in its ideals; that had served strange gods, that had become careless and indifferent. Bitterly and in agony they strove to arouse the nation to an appreciation of its state; patiently they entreated that it put aside the low standards of national conduct and that it conform to the standards of God. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" besought Micah, striving to show the simplicity of the demands upon them. "Let judgment run down as waters, and righteousness as a mighty stream," is the cry of Amos to a people satisfied when they "followed after righteousness" to interpret it in terms of forms and ceremonies. Those early Hebrew people had translated righteousness as right doing, and had satisfied themselves therewith; the spiritual impulse had died, and the national life had become empty and ineffective. They failed to see that righteousness is first of all *being*, *right being*; that exemplary deeds may be the force of circumstances, may be the absence of temptation, may be surrounding restraining influences.

But *being* means more than smooth progress in calm weather; *being* is an inward sustaining courage that keeps the personal life pure and strong, that means breasting the storm triumphantly, serenely and without faltering; it is also the radiating influence that adds its lustre to the national composite; it is the element that makes for staying strength when the testing time is at hand.

And Amos besought the people that this right being, this righteousness, should "run down as a mighty stream." This was to be no gentle, trickling rivulet that could be turned aside into another channel by any small obstruction, but a great flood, "a mighty stream" that should sweep all before it, clearing the way of self-interest, of national pride and glorification, of commercial

desires, of love of ease—a great purifying force. And this it was, this righteousness, that was to exalt the Hebrew nation and to make of it a great people. Failing this, captivity and distress were before them.

Centuries later does not this message come down through the ages with some message to us? Are we, too, translating righteousness in terms of *doing* rather than in terms of *being*? Are we, as a nation, pointing to the great things we have built, to the marvelous discoveries we have made, to our agencies for every need under the sun, and saying, "In these is our righteousness"? We know that teaching in Sunday school is not righteousness *per se*; that giving money for missions is not righteousness, that even a veritable debauch of altruism is not righteousness. Do we not know that in both individual and nation the spirit which shows forth as its fruits, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" comes only from *being*?

Nations as well as individuals are doubtless often startled at the loss of self-control in the face of a sudden crisis, when the nation reacts in a most unexpected way. The past twelve months have witnessed so lamentable a breaking-down of ideals that it behooves us as a nation to pause and take stock of our own values; we, too, may be near a parting of the ways when we may have to choose "for the good or evil side."

Are we prepared for such a testing time? Can we stand firm and strong when tempta-

tion comes? Can we place the general good and right above our self-interest, above desire for vengeance, above petty spite? Are our vaunted courage and fair-mindedness, our national spirit of live and let live, our righteousness, strong enough for any strain, or are we "assuming a virtue though we have it not"? These are the times for national heart-searchings as to the ideals that are shaping the national character, that are influencing the young men and women of the nation, that are the very breath in the lives of the boys and girls among us.

As a nation when we tell of our national greatness we recount our acres and our dollars, our natural forces and the utilized powers; and these are some ideals—those that can be expressed in material, tangible form. But to say that they represent all is manifestly unfair. Spiritual ideals are not flaunted in the face of every passer-by in words, but they express themselves in churches and schools, in hospitals and relief agencies, in the multiforms of a complex Twentieth Century life. And who shall say which type of ideal most correctly expresses us as a people; which, in the crisis, would control; to which, under strain, the nation would react? And yet it is necessary that we should know the testing strength of our ideals. The manufacturer submits his material to the most minute testing; the agriculturist tests out his stock and his seed; the builder watches each joint and beam that it may be strong when the strain comes. Shall we be more careless in the building than they, especially in these days when civilization brings upon us increasingly difficult problems, when the match lies always nearer the torch, when an outbreak of some kind is always imminent, not only because of foreseen contingencies, but because of unexpected happenings in remote sections? "No man lives to himself alone," nor does any nation, now that barriers of distance, of intercommunication, of language, have been broken down. We all need to have our eyes focused for a longer range, both for geographical and time distances. We need to sense the whole of which we are a part.

And in this whole we, as a great nation, are called upon to take a fitting part: our ideals shall shape the world history in a large measure. Dr. John R. Mott, coming home a few months ago, had this to say: "I have come back from the European war zone carrying the heaviest burden on my heart that I have ever carried. When this great

struggle is over, you will find the great nations of Europe exhausted not only economically, not only in the sense of having laid under the ground millions of lives, but exhausted, I fear, in hope, in faith, in courage. Then will come the solemn hour for America to assume far larger responsibilities in world service than ever before, when we, with our unspent energy, with our fresh courage, will place at the disposal of these nations the choicest products we have evolved."

The two-fold service we have always had is but re-emphasized with insistent reiteration: we are to make this nation one "whose God is the Lord," and we are to bear witness to this faith in all lands and among all peoples. That there has come a more immediate sense of world responsibility should stir us mightily in our personal spheres of activ-



BRICK CHURCH AS PHOTOGRAPHED AT
EASTER TIME

ity, should make us question as to how we can do better the share entrusted to us. If we could see the clear, definite plan in which the part of each is laid down how earnestly we should strive; instead, there are the irregular, unmatched pieces of the puzzle and the picture can be completed only by the Master hand. But can we not trust to the designer the completed structure, willing to bear a share, however humble it may be, in carrying out the plans? We need, as Mary Antin has so well phrased it, to have a vivid

sense that we are "following up an infinite adventure according to a colossal plan," certain that the completion of the plan depends upon the completion of our share.

It is more easy to visualize the so-called glories of war than those of peace; a war budget is voted amid cheers, a school budget with groans; there is not the spiritual perception that makes the duty that is continuous of as vital an appeal as that which is temporary, dazzling, bewildering. But, until we can see our service in this way there will be no compelling power of joy in it, no sense of the fine co-partnership with God. A young woman who had attended her first Summer Conference wrote: "I began to realize that all these years I hadn't been a member at all. I had been a receptacle that contained a dollar or so to be extracted once a year when somebody came for it." Are not too many of us still simply receptacles from which, easily, or with difficulty, people are securing service or money? We need such an awakened sense of the possibilities about us, in our national existence, in world conditions, that we shall vote—with cheers—budgets of service and of gifts that shall treble and quadruple the work of former years.

"The most outstanding missionary service," says Dr. Douglass, "which the Church has undertaken for our incomplete Americans of non-European origin is education. . . . It has been a hopeful adventure beyond the horizon of their proved powers in the direction of the ampler men they were believed to be." Could we ask to be concerned with a more hopeful service than this? It appeals in every way, for every effort that may be put forth to bulwark the nation in righteousness against a day of trial is by so much strengthening the national ideals of right, of justice, of love, of truth, of purity.

But, you protest, it is a work of such ever-increasing demands. Indeed it is, and we must vote our peace budgets of even increasing size—with cheers—and with thankfulness. Our gifts of thanksgiving should this year heap up in great amounts. What would not the women of Europe give to be free from the sorrows, the agonies, the losses, the despair! Shall we not offer up our gifts on the altar in gratitude that we have been spared? And for all these gifts there are places waiting—can we not visualize the



The Institute lobby where the Registration Committee were established and friends found a convenient meeting place

waiting fields that have never been entered and that wait?

And occupied fields must meet the newer and better ideals, for again hear Dr. Douglass: "Not even in the name of Christ is it permissible for two or three hundreds to be gathered together without an unimpeachable supply of pure water, fire protection, adequate air and light, and a system of sewage-disposal which re-invigorates the soil rather than contaminates it. Yet in relatively few of the mission schools (of all denominations) are these minimum requirements met. The whole conception of adequate support of missionary enterprise must be revolutionized in the light of the modern social conscience. Immensely larger sums must be contributed to missionary treasuries before the church can provide for herself the conditions of collective life which her social justice program demands of the world."

The Presbyterian mission schools and hospitals in this country are our share of the "colossal adventure of missions"; they are one agency helping to make righteousness a national asset; but when some hundreds of thousands of Presbyterian women are yet uninterested, and when some 10,000,000 of youth in the United States have no religious teaching of any kind, can we feel that we are faintly approximating our possibilities? There is a contagion of enthusiasm, but there is, unfortunately, a contagion of indifference also. A burning belief on our part is all that can win others to co-operation.

The Presbyterian Church has this past year shown its confidence in the service of the women in home missions by permitting the incorporation of the Woman's Board of Home Missions, entrusting it with the man-

agement of the work. This confidence merits our increased service, our faithful effort, our devoted labors.

You have heard the reports of your officers, you have listened to the stirring messages from the fields, and you know the record of the year that has closed. The balance has been on the right side of the account and we rejoice, but let us not be too complaisant. There have been unmet needs, there have been pinching economies; every dollar should be made to do its very utmost; when it must serve for two it often fails of its best. Is the cry for "More, more," discouraging? Nay, let us rather look upon it as the seal of approval on our service. When emergencies come, we give to our utmost. Is not this immediate present *our* emergency,

and perhaps the only one we shall ever have? Surely the present *is* the emergency of the boys and girls clamoring at the doors of our mission schools, of the sick and diseased waiting admission to the hospitals. Could we see this opportunity as it is, should we not double our gifts—with cheers?

As we go from here may it be to carry with us this text: "*Righteousness exalteth a nation*," striving through the coming months to bring into our lives and into the lives we touch through personal service and through our gifts as well as through our prayers that *right being* that shall be counted for righteousness, and

"Let those help now who never helped before,
And those who always helped, now help the more."

The Navajo Indians of Arizona

From the Address by Miss Sarah E. Cochrane of Ganado Mission School, Arizona

I WISH to take you for a little trip into the country and have you meet some of the people among whom we work. It will be necessary to travel sixty miles after leaving the train at Gallup, New Mexico. At this time of year the people are moving from place to place with their sheep, for it is through the care of sheep and goats, and through blanket weaving by the women and the making of silverware by the men that these people live. The Navajos have never called upon the Government for help.

For the first thirty miles we pass one or two mud huts. You may ask, "Why is it that we meet so few people and see so few homes?" Our people do not build near the main traveled roads. One reason for this is that they do not wish to come in contact with the white man. As we think of the way in which we have treated the Indians, how we have pushed them farther and farther westward, and settled them upon unproductive land, we must admit that, to a certain extent, they cannot be blamed for that feeling.

Traveling sixty miles by wagon requires two days. There is a ranch at a place called St. Michaels, Arizona, where we spend our first night; by the second we reach the mission. The people live, as I said before, in mud huts. Every home opens toward the east, for the Navajos are sun-worshipers. The huts have no flooring whatever, and the people eat and sleep in one room. They build

their fires in the center of these huts and through a hole in the ceiling allow the smoke to escape. This glimpse will give you a little idea of the very primitive condition of the reservation.

The people are most superstitious. They pray to the coyote and the bear, to the sun and the wind, and they never kill a snake. Of course, the children that come to us have to kill snakes found on our school premises, but in their own homes they will kill neither snake nor coyote. From childhood they are taught to worship these animals and pray to the wind and sun. They make a fine powder of corn-meal and cast it before the wind if a snow storm is coming, or as the sun is rising, and offer their prayer. When you consider these conditions you must admit that we really have foreign work in the home land. In the mission school the children are taught for the first time of the one true and only God.

Another superstition is that after the marriage ceremony the mother-in-law and son-in-law must not meet for several years, or both would lose their eye-sight. Last year our dormitory was struck by lightning. A father came to us and said, "The lightning has been angry with you, and you will have sickness." Strange to say, at the end of one week we had eleven cases of chicken-pox, at the end of two weeks we had twenty-one cases, and one of the last children to become sick was the child of the man who had told

me this. He had said, upon leaving, that he would be back at a certain time to see his girl. The Navajos keep their word, so I asked the doctor if Elthazbah might come downstairs. He said she could get up but that it would be better to keep her in bed one more day. However, toward sunset I saw the wagon approaching with the father, mother and a number of the children belonging to this family, and I knew it was necessary to have the child downstairs. Before the wagon reached the dormitory we had the youngster dressed and down on the porch. The father evidently had not heard anything about the sickness, for he said nothing with regard to it and up to the time school closed had not mentioned the fact. As he was a most influential man we did not know what the result would be if he knew that his girl had become sick after the lightning.

I wish to introduce to you the threefold work of the Navajo church, hospital and school. Our parish covers 135 miles. Often, as our minister, Mr. Platt, visits from place to place, the old folks say to him, "Why didn't you come before? Why, if Jesus Christ came to save the Navajo the same as the white man, have you waited so long?" That is a question impossible for us to answer, for were we to answer it honestly we must show them our former lack of interest in the Navajo people. The Navajos have utmost confidence in Mr. Platt, though he has been on the field only two years, and, because of their doubt of the white man, it usually takes a year or two before they place confidence in a worker. They come to Mr. Platt with all their problems. He is a hard

worker and rides for miles and miles to visit the people that belong to his parish.

A little over a year ago the Board of Home Missions erected a hospital at Ganado. There are many cases of trachoma and tuberculosis. Most of the tubercular patients are sent to the Government hospital, and our doctor and nurse give their time to the trachoma subjects. When I tell you that in one month over five hundred treatments were given for trachoma, you will realize what an inroad the disease has made with the Navajos. When alien people

come to our shores they have to prove that they have not this dread eye disease. How we have neglected these people that have not just come in, but have always been here! Little medical work is being done among them. When the Indian medicine men feel they cannot do anything more



MISS COCHRANE AND ESTHER, THE LITTLE NAVAJO WHO WAS WITH HER AT THE MEETINGS

for the Navajos they often send them to the hospital. Sometimes the doctor and nurse can bring them through, but oftentimes the patient has reached the stage where it is impossible to help.

You hear it said that the medicine men no longer hold sway over the people. In our part of the country they do hold sway, but our doctor is beloved by all. He has been given the endearing name of "Cute Little Prairie Dog." We feel sure that the time is coming when many more will respond to the medical aid of our work.

In the school I am especially interested, for it is my work. The children come from just such homes as I have described, dirty,

hungry and tired, especially at this time of the year. School opens on July 10th and closes April 10th, because the children are needed at home. After vacation they return very tired and almost physical wrecks. They have cared for the sheep and goats, their clothing has been soaked many a time and they have had insufficient food and little rest. When I tell you that when they come to us, after having supper at night many of them plead to go to bed, you will understand how tired they are. Our great aim is to take children at the ages of four, five and six years, keep them for ten years, then send them for a few years' training at a good Government school, and have them return to help their own. The children know no English. They must be taught to sleep in beds, to eat with knife and fork, and manage a cup, saucer and plate. These things they do not know in their homes. Every child, whether four or fourteen years old, is responsible for making his own bed and arranging his own little treasures. We begin with them from the very minute they enter the school and they feel they are helping.

One of the great superstitions among the people is against telling their names. Three years ago several little children were lined up in the hall and asked their names, and down the line they all gave the Navajo word which means "I do not know." They will not tell you their name because there is a superstition that if they do their ears will dry up. We have one special exercise: the children rise, tell you their name, where they live, and the majority can tell that they belong to the Navajo tribe.

Our school is only three years old. At first it was necessary through vacation months to visit the homes and endeavor to interest the people in the work, but now the children are brought to us without solicitation. The Navajo people are slow to respond. Those who come after us will find the results of the work. We feel sure that as we enter upon this new year with double the number of pupils ranging in age from four to fourteen years, we shall have your co-operation, for this is the only school for Navajo Indians supported by the women of our church, and we need your aid.

Greetings From The Board of Home Missions

Extracts from Remarks by Baxter P. Fullerton, D. D., Secretary

I am here to congratulate you upon the splendid service which you have given during the year. I have just asked the president to give me the figures representing the money passed through the treasury of the Woman's Board and she advises me that \$628,665 were collected, \$449,320 for current work. What does a minister know of \$449,000? There have been thrown into your treasury no great bequests; the largest was \$5,000. I am told no large gifts have come into the treasury of the Board. Little by little, month by month, week by week, that stream has been flowing into the treasury of the Board until it has become a great river, the waters of which gladden the lives of many.

But the least of your work has been the gifts to the treasury of the Board. I remember how my wife came to me with tears in her eyes—not tears of sorrow, but tears of joy, which sprang from her heart. We had attended a meeting of women where the plea was for the Alaskans and the Indians of the

great West. That is your work! Spiritual things are the real things, all else is but the expression. Your treasury, your gatherings, your literature, your hopes are all but expressions of that deeper love which has been fed by the springs of the Almighty God. A common Father, a common mercy, a common task, a common problem—these are the things that bind the children of God together and bind them to the throne of God.

In company with one of the secretaries of the Home Board we have just said to a committee of the General Assembly, "You must free the hands of the Home Board or tie their feet and throw them out of the window." Thank God, the women have untied hands and feet, and while you do not hold the pocketbook, you hold what is better, the mastery of him who does hold the pocketbook. God bless you and give you a great year and make you fruitful in all great works, is the message which I bring.

An Appreciation

THE Woman's Board of Home Missions, before entering upon the increased responsibilities of an incorporated body, desires to acknowledge the very valuable services rendered to it for thirty-seven years by the Board of Home Missions.

The school work among the exceptional populations assigned to the Woman's Executive Committee by the General Assembly, December 18th, 1877, was comparatively a small undertaking and simple in management, but it was before the days when there were many organized efforts by women and few women had had business experience. This made the relation of the Woman's Executive Committee, the name of the organization for eighteen years, to the Board of Home Missions very dependent and necessarily educative in character. Dr. Kendall, the secretary under whom the new organization commenced work, assured the little group of Presbyterian women of his hearty support and co-operation. His attitude to the Committee was much as that of a father to a child. Patient instruction, watchful care, continual encouragement will always be associated with his administration; and better than the instruction was his ability to create in the inexperienced women self-confidence.

"Dr. Kendall really brought us up," said one of that first Committee, and it is equally true that Mrs. James brought us up with deference and obedience to the Assembly's Board. "Loyalty to the Board" was one of her reiterated maxims, and when her mantle fell upon her associate, Mrs. Bennett, the same policy was pursued.

Thus in all the years since woman's work was organized for Home Missions, there has been nothing but harmony between the two Boards, and on the part of the Woman's Board there has always been a feeling of comfort and assurance that while she had such solid backing as the Home Board, nothing very harmful could come to her.

When Dr. Roberts became secretary, his interest in the Woman's Executive Committee was no less than that of Dr. Kendall, but the dependence was greatly changed. The women had advanced in knowledge and grown in experience and the relation was more that of client and attorney. The majority of the business of the Woman's

Executive Committee was settled within their own jurisdiction, and only the difficult cases were taken to Dr. Roberts for consultation, and those having occasion to interview him remember how cheerfully and gladly he gave his time for counsel and advice.

The names of Dr. Thompson and Dr. Dixon will bring a hearty response from many members of the present Board. Their long term of service has meant years of association until the mutual tie that binds is strong and enduring. Their administration, as those of the preceding secretaries, brought a change of relationship between the two Boards. In 1897 the Woman's Executive Committee had become the Woman's Board of Home Missions with extended work and added responsibilities. For a time it meant the support of missionary teachers, schools, Bible readers, evangelists and medical missionaries; the erection, equipment and maintenance of necessary buildings; with the diffusion of information. This made in some cases the line of work of both Boards similar, and the relationship was the deliberation of partners in an inspiring work; and from Dr. Thompson and Dr. Dixon the Woman's Board has always received consideration, sympathetic interest, candor in methods of action, a spirit of concession and compromise, which have resulted in delightful unity and harmony.

While we thus record separately a tribute to these beloved secretaries, who were the medium of necessary business to their Board, there is a sense in which there is a combined obligation to all of them and the entire Board for the honor of this hour—the honor of such a degree of confidence that, by the advice of the General Assembly, the Woman's Board has become an incorporated body.

Thirty-seven years ago, the separate Christian work of women was not in general favor in the Presbyterian Church. But the constant support of these secretaries, by spoken and written word, when visiting churches and the General Assembly, has been an important factor that has almost entirely eliminated the early objection. Dr. Kendall's leaflet, "Help Those Women," was scattered far and wide, and an examination of the bound volumes of the proceed-

ings of the General Assembly will show that in every report presented by the secretaries of the Home Board there is endorsement and commendation of the work of the Woman's Board. Thus, year after year, the secretaries have helped to mold the opinion of the members of our highest ecclesiastical court, until they have been prepared to offer us their complete confidence.

Another source of obligation to the Board of Home Missions has been its cordial assistance in financial embarrassment. It has always been an accommodating and willing banker, tiding us over more than one difficult place, and this temporary assistance has been sincerely appreciated.

From the treasurers, Mr. Eaton and Mr. Olin, we have recognized many courtesies. Both treasurers have been most thoughtful for our office comfort. From the first room, seven-by-nine in Center Street, they have bettered our accommodations with every change of location, and this thoughtfulness often without any suggestion but their own desire to have us comfortably situated.

Dr. Dodge, for many years the President of the Board of Home Missions, has been a most faithful and valuable friend to the Woman's Board. In ways known and unknown, so quietly has he rendered assistance, that he will always be remembered

as one of its warmest friends and most generous supporters.

Nor do we forget the spring conferences—occasions of cordial greetings and making plans for the future year's work, when both Boards have sat around the long table, a veritable united family. And as the years have gone by and seats around that table have become vacant and Dr. Kendall, Dr. Roberts, Dr. George F. McAfee, Mrs. James, Mrs. Pierson, Mrs. Finks, have joined the cloud of witnesses, we have recalled their names and labors of love, verifying the assurance that "the righteous shall be in everlasting remembrance."

It would be impossible to summarize all that the Board of Home Missions has been to the Woman's Board—the wide sympathy it has given our work; the liberal care for all our interests; the good judgment; the wise counsel; the encouragement; the comradeship; the inspiration of association; the genuine exultations in our successes—all these, and more, will cause us often to hark back with gratitude, honor and affection to the Board of Home Missions.

Respectfully submitted:

MRS. S. B. BROWNELL
MRS. W. E. HONEYMAN
MRS. JOHN F. PINGRY
MRS. JOHN SINCLAIR
MRS. CALVIN B. WALKER

Our Medical and Educational Work in Alaska

Address by James H. Condit, D. D.

I COUNT it a privilege that I may be with you this afternoon and speak upon the portion of a great theme which has been assigned to me. While I am supposed to be an eye for the Board of Home Missions, I also have an eye for the very important work being accomplished in Alaska by the Woman's Board.

It has been my privilege within two months to visit each of the institutions supported by the Woman's Board in Alaska, the hospital at Haines and the Sheldon Jackson School at Sitka. It is my purpose, in the first place, to emphasize the marked contrast in treatment allotted the Indian in the States along lines of hospitals and medical relief and that allotted to our natives of Alaska.

There are in the United States approximately 300,000 Indians, and there have been provided for them by the Bureau of Indian Affairs 200 physicians, 80 nurses, 7 dentists, 70 field matrons, 77 miscellaneous employees—a total of 497 persons engaged in this specific work. There have also been provided 49 hospitals of a general character, and 4 tuberculosis sanitariums, the sanitariums and hospitals together furnishing a total equipment for patients to the number of 1499. If you can bear in mind those figures while I tell of Alaska's woes, I think you will agree with me that Alaska has hardly been fairly treated in the matter of medical relief for its 25,000 natives. Medical care for the natives of Alaska is provided by the Bureau of Education because there has been no other pro-

vision made, and supported by funds provided for educational use. For our 25,000 Alaskan natives we have five Government physicians, or, in other words, one for every 5000 natives; four nurses, or one for every 6250 of our native population; and we also have four so-called Government hospitals, or one for every 6250 natives. I am not using that word "so-called" with any thought of criticising the noble men of the medical profession in Alaska who have charge of these hospitals, for I know the trials and sacrifices which these physicians are undergoing for the sake of the cause they truly love. However, the best of these hospitals, located at Nushagak, is in an abandoned school building. When I visited it there was no nurse, only the doctor himself, and a helper who was an untrained man having no conception of the necessity of care in the use of bandages, and requiring direction moment by moment in all operations performed by the doctor. In all southern Alaska, with its 5000 natives, there is not one Government hospital. I am happy to be able to say that during the last hours of its sessions, through the instrumentality of Senator Jones of the State of Washington, an appropriation of \$25,000 was made by Congress for the building of a hospital for natives, which institution will probably be located at Juneau. We are sincerely thankful for this.

I believe that the voice of the Christian Church should be raised in protest against the contrast in the treatment of Alaskan natives and Indians of the States, which is more noticeable since not one cent has been paid to Alaskan natives for their lands or other resources. The United States Government gives for the care of the Indians of the States \$47.54 per capita annually, and for the natives of Alaska, including the reindeer upkeep, \$8.56 per capita. In looking over the report of sundry civil appropriations of the House and in noting the various causes for which money had been appropriated, I was interested in an item from which I learned that a veterinary surgeon was sent out from Washington to administer to the needs of the buffalo of the National Park until they were restored to health, and yet that committee would not appropriate one cent for our Alaskan natives, although the plea was made most earnestly by all representatives of the Bureau of Education.

So I come to you this afternoon to speak very feelingly of the Haines Hospital as a Presbyterian lighthouse shining in a dark

place. I wish it could be multiplied in sufficient numbers to provide a similar institution for each of the districts which I visit. I might speak of the scientific management of the hospital, of the new work just undertaken in the training of native girls as nurses, and of all the plans which Dr. Craig and his assistants have for the development of that institution.

I wish to appeal to you to use your influence for larger appropriations for Government relief of the natives of Alaska along medical lines. I am not able to say why it is so difficult to secure an appropriation for this purpose. I wish I knew. There is money abundant for all other purposes, it would seem. I would be willing to see the Alaskan native put under the care of the Department of Indian Affairs, if that would be a solution. Our Church cannot provide hospitals for all these people. If all denominations could do as well as our Presbyterian Church it would be gratifying, but it is a Government work, a Government burden, which the Government should take upon its broad shoulders and carry. In the meantime our Haines Hospital is one of the beacon lights of Alaska along the lines of the medical care of natives.

Now, in regard to our school. I visited the Sheldon Jackson School at Sitka a few weeks ago. The equipment is excellent. The buildings are arranged in a semicircle facing the Pacific Ocean. The view from these buildings is undoubtedly the most beautiful in all Alaska. In this semicircle are arranged four dormitories, the school building, the steam plant and laundry, the print shop, the very interesting museum, and the industrial building with its carpentry and metal working departments and machine shop, and the cooking and sewing rooms for the girls. I congratulate the Board upon the appointment of Professor Johns as superintendent of this institution. The teachers have received him with royal welcome. Everything is in the most promising and flourishing condition for the development of that work.

In the department of Bible study, systematic instruction is given in the rudiments of our faith and the great teachings of the Gospel of Jesus Christ. There were 142 pupils in attendance during the past year and between forty and fifty could not be admitted because of lack of accommodations.

Several questions must be faced in connection with educational matters in Alaska. You may know that there are now eighty schools provided by the Government and at



TEA SET OF BEATEN ALASKAN COPPER

This example of work from the manual training department of Sheldon Jackson School, Sitka, Alaska, was among the articles exhibited for sale at Rochester. The set required nearly a year of shop time on the part of the pupil maker, Andrew Johnson

present the matter of establishing a Government boarding school for natives is being considered. I do not think such an institution would in any way interfere with our school, for our institution will hold the same place in the educational work in Alaska that the Christian college does in the States. In my judgment the Sheldon Jackson School is doing the most important work that is being done along missionary lines in Alaska to-day. These boys and girls come from sixteen villages. They come to a Christian home, and the result of the instruction received is development of character that will ultimately solve the question of civilization and Christianization of the Alaskan natives.

A letter from a native has come to me since leaving Alaska. He has two daughters and in closing I will read you some of the prayers and ambitions in his heart for these girls.

April 25, 1915.

Dear Friend:—As I have time I thought I would write and let you know how I feel, this thing I want to speak about I mean and I want if it to be done, I mean it from my heart, and I want you to help me with it I need you help, I

want to put my girl in the school. I want her to be a real good girl. I want her to know something that will help the ministers, I want her to become an interpreter, and I want her to know how to play on Organ. something that will help our own people. my oldest Daughter she turn out bad. I want this younger girl to know something better. I want to leave my girl in the ministers care. I want her to become a true Christian a true worker for our Dear Lord. I don't want any body to bother her.

While I am writing this letter to you, a verse come to my mind, Hannah prayed for a Child, When the Lord give her the Child, she gives him to Eli, and the Lord was with Samuel.

This is the way I feel. my only girl I want to give her to the Lord, I want to send her in 'the fall to Sitka School.

I will close with many wishes

I am your friend

D—— S——

I know the women of the Church will minister to these needs as God may give grace and I wish to return my personal thanks for all that has been accomplished through the medium of Haines Hospital and Sheldon Jackson School for the uplifting and upbuilding of the natives of Alaska.



The text for the year 1915-1916: "Righteousness exalteth a nation."

Facts That Make One Think

EXTRACTS FROM ADDRESS ON IMMIGRATION

By Rev. Joel B. Hayden

Lines by a Slovak poet in a Magyar prison:

"No gifts I offer, but this one reward:
Time for free work—for human rights,
regard."

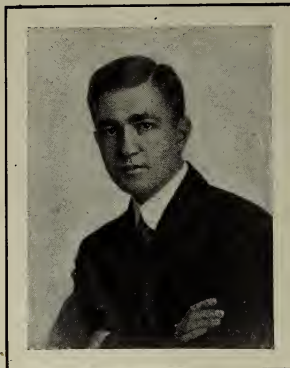
YOU will find in this country the great causes for unrest that are worldwide as you survey the field and see the materialism which reigns, and the throngs of workers bound by the cruel bonds of economic necessity. In the year 1914 there were, in America, two millions unemployed, more than seventy-five per cent of whom were foreign-born. In northern Pennsylvania, when the coal strike was brought to an end by the interference of the President of the United States, one of the mine owners and managers said to his family in the presence of his son: "If Theodore Roosevelt had stayed out of this two weeks more we would have had those damned miners where we wanted them." "For human rights—regard!"

I took a Polish workman out to find a position, and as we left the great pile of brick and mortar and stone that represents the heart of the city, and he saw the trees, the flowers and grass, he said to me, "This is not Baltimore, is it?"

I know a little Polish farmer in Buffalo who carried pig iron for the Lackawanna Coal Company for six years. He said: "America not want me. During the six years I never heard an American speak English, only my boss. All America want of me was my muscle." He had been hurt and was unable to work any more.

I think we are all beginning to realize the significance of the immigration problem and how tremendous it is. It is all very well to say, "Follow the Lord Jesus Christ"; but unless we can carry the good news to the men and women who are bearing the great industrial burdens of the United States of America we are not beginning to teach the sacrifices of the Lord Jesus Christ.

Of the Slavs, Italians and Hebrews coming here, eighty-three per cent receive less



Rev. Joel B. Hayden, who held one of the immigration fellowships of the Board of Home Missions and studied conditions for eighteen months in Austria and Poland in preparation for his present work among the Poles of Baltimore.

than \$1000 a year, and they have the largest families in the United States. The Poles average six children for the first generation and five and three-tenths in the second; and they have less than two dollars per week for each member of the family, or thirty cents per day for all expenses. Go into the great industrial centers and you will see the burden under which they are trying to stand. In 1913 there were 45,000 men killed in industrial work, and 200,000 injured. From fifty-five to ninety-six per cent of all large labor forces are foreign-born. Take

these figures and write them in terms of human experiences. Then begin to comprehend the task before us of reaching down to the world of commercial production with a genuine gospel of service and love. Read the story of despair that is before the eyes of the few workers that see the alien face to face.

In the Connecticut valley there are more Poles alone by four times than Presbyterians. In 1950 seventy-five per cent of all American citizens will be descendants of those that came here since 1850, and sixty-six per cent will be descendants of Slavs, Latins and Hebrews. There are three times as many Poles in the United States to-day as Presbyterians. What do you know of the background of these people? Come with me into Galicia where one thousand communities have no schools. In one province forty-five per cent of all the children born are illegitimate. In the shrine of Poland you will find written scandals and vice not to be tolerated in America. Go with me into the city of Baltimore and you will find the same thing. That is what is going on round about you in the great industrial centers, and you know nothing about it. Until the leaders of the Church realize this condition you will have produced here a constituency of American citizenship divorced from the Bible and from any faith. I met a Pole who said: "I have been here long enough to know

that religion is bosh. All you Americans worship is the dollar. There is no God."

I walked into the shop of a Polish editor of a paper and I said, "I want to help the Polish people in the United States of America." He said to me, "I have been in this country twenty-seven years and you are the first Protestant Christian that ever came to help me." Those are the things that make us think.

Little Jimmie Winarski startled us when he told us that his mother had to get up at five o'clock and go to work, that she made \$3.50 a week for five children, and that they lived in one room. We go to preach the Gospel of the Lord and Saviour Jesus Christ and to tell these people of the love of God. Can we bring good news and say, "Have come to give you life and that more abundantly"?

I can take you to Madison, Wisconsin, six blocks from the State Capitol and eight

blocks from the State University, and show you a colony of 1500 Italians living on the swamp, in frame houses holding from twenty-five to forty people. University professors on the top of the hill and dagoes in the ditch, with seven strong churches a few blocks away, and the probationary officer of the school and a Jewish student the only ones helping them—think of that! It makes one blush with shame to think of the isolation of these inhabitants, cut off from every opportunity of intercourse with those homes and ideals which we are proud to call Christian. We are proud of it, but are we worthy of the name?

May God guide this Church in its scientific endeavor, in its close study, in its willingness to sacrifice in order to build this American democracy of ours upon a firm foundation where men shall have a chance for all good things in the name of our Saviour, Jesus Christ.

Closing Words of the Women's Home Mission Meetings

MONDAY, MAY 24, 1915, ROCHESTER, N. Y.

By Mrs. F. S. Bennett

THAT ye love one another, even as I have loved you." This is not only a command; it is also a measure. No stinted, selfish, restrained service will answer; there is to be no withholding, no questioning, no fear of overzealousness: "Even as I have loved you" can be but an outpouring of our very best, a lavish showering of time, strength, gifts. Have we been content to measure our service of hours, of energy, of money, by the standard set by our co-workers? Have we year by year been our own mile posts, and so been content? Accusingly, and yet with deep and pitying tenderness, comes the word—"Even as I have loved you." And by that measure how trifling has been the best that we have done when compared with our possible best.

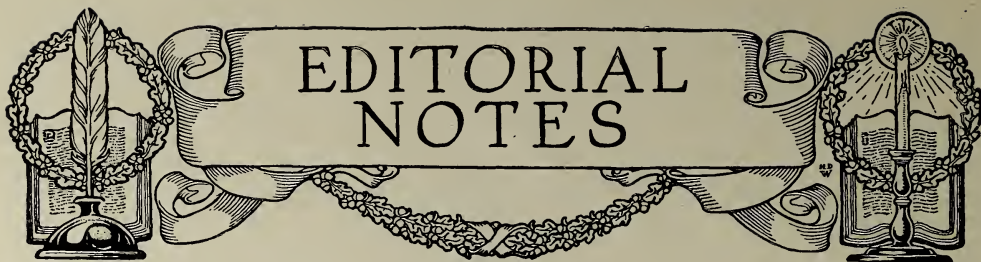
Service that has in it aught of withholding falls short of the standard; service content to be measured by any lesser standard than that set by our Master is the failure of low ideals.

And this service must be a joyous outpouring of the best in a willing spirit: "Not grudgingly, or of necessity," but because the love we have must express itself in worthy deeds. It is only as we serve in such a spirit with unstinted loyalty that the needs of these days can be met. If we believe in the work in which we have enlisted, and if, believing, we have engaged in it, then dare we offer half-hearted service? Can we say "I believe" and fail to produce fruits of service worthy our profession?

"That ye love one another" has been emphasized. Are we ready to accept in its fullness "Even as I have loved you"? Royal the gift, wonderful the bestowal! Shall not the acceptance demand of us a worthy response? As we scatter to our homes may this message go with us—"That ye love one another, even as I have loved you," and may the coming months prove us disciples that follow close in the ideals of the Master.

"This is a council of peace, not to form plans of peace, for it is not our privilege to form such, but to proclaim the single supreme plan of peace, the revelation of our Lord and Saviour, Jesus Christ, because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another and act righteously before God himself."

President Wilson in an address before the Methodist Missionary Society, South



EDITORIAL NOTES

FOR the thirty-sixth year meetings were held under the auspices of the Woman's Board in connection with the General Assembly of the Presbyterian Church when it convened in Rochester, New York, during the month of May. The women's meetings extended from May 19 to 24, and were largely attended. Brick Church provided quarters unusually well adapted to the requirements of the various sessions, ranging from the full public meetings held in the beautiful auditorium and the display of literature in the adjoining ample and well placed rooms, to the daily morning prayer service and the executive sessions held in an "upper room" of the Institute, and the registry department in the attractive Institute lobby, always faithfully attended by the registration committee. Every need was promptly met by the right room in the right place and Rochester women cordially ready to lend a hand.

THE decorations of the church were in harmony with the beautiful setting of the chancel and choir. The banks of palms and other tropical greenery were brightened by crimson tulips and white lilacs, or on other days by yellow tulips and violet lilacs, the two flowers in which Rochester seems to excel. These flowers in the parks and homes of the "flower city" form a distinct part of our memory of days in Rochester.

ANOTHER pleasant feature was the interested co-operation of the musicians, which made their musical contributions an integral part of the meetings.

THE offerings taken at the public meetings of the Woman's Board were all devoted to one cause, that of the erection of a tubercular ward at Haines Hospital, Alaska. At one meeting a wedding ring was found in the collection plate, evidently given by some one who wished a share and could have it in no other way. The final collection was eighty-

five dollars short of the \$500 needed, and Erie Presbyterial Society made the amount an even \$500.

THE little Navajo girl who was present at the meetings of the Woman's Board, having come East with Miss Cochrane of Ganado Mission, thoroughly enjoyed her novel experiences. Before going to Rochester she visited Miss Cochrane's mother and became quite devoted to her. After a few days of entertainment in one of Rochester's most charming Christian homes and her first introduction to many of the luxuries of civilization, she said to Miss Cochrane, "You can go back to 'mother.' I stay in this hogan." The hogan or hut of the Navajo is a far call from the home of civilization, but four-year-old Esther, having at the mission learned to sleep in a bed and acquired several other accomplishments, evidently finds herself entirely willing to run the gamut of the joys of civilization.

THE Mary Hill missionary literature boxes are known to many program-makers, and an interesting feature of Monday afternoon was the opportunity of hearing Mrs. Hill speak and seeing some of the attractive program boxes and charts which had been prepared under her direction. One of these charts will appear in the August HOME MISSION MONTHLY. Mrs. Hill feels that the program committee is the most important committee in a local society, that the responsibility for programs should never rest on the president, that the program should never be long, that there should be good music and that, above all, there should be prayer before, during and after the meeting. "Prayerless work will soon slacken."

PROMINENT among the charts in the exhibit room was the Treasury Honor Roll prepared by the treasurer of the Board, with its red, blue, silver and gold stars indicating the degree of honor accorded societies as a result

of the year's work. The HOME MISSION MONTHLY Front Rank charts were also constantly under inspection by visitors, who were interested in noting the societies that had been successful in the HOME MISSION MONTHLY campaign.

¶

A DELIGHTFUL opportunity for meeting delegates and Rochester women was afforded by Rochester Presbyterial Society when they received with Mrs. Edmund Lyon at her home on the afternoon of May 22nd. In order that their guests, who had been in close attendance upon meetings, might not leave Rochester without a glimpse of the city parks, arrangements were made whereby automobiles took all for a delightful drive before the reception. The hospitality extended through individuals also formed a very charming part of our stay in Rochester. Never was the privilege of meeting women from all parts of the country more enjoyed than this year. Not only did the women at a distance from headquarters receive stimulus, but officers of the Board, quite as much, felt the benefit of meeting and gaining the viewpoint of those who are loyally supporting the cause by work and prayers and gifts.

¶

THE display of industrial work from Sheldon Jackson School, Sitka, Alaska, included dresses as examples of the girls' skill and woodwork and metal work as evidences of the manual training given the boys. Wolf Point Mission in Montana and Tucson School in Arizona were represented by very interesting displays of the handiwork of Indian pupils, while Ganado Mission, Arizona, provided Navajo blankets of moderate size and price. Mayaguez Mission, Porto Rico, sent for sale a seemingly unlimited amount of beautiful and practical embroidery, drawn work and basketry, and a loan exhibit from the domestic art department of Normal and Collegiate Institute, Asheville, N. C., was proof of proficiency in dressmaking.

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THE morning prayer meetings, led by women from widely separated parts of the country, gave a keynote for the meetings of each day, a keynote which was sustained and strengthened by the devotional portion of the public meetings and was felt throughout the earnest discussions of executive sessions.

During the last hour of the last session there was a deeply devotional note as the service of recognition of life and honorary memberships was conducted by Miss Anna

M. Alward, of New Jersey, chairman of the Committee on Life and Honorary Memberships; followed by dedication of officers of the Woman's Board by Mrs. Seymour Ballard, president of Rutgers Church Missionary Society, New York City, and a closing devotional period in charge of Mrs. F. S. Bennett.

¶

As the topic for August is "Our Young People," it has seemed a very natural division of the good things at the Rochester meetings to publish in that issue not only Miss Petrie's and Mrs. Potter's reports, but methods for young people's work, as discussed by experts, and the address by Miss Hickok concerning the work of mountain girls in their own communities.

¶

AFTER reading the address by our president and "Facts That Make One Think," by Joel B. Hayden, in this magazine, we surely should be interested in the Americanization Day movement advocated as a means of "intensifying consciousness of American nationality" among foreigners in America and "emphasizing the common interests of all races in this country." In a letter to mayors of one thousand cities, Dr. Frederic Howe, Commissioner of Immigration at Ellis Island, calls attention to a civic demonstration of value in connection with the celebration of the Fourth of July. He refers to "Citizenship Receptions" or "New Voters' Day," which Cleveland, Philadelphia, Baltimore and Los Angeles have held as a final step in the naturalization of aliens. In the majority of our cities too little instruction is given aliens concerning the ideals of naturalization. Many races are permitted to make permanent homes here, following widely different ideas of life and having no friendly American hand extended to point the way to the standards of national character toward which we aspire. Information with regard to Americanization Day may be secured from the National Americanization Day Committee, Room 1205, 95 Madison Ave., New York City.

¶

WE would call attention to the announcement made in these pages last month concerning the Christian Women's Peace Movement and their request that July Fourth be made a day of prayer for peace through the exercise of "Christian brotherliness." Attractive peace literature may be secured at slight cost from our literature department.



A REPRESENTATIVE GROUP OF THE WOMEN IN ATTENDANCE UPON THE MEETINGS OF THE

Synodical Roll Call

THE larger part of the Monday morning meeting was devoted to synodical roll call. A novel feature was an unexpected turning of the tables, when Mrs. Bennett began the alphabet with the x, y, z's, so to speak, and gave those synodical representatives who frequently have their "thunder stolen" the first opportunity for report, and the a, b, c's the last. The innovation was accepted with hearty approval, Baltimore generously leading in the applause. Reports were encouraging and stimulating. Messages were received from synodical societies not represented by delegates and these were read by the secretary. Delegates from each synodical society rose as their spokesman answered roll call by presenting a brief report of the year's work. A unique arrangement of charts aided in the effectiveness of this synodical representation. Four charts were attached side by side to a wooden framework. Each was rolled to the top, similarly to a window shade. As a synodical report was given the chart was drawn down to the point where the society was tabulated, the number of presbyterial societies being given, also the number of local societies and of members. Most of the reports showed encouraging increase in all directions.

A few items may give the atmosphere of the occasion: Ohio reported increase in mission study especially and a banner year in literature. North Dakota, with all its difficulties of long distances and scattered forces, yet reported increase along all lines, sometimes not great advance but always advance. New York made a plea for the establishment of Light Bearers and Little Light Bearers, both for the sake of the children and for the sake of the work. New Mexico reported gain in membership and in gifts in every presbyterial society—in one a gain of fifty per cent. New England's keynote for the year was mission study. One class of one hundred and fifty members was

reported. Nebraska's representative spoke especially of *The Messenger*, their synodical publication, which carries reports of presbyterial and synodical meetings to those unable to attend. Missouri displayed a fine statistical chart, showing, comparatively, the work of her presbyterial societies. Two marked features in Missouri's report were a gain of thirty-seven per cent in organizations and forty Front Rank local societies. Minnesota finds every year a banner year, always surpassing her own record. *The Messenger*, the synodical paper, is a recognized aid. Minnesota has caught the vision and expressed the feeling of many others in pledging loyal support to the Board. For Michigan prayer and service explain the gain. Loyal women are working harmoniously and are ready to respond in every way. One special feature is a gain of forty-three young people's societies. Iowa's slogan is "Bring the ranks up to the standard." Indiana features a banquet for young women at every presbyterial meeting. County meetings are attended by women who would never attend a presbyterial meeting. Baltimore reports spring payments, the best ever made. The treasury chart prepared for this society, and shown in the January number of this magazine, was exhibited at roll call. It should be used everywhere. A study class numbering between five and six hundred was reported, also a children's rally at the close of the class, at which seven hundred children between five and fifteen years of age were present. This synodical society has the honor of including in its ranks the presbyterial society which has ordered the most literature of any in the States. California brought loving greetings from the former president, Mrs. Goddard. Phenomenal growth is reported, one item being a threefold increase in study classes. Arkansas is stressing children's work and reports steady, sure growth and everything in a healthful condition.



BOARD IN ROCHESTER. THE OFFICERS OF THE BOARD ARE SEATED IN THE FRONT ROW

Conferences at Rochester

By M. Katharine Bennett

IN connection with the meetings of the Woman's Board of Home Missions at Rochester, May 19-24, there were held five conferences of officers from headquarters and synodical and presbyterial officers, at which many policies and organization matters were fully and freely discussed. These conferences are of inestimable value, as they afford opportunity for bringing synodical and presbyterial officers into closer touch not only with headquarters, but with each other and for devising workable and direct methods of approach.

The outstanding fact of these conferences is the trained leadership at the service of the women of the local churches; "The women that serve are a great host," and there is joy in the efficiency with which these officers analyze situations and apply the accurate knowledge to produce results. The interchange of thought was not only an inspiration and a delight, but a stimulus to all. In no part of the work of the Church is there more thorough organization than in the societies auxiliary to the Woman's Board. The leaders are a band of consecrated and earnest women.

More detailed notice of the recommendations from these conferences will be given from time to time, as these are more fully worked out; but it is of interest now to note briefly the wide variety of topics discussed and the marked trend toward such standardization of methods as will make for greatest efficiency.

Following are some of the topics considered and conclusions reached:

I. A number of synodical societies have adopted each a "Standard of Excellence." It was recommended that these should be correlated by the Woman's Board and there be issued a National Standard of Excellence and that this be adopted by the organizations, that there might be

one standard of comparison for the societies everywhere.

II. There have always been varied methods of determining membership in local women's societies: compilations of figures have, therefore, been of doubtful accuracy. After much discussion it was recommended that there be a uniform method of counting the membership in local societies. After action by the Woman's Board of Home Missions this method will be announced.

III. Report blanks came in for a share of attention. During the past year, owing to a wide demand for a more simple and concise form, new blanks had been adopted. It had been found that there were omissions that minimized phases of the work, and note was made of all such that they might be inserted this year. The question of blanks is of great importance and with the widely different interests to be included it is not surprising that infinite patience is needed in working out the perfect plan.

IV. The new policy in relation to the promotion of Home Mission interests in the Sunday schools and young people's societies was fully explained, and after a prolonged and interesting discussion a general plan was approved, having already been agreed upon by the Board of Home Missions and the Woman's Board. This plan looks to a unification of approach to the young people on the part of the Home and Foreign Boards of the Church. In the policy outlined by the Boards, it is agreed that "if after careful explanation and solicitation on the part of the Board of Home Missions, the Sunday school shall insist upon continuing its interest in an object, it shall not be considered a breach of policy if the Woman's Board shall accept such money, it being con-

ceded that any organization has the final right to act concerning the distribution of its gifts." The full policy was later accepted by the General Assembly as part of the report of the Standing Committee on Home Missions and will be explained in the August number of this magazine.

V. No small amount of thought was likewise given looking toward greater uniformity in the promotion of missionary interest in children's organizations. In some presbyterial societies a secretary for work among children has all organizations of children; in other cases she has only certain of these, while vice-presidents have the responsibility for others. There are many systems in vogue, and these complicate the process of sending a message from headquarters down the line with promptness. It was urged that a recommendation be made from headquarters of a plan that would be simple, workable and effective.

VI. This led to discussion as to whether the approach from headquarters on matters of general interest should always be *via* the synodical society or whether it should be simultaneously to the synodical and presbyterial officers, placing upon the former only the responsibility for follow-up work. Keen interest was aroused by this subject; it was felt that the approach should always be through the synodical society with such assistance as can be rendered to its officers by the use of manifolded letters sent to them from headquarters, and *that these synodical officers should be*

beld to strict accountability for the prompt and effective transmission of messages from headquarters to the presbyterial societies.

VII. A plan for tabulated reports relative to work among foreigners in stations where funds are transmitted through the Woman's Board was also approved.

VIII. In order that the apportionments may be given to the presbyterial societies in time for fall meetings, it was asked that in the future the date for sending these out should be not later than September fifteenth. This may mean a little readjustment at headquarters, but the plan doubtless can be carried out.

IX. After a very careful discussion, it was decided that it was desirable that there should be a "special" this year, as the building of the new San Juan Hospital plant will necessitate a large amount of equipment to make this institution reach its highest state of efficiency. It was, therefore, very cordially voted that the "special" given out should be \$25,000 for the building and equipment fund of San Juan Hospital. Further announcement of this will be made at a later date.

Even this number of recommendations shows the thought and care given to the work and the oneness with which this is done throughout the country. The conferences were as inspiring as were the public meetings to those who are carrying the heat and burden of the day.

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Second Vice-President, Mrs. Augustus S. Crane.
Third Vice-President, Mrs. Clarke Tillinghast.
General Secretary, Miss Edith Grier Long.
Secretary for Educational Work, Mrs. M. J. Gildersleeve.
Secretary for Young People's Work, Miss M. Josephine Petrie.
Secretary for Student Work, Mrs. Dwight E. Potter.
Associate Sec. for Student Work, Miss Isabel Laughlin.
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Treasurer, Miss Dora M. Fish.
Editor of the Home Mission Monthly, Miss Theodora Finks.
Superintendent of Schools, Marshall C. Allaben.
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Miss Elizabeth I. Cameron. Miss Abbie H. J. Upham.
Mrs. D. E. Wiber

From Alaska to Porto Rico

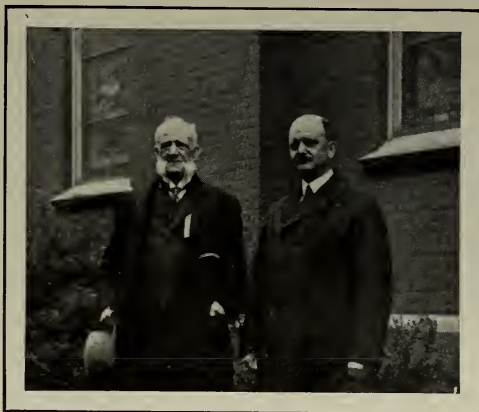


AT the vesper service held on Sunday afternoon the Home Mission field from Alaska to Porto Rico was represented by brief talks of missionaries, Mr. Marshall C. Allaben, Superintendent of Schools of the Woman's Board, presiding.

Very beautiful music was rendered by the full vested choir of Brick Church, and the congregation joined in a responsive reading, "Ambassadors," which had been especially prepared for the occasion. It is of interest that this responsive reading and many of its predecessors at our annual meetings have been prepared by Mrs. Calvin B. Walker, for many years chairman of the publication committee of the Board.

After prayer by Mrs. M. V. Richards, president of Baltimore Synodical Society, Rev. F. R. Falconer of Klukwan, Alaska, for seventeen years a missionary of the Board of Home Missions, was introduced. He spoke of the natives as a religious people and mentioned a Christian Endeavor society of one hundred members in the little town in which he labors, and a Junior Christian Endeavor of forty-five. Think of the up-to-dateness of a "woman's club" in such a village! In the club, cooking and other home-making arts are taught the young women, and these advantages are much appreciated.

Another feature of the missionary's work is instruction in gardening, for though, as Mr. Falconer said, many people have an idea that Alaska is a land of snow and ice and better able to produce snow drops than crops, yet efforts along agricultural lines are meeting with good



DR. JAMES H. CONDIT OF ALASKA AT RIGHT
DR. J. MILTON GREENE OF CUBA AT LEFT

success. As his village is twenty-five miles from the nearest physician, Mr. Falconer spoke feelingly of the medical needs of the people, especially the twenty-five per cent, probably more accurately forty-five per cent, infected with tuberculosis. His praise of Haines Hospital in its efforts to meet such needs was founded on close personal knowledge.

As a practical illustration of her address on Indians, Miss Sarah E. Cochrane, of Ganado, Arizona, the second speaker, brought with her to the platform a four-year-old Navajo maid. In other words, we saw two missionaries from Navajo land, one in training and one doing the training. Little Esther was lifted to the table that all might see her. If she were at home she would have a number of sheep to care for, for even the tiniest children have their duties assigned them in tending sheep and goats. She had never seen a train until brought East on this trip. Of the seven other children in her family, one brother, eight years of age, attends our school. The mother is a Christian and the missionaries have hope of gaining the father. Miss Cochrane asked that this small girl might be remembered in prayer that she become a beacon light to her people.

Miss Donnelly, the new principal of Mossop Memorial School at Huntsville, Tenn., has served our Board in New Mexico and in Cuba, as well as in our southern mountains, and gladly represented New Mexico since no one was present from that field. The two things firmly impressed upon her mind when she went to New Mexico were that she was to teach the English language and make American citizens, and that she was to instil into the hearts of the children the principles of the love of Jesus Christ. The great need of medical missions was the keynote of her message. The school which she conducted at Las Cruces is now closed, as the time came when the public school could take charge. One gratifying result of the work was then seen, for in looking about for young people to fill positions of responsibility it was to the boys and girls who had had the advantages of our mission that the people turned. But changes are now occurring in the Southwest, and in Miss Donnelly's words: "With the hundreds and thousands being added to our population since the revolution in Mexico, the



REV. FREDERIC R. FALCONER OF ALASKA

need to teach the English language, to make American citizens and instill the love of the Lord Jesus is just as great as it ever was."

Miss Hemphill spoke of the Manchester, Kentucky, dormitory, which is conducted as a Christian home for girls of the southern mountains who are attending the public school in that town, thus throwing about them best influences and providing home training. Miss Walker gave another glimpse into the southern mountains in speaking of community work at Hindman, Ky. A baseball diamond, given by the superintendent of the Sabbath school, a mountain man, is proving an attraction for young men of the region. This superintendent is faithfully working in every way for the salvation of these young men. When they asked if they might "pass the ball" on Sunday, by which they meant "practice," he tactfully refused and there has been no Sunday ball playing. Christmas is the greatest day in all the year, but it has been desecrated by the imbibing of "moonshine" whiskey by the men and boys. Last Christmas there was almost no drinking; the boys were proud that they were "overcomers," and Christmas was truly a season of joy. In the Sunday school, learning the names of the Bible has been encouraged and a number of boys and girls readily find any verse given. At the Easter services, to the delight of all present, six girls found almost instantly the verses given in a Bible drill. One girl who lives in a lonely mountain cove, with almost no advantages, recited the names of the books of the Old Testament, explaining each with two lines of poetry.

Dr. Roger, superintendent of the Farm School, Asheville, N. C., said of that work: "It is three-sided in character—educational, industrial and religious." He referred to the destruction of the main building by fire on the day before Christmas when most of the boys had gone home for vacation. As the building contained kitchen, dining-room, laundry, store rooms, library, classrooms, assembly hall, parlors, offices and all dormitories, it seemed hopeless to reopen school, but the boys agreed to assist in every way and put up with all sorts of inconveniences if only they might continue at school. Therefore a part of the gymnasium was partitioned off for kitchen, dining-room and store rooms, the carpenter shop was divided and made to answer as three classrooms, while three empty buildings were used as laundry and dormitory rooms. Except for a little plumbing, all this work of adjustment was done by the boys, and school opened after Christmas vacation only ten days late. Graduates have encouraged the making of plans for reconstruction through expression of their desire to have a share in the new building.

The war tragedy permeates everything, but Dr. Roger showed how different our conception



MISS MARY J. DONNELLY

may be. Dr. McDonald of Toronto, the night before at an Assembly meeting had said that as he was preparing his address he heard the tramp, tramp of eighteen hundred of Ontario's best and bravest students of Toronto University sounded in at his office window. "Dr. McDonald heard the tramp of eighteen hundred," said Dr. Roger. "Had I been there I should have heard but one, for my only son, a student in Toronto University, was among them. May we each hear our individual call and bear our individual share in co-operation with all those who are carrying on the work of our Church. The world received a shock when England announced that during the war she would license no young man to preach the Gospel unless he were unfit physically for military service. Last night we all seemed pleased with the thought expressed that the

Presbyterian Church of the United States is giving no weaklings, no left-overs, to the ministry of the Church of Christ. If in the aggregate that be true, is there not a yet more important or more personal question? Are we, as individuals, giving the little things of life, the left-overs, the things conveniently spared, to the Lord? If we of the Presbyterian Church are to meet the obligations thrown upon us in the call of the world for Christian leaders, not only in such numbers as would ordinarily be expected, but also to take the places of the best youth of other lands who are falling in thousands, if we are to meet this obligation as individuals, we must increase our liberality toward Christian education." Naturally, this appeal was applied by Dr. Roger to Farm School as he urged that we "continue to give a fair start in life to these young mountaineers, strong physically, strong mentally, the purest American stock in our land, capable in every way, if educated, of becoming leaders in Church and State."

The new principal of Forsythe Memorial School for Mexican girls in Los Angeles spoke from the viewpoint of her recent experiences as a missionary under our Board in Porto Rico. "When I first went there," said Miss Buxton, "I expected to find the people burdened with a sense of gratitude toward us for the wonderful deliverance we had wrought by freeing them from the misrule of Spain. Unfortunately they are quite as apt to look upon us as unwelcome conquerors, they the vanquished race, we the alien victors. But, however little they may relish their position, they are not slow to realize the many advantages we have that they would gladly share. They want anything and everything that we have which makes for progress, efficiency and civilization, but they fail utterly to realize that what we have achieved along these lines has been due to our observance of the great fundamentals of moral integrity and a conscientious regard for the welfare

of others. How is it that the Porto Rican mind finds such difficulty in grasping the connection between the two?" The influences of the past four hundred years in large measure answer the question.

The public schools are doing all in their province, both educationally and socially, but what an appalling gap that leaves in the lives of young Porto Rico! Think of the influences for righteousness that surround our youth outside of school hours. Every Jewish boy has his Hebrew, in which the rabbi makes known to him the great fundamentals of his religion, every Roman Catholic child is under strict supervision of his parish priest. We are all familiar with Bible schools, summer schools and Sunday schools as the foundation building of Christian character among Protestant children. In Porto Rico, on the other hand, Protestantism is scarcely born and Roman Catholicism is atrophied, so that this is a most critical period for the island. To rouse the people to a knowledge of their great need two powerful forces are at work, the public school and the missionary. It is peculiarly our problem, for no other nation is carrying on work there; the western part of the island is exclusively our Presbyterian problem, for no other denomination is working there. Let us then hasten to put into the field every possible Christianizing force.

The closing message of the day was from that veteran missionary of the Board of Home Mis-

sions, Dr. J. Milton Greene of Cuba, who spoke most appreciatively of the work of the Woman's Board on that island. "Cuba para Cristo" (Cuba for Christ) would, he said, be the refrain sung in the gathering of Endeavorers and Sabbath school workers soon to be held in the beautiful Presbyterian Church at Havana. "Of the three hundred young people there assembled as delegates, all the fruitage of mission work, I love to think," said Dr. Greene, "that at least fifty are the product of our own activities, and at least thirty graduates of the schools of the Woman's Board established at Nueva Paz, Güines, and Sancti Spiritus. At the end of ten years of labor it is possible to see the fruitage of the schools, which will increase in geometric ratio. These young people have come out of great temptation and I delight in calling to mind those who have graduated from these schools and are now serving as efficient assistants to their former teachers. In a special sense the hope of Latin America is in her youth, and very great is the need of well equipped Christian schools. My earnest hope and prayer is that our Woman's Board will greatly multiply their schools, and I desire most heartily to cooperate with them in this work."

The afternoon's program included negro melodies rendered by the quintet of colored students from Biddle University, N. C. Thus was given a very pleasing reminder of the fine work for their race being carried on by the Freedmen's Board.

The Jubilee Year for The Freedmen

Address by Mrs. Mary E. Fister

OF all the exceptional people for whom the mission boards are working, we must concede that the emancipated slaves, or as we now call them, the Freedmen, have peculiar claims upon us.

The Indians were the original inhabitants of the land; foreigners from every clime come to our shores from choice, prompted by various motives; but the negroes were brought to this country against their will, and after two hundred and fifty years of bondage, during which their cries went up to the throne of a just God, they were liberated at a great and awful cost of blood and treasure. Empty-handed, and with no knowledge of the great battle of life before them, they were thrust upon their own resources.

Ere the smoke of battle cleared away, consecrated men and women turned to help these people to a higher plane of life. Schools were established and eagerly old and young flocked to them. Various Christian denominations of the North recognized the fact that to these people must be given Christian education, for an education with God left out would not meet their needs.

Our General Assembly later made the schools the special charge of the women of the church, and on us lies the burden of educating and uplifting this race. To this end five classes of schools are to-day working. At first it was necessary to employ white teachers, but such progress have the people made that to-day only six white men are instructors in the Freedmen schools, five of these being the presidents of the seminaries for

girls, and the sixth at the head of Brainerd Institute. In these six schools alone are found the white teachers now on the field. During fifty years, the negroes have developed capable teachers and leaders of their own. Biddle University accomplishes a great work in giving to these people an educated ministry. The seminaries send out from their halls girls prepared to enter the various callings of life, trained to become a mighty power in the future of the race, not alone in public work but, in what the race most needs, the Christian home. Because of the training of these girls future mothers of the race will give to their children a different environment, higher aims and truer views of life here and hereafter.

The co-educational schools are working along the same lines.

The agricultural schools, fewer in number and of later introduction, give promise of becoming a power for good in training boys for intensive farming, enabling them not only to become in time owners of their homes, but to help to bring the Southern states, with their wonderful possibilities, up to first rank along agricultural lines.

Last, but far from least, are the parochial schools under the charge of the pastors of the churches. Here first impressions are made. A premium is put upon good behavior, trustworthiness and preparation for pursuing higher studies.

We plead earnestly for the continuance of the parochial school. We must not cut off this current of power, for, though the public schools of the South have better trained teachers and better

equipment than formerly, they are overcrowded, and have no time for the moral training of the children under their care.

"Knowledge is power"; "Indifference is the child of ignorance." Make yourselves familiar with the workings of these schools, secure the literature and sow it broadcast through the homes of your auxiliaries; give the needed information to the young people, that what is now to them but a point of history may become an incentive to help a great and worthy cause.

To many of us the time and circumstances of this people's liberation were a dread reality. Remember that the youth of to-day is far from what first captured our interest. Enlist the sympathy of the boys for that other boy less fortunate than himself, who desires knowledge but has not the "wherewith" to secure it.

In addition to the work he renders, twenty-five

dollars will carry a boy through a year of training at the agricultural schools. Sixty dollars supports a girl in our seminaries. Looking at it from a material point of view, nowhere else can such large results accrue from so small outlay, and when one catches the vision of the eternal value of this work no longer will a deaf ear be turned to the pleas of those dark corners that have not yet received the light.

We stand at the threshold of the golden anniversary of this work, and are amazed at the progress of these people. May their future be even brighter until the glory of the Church shall be, that, through the God-given power of the Holy Spirit, they have lifted not only an individual, or a class, but a race.

Pray for the homes, the schools, and the Christian motherhood of this people, and give as you pray. God will abundantly bless.

The Record of the Year

Annual Report of the General Secretary, Edith Grier Long

"**Y**E have not passed this way heretofore," was never more true of any people or organization at any time than of the Woman's Board of Home Missions during the fiscal year 1914-1915. Nor in any year has any cause had clearer proof of Divine guidance and help.

We are grateful that, notwithstanding the depression of business in this country and the need of untold thousands in war-stricken countries abroad, the work has been carried on without retrenchment, and well within the receipts for current work.

The organization of the Woman's Board reaches through the synodical societies into the presbyterial societies, which in turn are composed of the women's local missionary societies, known by various names and including the children and young people of the Church—a constituency of more than two hundred thousand.

The young people's work has a special department assigned to it with special field objects for which it is responsible. Since 1898, Miss M. Josephine Petrie has been the young people's secretary, representing both the evangelistic work of the Board of Home Missions and the school and hospital work of the Woman's Board. She is also the Woman's Board representative in charge of Westminster Guild Home Mission interests. In her report will be found her own statement regarding these activities of the young people.

Another joint interest of the Woman's Board—its effort to present to students the home mission appeal and to seek to win them to home mission service—is presented by the student secretary, Mrs. Dwight E. Potter.

Life and Honorary Members

Sixty-seven life members were enrolled during the past year. In these California leads, having thirteen, while Pennsylvania follows with ten. New York takes third place with seven and North Dakota follows closely with six. Five each from Illinois, Minnesota and Kansas form the next

group. Ohio sent four, and Baltimore and Iowa each three. One each came from New Jersey, Catawba, West Virginia, Texas, Missouri and Montana.

Twenty-five new honorary members were received, representing ten synodical societies; California, Minnesota, New Jersey, New York and Baltimore having secured respectively six, five, four, three and two. One new honorary member belongs to each of the following: Pennsylvania, Illinois, Michigan, Nebraska and Arizona.

It is the purpose of the Board's Committee on Honorary Members to reach each honorary member by letter twice each year, thus hoping to bind together a strong force for mission work, having for its watchwords, "Intercession, Influence, Increase."

Literature

The gain of the Woman's Board in receipts from literature sales for the past year was \$23.55; although a small sum, it is significant because it proves earnest effort on the part of secretaries of literature to maintain the former standard. One reason for the sale of less literature was the fact that Home Mission Week was not observed by our women's societies. Our total receipts from literature sales were \$8,398.16. The total income of the literature department amounted to \$10,134.44, of which \$1,736.28 was for the Board of Home Missions. Returns from the Prayer Calendar sales show 17,787 copies sent out—the best record it has ever made.

For study class work in women's societies 17,085 books have been ordered. Of these, 8,877 were for "In Red Man's Land", by Francis E. Leupp, and 2,150 for "Home Missions and the Social Question," by our president, Mrs. F. S. Bennett.

Magazines

The HOME MISSION MONTHLY has not only maintained its former number of subscriptions, but has made a net increase of four hundred and

seventy-four subscriptions. After paying expenses for the year and retaining a working surplus, it paid to the treasury of the Woman's Board twenty-five hundred dollars for the building fund for "Old Dwight." The value of the articles in *THE HOME MISSION MONTHLY* and the continued high standard of this magazine are recognized by alert leaders.

Over Sea and Land has continued its monthly journeys to the little folks, reaching a larger number than last year, the subscription list showing a gain of three hundred sixty-eight.

Special School Supplies

Much comfort has gone to our teachers and pupils in the boxes from the women in many societies, which at Christmas and other times carried substantial proof of practical interest.

In the making of bedding, table linen, clothing and so forth, for our day and boarding schools, about three hundred societies have been actively at work. Good second-hand clothing has been sent by thirty-six societies; 550 yards of carpet and 148 rugs are proofs of interest on the part of seventy-three other societies. To various schools and mission stations were sent 192 packages and boxes of Christmas cheer, with money for the purchase of candy. In two schools the pupils voluntarily gave up money contributed by societies for their Christmas treat and sent it for the benefit of the sufferers of the war, thus showing a spirit of sacrifice and sympathy and their desire to carry their part of the world's load. Three Victrolas and one post-card projector have delighted four groups of recipients.

Ways of Working

As correspondence with the New York office had indicated a desire to know what methods are found effective along lines of organization, increasing membership and gathering funds, a letter was sent to the president of each synodical society asking out of the experience of her society such suggestions as might helpfully be summarized in this report; and also for any statement of facts of special interest in connection with their year's work.

It was a matter of surprise and regret that from one-third of those addressed no answer was received. The replies which came are embodied in the full report of the secretary—to be secured on application. It is sufficient to say here that a study of the various statements shows that, for the most part, the older synodical societies—and perhaps therefore the stronger—have been at work under separate organizations for home and foreign missions. Most of these, however, share one or more of their officers with the foreign synodical society. On the other hand, some of those long organized, and most of those organized more recently, have approved union of home and foreign effort; some have only one set of officers, while others have some joint officers and also assign important offices to different individuals for home and foreign service.

Increasingly in presbyterial societies the joint form of organization seems to obtain, even within the synodical societies organized separately for home and foreign missions. So far as reported, the local societies are largely joint organizations, but with widely differing bases of membership

and operation. Diversity of method is doubtless not without advantage in a constituency so widely distributed and operating under such varied conditions.

Incorporation

During the past year, in obedience to the direction of the General Assembly of 1914, steps were taken to incorporate the Woman's Board of Home Missions under an act of the Legislature of the State of New York.

An outline of the developments leading to this important action is appropriate in this report.

In February, 1914, the Executive Commission of the General Assembly took action recommending that the Woman's Board of Home Missions should be erected as an incorporated body.

In April a letter was received from Mr. Charles T. Thompson, a member of the Executive Commission, asking whether the Woman's Board would be willing to be incorporated in the State of New Jersey and under the title, "The Woman's Home Mission Board." To this letter reply was made that these questions could not be answered with any degree of finality as the question of the incorporation itself was still an open one. In May, the General Assembly took favorable action on the recommendation of the Executive Commission regarding incorporation of the Woman's Board, voting that the matter be referred 'to the Executive Commission to confer with the Board of Home Missions and the Woman's Board and that after the conference if the way be clear the Executive Commission be empowered to proceed with the incorporation.'

In September, the Executive Commission met at Atlantic City. At this time Mrs. Bennett and Miss Hyatt, a vice-president of the Woman's Board, were in attendance, there having been received the docket of the Executive Commission showing that the incorporation of the Woman's Board would be considered. There were many informal conferences with members of the Executive Commission, but the Boards' representatives were not called before the Commission. That body, however, referred the whole matter to a committee consisting of three from the Board of Home Missions, three from the Woman's Board, and three from the Executive Commission, this committee to consider details and present the proposed Act to the Executive Commission in February, 1915.

Owing to the death of Mr. Charles T. Thompson, chairman of the group from the Executive Commission, and the death of Mr. John E. Parsons, chairman of the committee from the Board of Home Missions, no meetings were held until January, when there was called an informal meeting of the Committee for discussion. No motions were considered. During the following weeks, a number of meetings were held at which were present the members of the committees from the two Boards. The three sub-committees—and later, the joint committee—having agreed upon a charter, it was presented to the Executive Commission by the chairman of the committee, Mr. George V. Massey, and approved on Thursday, February 25th. This decision was received and announced to the Woman's Board on the day of its March meeting, and steps were taken to have the proposed charter presented to the Legislature of the State of New York for enactment.

The Council of Women for Home Missions

The Woman's Board of Home Missions is one of seventeen national organizations forming the Council of Women for Home Missions, organized in 1908.

The object of the organization is "to create community, interdenominational, Christian fellowship in home missionary interests, to stimulate interest in, and to increase knowledge of home mission fields and conditions by a thorough study of home mission text books through study classes and lectures."

The Council of Women for Home Missions has seven standing committees, as follows: Home Mission Study Courses and Literature; Home Mission Summer Schools; Home Mission Interests in Schools, Colleges and Young People's Conferences; Home Mission Interests Among Children; Home Mission Comity and Co-operation; Home Mission Interests Among Immigrants; and Home Mission Day of Prayer.

Our Board is represented in the Council of Women for Home Missions by nine members, of

whom some render service in connection with its committees.

The Field

The organization of the Woman's Board exists for the sake of the field and is responsible for the missionary work—nation-wide—for which Mr. Marshall C. Allaben, as superintendent, presents the report.

The well-rounded record of the past year in the Woman's Board of Home Missions is due to the loyal, intelligent, and enthusiastic personal co-operation of thousands of women in our Presbyterian Church. To them and to their officers, who give service freely and in abundant measure, is due this expression of cordial appreciation.

A large part of the responsibility of the year has been carried by the president, Mrs. S. F. Bennett, who has given very much of her time to the Board's interests.

The secretary, who entered upon her duties September first, came to a work well cared for by the other executive officers. For this, for their welcome, and for their co-operation she wishes to record her thanks.

Thirty-sixth Annual Financial Report of the Woman's Board of Home Missions

By Dora M. Fish, Treasurer

IF a motto were to be chosen which would adequately describe the practical and financial life of the organizations constituent to the Woman's Board of Home Missions during the year 1914-1915, it would be, "Diligent in business, serving the Lord,"—for even in the face of a stringency in the financial market caused by the prolonged and serious war in Europe, and of the call for the relief of suffering humanity across the seas and in our own fair country, the "women that spread the tidings" have practically demonstrated the fact that with "carefulness, faith and prayer" appealed for by your treasurer at the close of last year's successful record, there need be no lack.

In a measure the careful working out of the apportionment plan has contributed to the success of the year, for more and more the desire for a systematic statement of pledges toward which an organization may aim is manifest, and an effort to meet every dollar of the amount pledged has resulted in business-like methods being applied in the management of the "King's business."

Another outstanding feature in the year's work is the value of the small gift. Perhaps never before has it been so demonstrated in the financial history of the treasury of the Woman's Board where the gifts of the many have enabled the Board to more than meet its full budget without the assistance of several large contributions from individual friends.

The word, therefore, from the treasury is one of encouragement, the true value of small things, the joy of success, and the privilege of a share in the work of the Master in our beloved home land.

On behalf of the Woman's Board, the treasurer presents the following financial report for the year ended March 31st, 1915:

RECEIPTS

Women's Missionary Societies.....	\$277,591.77	
Y. L. Soc. & Bands....	32,002.77	
Y. P. Soc. & C. E.'s....	17,533.53	
Sabbath Schools.....	36,249.44	
Churches.....	2,388.15	
Individuals & Misc. ...	15,402.39	
	<u>\$381,168.05</u>	
Legacies.....	5,383.16	
Interest on Permanent Funds....	6,747.69	
	<u>\$393,298.90</u>	
Tuition and Receipts from the Field.....	64,232.28	
Rents and Sales.....	6,390.10	
	<u>\$463,921.28</u>	
Less Y. P. and S. S. Transfers to the Board of Home Missions.....	14,600.65	
Total income for current work of the Woman's Board for the year ended March 31st, 1915...	\$449,320.63	

In addition to the foregoing receipts for current work, the following amounts were received in the treasury, entered on the records and retained, transferred or deposited according to the Fund:

Work among Immigrant Populations.....	\$25,091.14
Emergency Fund.....	3,235.72
Specials not a part of Woman's Board Budget	1,527.59
Mrs. Charles L. Bailey Memorial Fund.....	12,000.00
Literature Sales.....	8,398.16
Home Mission Monthly Subscriptions.....	18,169.14
Freedmen's Work.....	92,722.69

The amount credited for Work Among Immigrant Populations was received from organizations within the following synodical societies: Baltimore, Illinois, Indiana, Kansas, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, Texas, West Virginia, Wisconsin.

DISBURSEMENTS

Mission School Work.	
Alaskans.....	\$42,393.04
Indians.....	80,307.22
Mexicans.....	51,373.78
Mormons.....	34,137.18
Mountaineers.....	122,184.21
Porto Ricans.....	42,459.75
Cubans.....	9,264.61
Work among Immigrants, Ports of Entry.....	812.18
General Building Fund.....	7,456.52
	\$390,388.49
Insurance.....	5,567.60
School Department:	
Salaries, supt. and clerks, print- ing, postage and office expenses..	\$7,675.50
Field Work and Traveling:	
Salaries and expenses, field sec- retaries, speakers, etc.....	6,598.56
Salaries, officers.....	6,625.00
Salaries, clerks.....	11,619.94
Young People's Department.....	1,808.16
Printing and Stationery.....	1,484.73
Postage.....	1,749.86
Office expenses.....	1,063.53
Exchange on checks.....	169.34
Interest on money borrowed.....	2,964.41
Legal expenses.....	284.24
Literature Department:	
Salaries, printing, postage, etc..	5,503.36
Over Sea & Land.....	402.50
Council of Women for Home Mis- sions.....	50.00
Missionary Exhibit, Panama Expo- sition.....	150.00
	\$48,149.13
Total Expenditures.....	\$444,105.22
Total Income for Current Work.....	449,320.63

Surplus for Current Year..... \$5,215.41

The amounts mentioned as expended on the various mission fields include receipts for build-ings and repairs to the extent of \$37,970.68, either expended or placed to the credit of the fields in a Trust Company, as follows:

Sheldon Jackson School, Sitka, Alaska.....	\$ 303.00
Presbyterian Hospital, Haines, Alaska.....	100.00
Ganado, Arizona.....	7,915.42
Dwight Indian Mission, Oklahoma.....	15,647.30
Forsythe Memorial School, Los Angeles, Cal..	5,211.65
Menaul School, Albuquerque, N. M.....	300.00
Brooklyn Hospital, Embudo, N. M.....	49.00
Hospital Room, Tremontina, N. M.....	505.00
Home School, Asheville, N. C.....	955.31
Farm School, Asheville, N. C.....	934.00
Rocky Fork, Tenn.....	529.00
Dorothy, W. Va.....	27.00
Pattie C. Stockdale School, Lawson, W. Va.....	64.88
Presbyterian Hospital, San Juan, P. R.....	5,429.12
Total.....	\$ 37,970.68

The following analysis of the total income for current work shows the designation of contribu-tions as received by the treasurer:

SPECIALIZED CONTRIBUTIONS

General Fund.....	\$80,121.57
Salaries.....	115,395.30
Scholarships.....	84,754.83
Current Expenses Mission Fields.....	70,989.76
Summer Offering Medical Work.....	4,315.22
Tuition Receipts from Field.....	64,232.28
Building Funds.....	44,112.32
Total.....	\$463,921.28
Less Y. P. and C. E. Trans.\$5,023.98	
Less S. S. Transfer..... 9,576.67	
	\$14,600.65
Building Funds Deposited.....	44,112.32
	58,712.97
Available for Current Work under Budget..	\$405,208.31

COMPARATIVE SUMMARY

The following comparative summary of spe-cialized receipts will prove of interest:

1913-14	Current Work.....	1914-15
\$426,797.04		\$405,208.31
13,673.49	C. E. and S. S. Transfers.....	14,600.65
25,387.65	Building Funds Deposited.....	44,112.32
1,593.34	Specials Transmitted.....	1,527.59
28,110.38	Work among Immigrant	25,091.14
	Populations	
\$495,561.90	Totals.....	\$490,540.01
	Net Loss.....	\$4,021.89
	Loss for Current	
	Work.....	\$21,588.73

For the objects assigned to the various young people's organizations the following amounts were received, designated:

From Bands, for Sheldon Jackson School, Sitka, Alaska.....	\$ 3,327.71
From Jr. C. E. Societies, for Presbyterian Hos- pital, San Juan, P. R.....	2,021.61
From Int. C. E. Societies, for Miss Pyland's Salary, Sancti Spiritus, Cuba.....	441.57
From Westminster Guilds:	
For Haines Hospital, Alaska.....	\$5,081.24
For San Juan Hospital Bldg.....	684.29
For other objects.....	4,201.76
	\$9,967.29

EMERGENCY FUND

The Emergency Fund continues to be a source of assistance to sick and disabled workers, a num-ber being granted leave of absence during the past year for various periods of time. The sum ex-pended for this purpose amounted to \$4,089.08. The total amount on hand to the credit of this Fund March 31st, 1915, was \$4,403.97.

SALES OF LITERATURE

Sales of Literature amounting to \$8,398.16 were applied toward the cost of the printing and distribution of books and leaflets for information concerning the work of the Board, and the main-tenance of the Literature Department, namely, \$13,901.52, thus leaving a balance of only \$5,503.36 to be charged toward administration expenses during the year.

MRS. CHARLES L. BAILEY MEMORIAL FUND

The receipt from Pennsylvania Synodical So-ciety of a special \$10,000 fund for endowed scholarships under the Woman's Board and \$2,000 for endowed scholarships under the Freed-men's Board in memory of Mrs. Charles L. Bailey, for thirty years the faithful and efficient vice-president and president of said society, was deeply appreciated and the work of our Penn-sylvania women sincerely commended.

The amount of \$10,000 has been added to the Permanent Invested Fund of the Woman's Board, the interest only to be used for the scholar-ship funds of the following schools:

Sheldon Jackson School, Sitka Alaska.....	\$ 2,500.00
Menaul School, Albuquerque, N. M.....	2,500.00
Wasatch Academy, Mt. Pleasant, Utah.....	2,500.00
Normal and Collegiate Inst., Ashe- ville, N. C.....	2,500.00
	\$ 10,000.00

The \$2,000 was transmitted to the Freedmen's Board for the following endowed scholarships:

Haines Industrial School, Augusta, Ga.....	\$ 1,000.00
General Scholarship.....	1,000.00
	\$2,000.00

The total amounts raised for this Memorial Fund by presbyterial societies in Pennsylvania were as follows:

Beaver.....	\$ 356.45
Blairsville.....	209.00
Butler.....	308.40
Carlisle.....	2,710.00
Chester.....	581.25
Clarion.....	343.50
Erie.....	1,244.00
Huntingdon.....	329.00
Kittanning.....	250.00
Lackawanna.....	862.75
Lehigh.....	215.81
Northumberland.....	380.00
Philadelphia.....	1,275.00
Philadelphia, North.....	1,068.00
Pittsburgh.....	1,178.40
Redstone.....	457.50
Shenango.....	239.50
Washington.....	145.48
Wellsboro.....	127.00
Westminster.....	313.00

\$12,594.04

Of this total sum \$12,000 was credited for endowed scholarships as above indicated under the title of "Mrs. Charles L. Bailey Memorial Fund." Of the surplus \$210 was applied toward the equipment of a reading room in connection with Emerson Industrial Institute, Blackville, S. C., and the regular scholarship fund for Freedmen, while the balance of the surplus was made up to \$400 and placed in the equipment fund for the furnishing of a memorial room in the new Presbyterian Hospital to be erected at San Juan, Porto Rico.

PERMANENT FUND

The Permanent Fund was increased by the sum of \$14,600 in cash and the transfer of Miss Anna M. Ingersoll's annuity gift of \$1,000, making a total of \$194,235.51 invested. The cash received covered the following items:

Mrs. Charles L. Bailey Memorial Fund.....	\$ 10,000.00
Maria L. Smith Fund for the Farm School, N. C.....	4,000.00
Mrs. J. G. Kilbourn Memorial Fund for the Presbyterian Hospital, San Juan, P. R.....	500.00
Julia A. Talladay Fund.....	100.00

Total.....\$ 14,600.00

LEGACIES

It is a pleasure to note the receipt of the following legacies in stocks and bonds amounting in denomination to the values stated:

Mary A. Murray Estate, New York City.....	\$ 19,385.75
Elizabeth O. Forbes Estate, Rockford, Ill.....	3,600.00

These bequests were simply designated for the regular work of the Woman's Board.

ANNUITY GIFTS

This year no annuity gifts have been received. These gifts are commended to friends interested in the work of the Woman's Board.

DWIGHT BUILDING FUND

During the year a special appeal was made for the sum of \$35,000 to be raised as an "extra" for the purpose of erecting a dormitory to take the place of the building destroyed by fire at Old Dwight Indian Mission in Oklahoma and for the installation of a complete water system. The result of this effort from societies and friends, with the insurance money, amounted to \$19,985.93, which sum has since been increased to \$20,000. A gift of \$2,500 from THE HOME MISSION MONTHLY was most helpful for this building fund.

FREEDMEN

The amount of \$92,722.69 received for the Woman's Department of the Freedmen's Board shows a decrease of \$1,293.12 for regular work. The endowed scholarships herein above mentioned relieve this loss in total figures.

FIELD WORK AND TRAVELING

The Field Work and Traveling Expense Fund is used to defray expenses of speakers provided for local, presbyterial and synodical meetings, and for the salaries and traveling expenses of five field secretaries. As receipts for this purpose are used to replenish the fund mentioned, no credit for the same is given in contributions for regular current work. During the year \$1,407.67 was received from various organizations, thus reducing the amount charged to this fund by so much.

BUILDINGS

Alaskan.—To the property of the Sheldon Jackson School, Sitka, Alaska, has been added a little bungalow known as the "Nannie Craig Cottage." The cost of the building and equipment amounted to \$1,500. This home is at present occupied by the manual training teacher, Mr. Herbert B. Fenn, and his wife.

Indian.—At Ganado, Arizona, a new dormitory known as "Westminster Hall" was practically completed at a total cost of \$7,500. This building was made possible largely by a gift of

MONTHLY RECEIPTS AND PAYMENTS FOR CURRENT WORK

	Receipts	Payments	
April.....	\$9,026.48	\$35,737.49	
May.....	14,836.17	50,890.15	
June.....	41,650.61	26,796.03	
First Quarter.....		\$65,513.26	\$113,423.67
July.....	16,533.73	33,043.82	
August.....	11,573.84	26,166.30	
September.....	33,436.03	44,608.35	
Second Quarter.....		\$61,543.60	\$103,818.47
October.....	37,621.36	33,136.92	
November.....	18,578.49	38,742.86	
December.....	58,008.59	35,540.58	
Third Quarter.....		\$114,208.44	\$107,420.36
January.....	43,697.27	38,626.95	
February.....	28,341.42	27,728.53	
March.....	150,617.29	53,087.34	
Fourth Quarter.....		\$222,655.98	\$119,442.82
		\$463,921.28	\$444,105.32

\$4,010.07 from the Westminster Presbyterian Sunday school of Elizabeth, New Jersey. To this were added the receipts from the sale of the property at Jewett, New Mexico, from which field was also transferred the name "Kirkwood Memorial School."

Mexican.—The erection of the Brooklyn Hospital in Embudo Plaza, New Mexico, was delayed this past year on account of the difficulty in securing an adequate water supply. The amount of \$2,145 contributed by Brooklyn Presbyterial Society, New York, as a "special" is still in bank awaiting the erection of the building as soon as the matter of a well is settled.

Mountaineer.—The loss of the main building of the Farm School, Asheville, N. C., last December necessitated the immediate consideration of the future of the work. The sum of \$27,000, account of insurance on the building and equipment, together with individual gifts amounting to \$934, have been deposited to the credit of a Farm School building fund, awaiting the erection of certain structures to replace the one destroyed by fire.

Porto Rican.—During the year a San Juan Hospital building fund was opened for the receipt of contributions for equipping the new hospital to be erected in the near future. Gifts from friends and societies to the extent of \$5,429.12 have been placed in this fund, a number being contributed as memorials.

SPECIAL EQUIPMENT

The following items in addition to the budget were provided from the General Building Fund during the year:

\$ 250.00	Furnishings Pittsburgh Cottage, Sheldon Jackson School.
200.00	Bronze Tablet Sheldon Jackson School.
312.00	Printing Press Sheldon Jackson School.
801.96	Plumbing Tucson Indian School, Arizona.
300.00	Sleeping Porches North Fork, Cal.
872.00	Equipment Menaul School, Albuquerque, N. M.
200.00	Teacher's Home, Chamisal, N. M.
872.00	Plumbing and Hardware, Farm School, Asheville, N. C.
186.00	Repairs, Asheville Home School, N. C.
750.00	Improvements Rocky Fork, Tenn.
275.00	Furnishings and Repairs, Sycamore, Tenn.
509.55	Purchase of "Rose Cottage" and Lot, Ozone, Tenn.
308.37	Equipment, Aguadilla, Porto Rico.
119.64	Miscellaneous items various fields.

\$5,956.52—TOTAL.

ELECTRICAL PLANT, SHELDON JACKSON SCHOOL

Of the \$25,972.22 remaining in the treasury at the close of the fiscal year 1913-14, by action of the Woman's Board, \$6,090.05 was used to meet an overdraft of this amount for the equipment and installation of an electrical heating plant at The Sheldon Jackson School, Sitka, Alaska, thus leaving a balance of \$19,882.17 in the fund created for the purpose of defraying possible annual deficits on the budget. This latter sum, together with the \$5,215.41 surplus hereinbefore referred to, makes a total of \$25,097.58 to the credit of the Woman's Board on current work.

LIFE MEMBERS

The year has increased the enrollment of life members by sixty-seven names. California leads with thirteen, while Pennsylvania comes second with ten. The \$25 required to constitute a life membership should be over and above regular

contributions and paid into the treasury of the Woman's Board at one time. This means of honoring faithful workers continues to be popular with societies and is a great help to the General Fund.

HONORARY MEMBERS

Twenty-five honorary members have been added to the roll within the last twelve months, making a total of 176. The twenty-five received this year are from the following synodical societies:

California.....6	New Jersey.....4	Illinois.....1
Minnesota.....5	Arizona.....1	
Baltimore.....2	Pennsylvania.....1	
Michigan.....1		
Nebraska.....1		

The \$2,500 received from these twenty-five honorary memberships was applied toward the General Fund. The \$100 required to constitute such a membership should be over and above regular contributions and paid into the treasury of the Woman's Board at one time.

THE HOME MISSION MONTHLY

The following financial report is presented on behalf of THE HOME MISSION MONTHLY.

Amount on hand to the credit of The Home Mission Monthly, March 31st, 1915.....\$	6,008.40
Publication of Magazine.....	\$10,719.62
Salaries editor and clerks.....	4,413.15
Office expenses.....	108.71
Annual Meeting Expenses.....	81.40
Wrappers.....	24.59
Manuscript Articles.....	148.00
Insurance.....	23.20
Rent Deficit.....	157.24

Total Receipts from Subscriptions.....\$	18,169.14
Excess for the Year.....	2,493.23
Amount Transferred to the Dwight Building Fund.....	2,500.00

SUMMARY OF RECEIPTS

A summing up of all funds which have passed through the treasury of the Woman's Board shows a grand total of \$628,665.72 for the year, as against \$633,496.25 for last year.

GIFT OF HOME BOARD

It is with deep appreciation that the treasurer records the receipt of the sum of \$28,326.02 from the Board of Home Missions, under the action of said Board recorded last year, as a gift for the purpose of repairing and equipping the properties of the Woman's Board. This amount was expended on various mission fields and met a timely need along the line mentioned.

PRESBYTERIAL TREASURERS

It is with deep regret the treasurer must report the loss by death of two faithful presbyterial treasurers—Mrs. Mary J. Averill of Springfield, Illinois, and Mrs. C. S. Beelman of Huron, Ohio. Both had labored for many years in our home mission work, and their beautiful messages of encouragement and helpfulness have been seriously missed since they were called up higher. Mr. Charles G. Averill acted in the capacity of treasurer of Springfield Presbyterial Society for the last quarter of the year, and his services were deeply appreciated.

To all who have spent many hours over treasury books and bestowed free, willing service in urging the meeting of full appropriation

pledges, and who at the close of the fiscal year rejoice or sorrow with the treasury of the Woman's Board, as the case may be, let me give assurance of our deep appreciation. May I ask you to

pray and work with us that all "the tithes" may be brought "into the storehouse" during the new year before us, so that the promise may be fully claimed?

Report of the Courtesy Committee

THIS committee, composed of Miss Julia Fraser of California, Mrs. William Edgar Geil of Pennsylvania and Mrs. S. B. Brownell of New York, expressed the appreciation of those in attendance upon the meetings as follows:

The courtesy committee of the Woman's Board of Home Missions wishes to voice the thoughts and feelings of all who have enjoyed the privileges of these meetings. It proposes therefore:

That we recognize with appreciation the months of careful preparation on the part of the various committees that have made possible the success of this annual gathering.

That to those who have planned the social recreations of the past week our warmest appreciation goes forth.

That we express our delight in the beautiful surroundings and music which have quickened the spirit of each service.

That the co-operation of young women at

literature tables and as guides and ushers is an earnest for future missionary leadership.

That while it is impossible to express adequately our gratitude to the general chairman and all of her associates for their varied service, yet we wish them to know that we will never forget their executive efficiency nor the heartiness of Rochester hospitality.

Henry Ward Beecher once said that "your greatest pleasure is that which rebounds from hearts you have made glad." If this is true, then surely the hearts of the Rochester people must be steeped in happiness.

Above all do we feel the inspiration brought to us by the missionary speakers and wish them to know the response of our hearts to their vision of service.

Last, but far from least, we wish by a rising vote to express to our beloved President, Mrs. F. S. Bennett, and to all the other officers of the Woman's Board of Home Missions, our deep sense of loyalty to their leadership.

Report of the Woman's Department of the Board of Missions for Freedmen

Mrs. W. T. Larimer, General Secretary

FIFTY years ago, the great emancipator, Abraham Lincoln, "slow to smite and swift to spare, gentle and merciful and just," freed four and one-half millions of the negro race.

One hundred thousand dollars from the Woman's Department of the Board of Missions for Freedmen in 1914 and 1915 seemed a gift none too great to commemorate an event of such importance in our country's history—a sum none too large to help free these people from the slavery of ignorance and vice, and bring them to the blessings of Christian education and Christian homes. Encouraged by the splendid advance in gifts the previous year, "faith was sweet and strong" that this goal could be reached. Had it not been for the financial depression in our country, caused by the terrible tragedy of war in Europe, our hopes would have been realized.

The results of the year's offerings for the Woman's Department are shown as follows:

Women's societies.....	\$71,989.20	an increase of	\$1,103.93
Sabbath schools.....	9,589.12	in increase of	26.89
Young people's societies.	9,670.77	a decrease of	1,041.94
*Miscellaneous sources..	2,805.60	an increase of	1,794.79
Legacies.....		a decrease of	880.79
Individuals.....	668.00	a decrease of	296.00

\$94,722.69 an increase of \$706.88

* Miscellaneous for 1914 and 1915 includes \$2,000 Bailey Memorial fund.

Number of organizations contributing:

Women's societies.....	3,766	a decrease of	66
Sabbath schools.....	1,370	an increase of	59
Young people's societies.....	1,206	a decrease of	24

The total amount of offerings received by the Freedmen's Board this year was \$288,480.69, an increase of \$41,022.07. It is with deep regret that we report a decrease in number of women's and young people's societies contributing. Was it lack of interest, result of hard times, or did some, perchance, hear the call for help from the desolated "war zone" and, as the saying goes, "rob Peter to pay Paul"? Did they rob the Freedmen to help the Belgians? We both have been losers. We needed the gifts of these societies and they needed the help and inspiration of meeting their obligations to the Freedmen while answering the call of starving Belgium. We need the gifts and prayers of every organization in our great Presbyterian Church to meet the needs of the "untouched millions" yet to be reached with the Gospel message.

The secretaries have visited many synodical, presbyterial and local meetings during the year to present the work. Thousands of leaflets, the Freedmen number of the HOME MISSION MONTHLY and of *Over Sea and Land*, and the stereopticon slides have quietly told the story over and over.

No life memberships have been received this year. For \$25, not including gifts of previous years, any one may become a life member of the Woman's Department and receive a certificate of membership, the money going to any part of the work desired by the donor. May we have some the coming year?

Extent of work on the field under care of Board:

Ministers.....	250	
Churches and missions.....	431	
Added on certificate.....	241	
Whole number of communicants.....	26,376	
Sabbath schools.....	388	
Sabbath school scholars.....	22,881	
Day schools.....	140	
Teachers in day schools.....	480	
Pupils in day schools.....	16,982	decrease 2,184
Whole number of workers.....	621	

The colored people on the field in these hard times contributed for self-support and for missions, \$149,772.91.

Because they could not get the money to pay their share of tuition, there were 2184 fewer pupils in school. It has been a trying year in the field; no sale for cotton, no money to pay tuition or board. But the workers have gone patiently on in school and church and home. One minister wrote: "We learn lessons in adversity, we do not in prosperity," "God is not unmindful of His own," and "We trust and work." Even in this hard year we can report two new schools.

Repairs have been made to buildings and a few new buildings granted where it was not expedient to do without them. How much more could have been done if we had had the help of the sixty-six women's societies and twenty-four young people's organizations that failed to send us any gifts for this growing work!

Fire having destroyed the boys' dormitories at Brainerd and Albion, cottages had to be repaired or new halls fitted to meet immediate needs. Our new Selden Institute just *had* to have a dormitory for girls, as well as recitation rooms. To Selden Institute, Barber Memorial and other schools were granted repairs and better equipment. Hardin Academy, Allendale, S. C., needed a president's house. Mary Potter, Cheraw, S. C., and others were allowed plaster or "white stuff on the walls," as a girl wrote home from one of our seminaries. Boggs Academy, Danville High School, Redstone Academy, Mary Allen, have been given cheer in the way of paint on their buildings, which distinguishes the mission school in many places from other tenants of the villages. Knowing that "cleanliness is next to Godliness," we have also granted new water pipes and laundry tubs to Selden, Haines, Aiken; a well and pumping outfit to Harbison; and Monticello has the distinction of being connected with the city water works. Schools at Walterboro, S. C.; Birmingham, Cotton Plant, South Boston, were given more seats, so that no one would need to "stand up."

The girls are enjoying the new dormitory at Boggs Academy. At Emerson Institute, Carlisle Presbyterian equipped a reading room—furniture, clock, books and everything needed—in memory of the loved Synodical President of Pennsylvania, Mrs. Bailey. It is, indeed a fitting memorial. A little was done here and there on many schools, as necessity demanded.

A great loss was sustained on the field in the death of Mrs. Carr, wife of Rev. W. E. Carr, of

Danville High School, Virginia. An educated, Christian woman, so valued as minister's wife, teacher, synodical officer, her place will be hard to fill. She was to have been our field representative at the annual meeting of the Woman's Board, but at the close of her day's work she went to her heavenly home.

Our seminaries have been doing good work. If any Northern friends could visit one of these on their travels South, they would be more interested in the work and bring encouragement, sunshine and cheer to our workers.

Our co-educational and parochial schools have been the "lighthouses" in a sea of distress. As always, when in need, an appeal for help is made to the Christian man or woman, church or school. They have more compassion on the suffering multitude than the non-Christian. Our evangelists have had precious seasons of revival in many churches and schools. One seminary sends word, "Every girl in our school is a Christian." Would not that be glorious news from some of our schools for Northern girls?

The Bible and Shorter Catechism have been recited daily in all our schools, as that is one of our requirements. One principal writes that at closing exercises five pupils will be presented with Bibles for committing the Shorter Catechism. Since the "Bible principles are the cure for the world's distemper," can we fit them in any better way for life's warfare?

Biddle University has had a prosperous year. I ask you to look at the picture of Biddle in the April HOME MISSION MONTHLY for the strength which goes out from that school.

One of the shadows of the "Jubilee Year" was the retirement from active work of Mrs. Susan L. Storer, for twelve years the beloved secretary of this department. By her efforts she has brought life and light and song into the lives of many of the Freedmen. She is a friend of every colored man and woman. Her heart is big with prayer and blessing. She was eminently faithful in her work with the women and young people of the churches and on the field; many now, as in the years to come, "will rise up and call her blessed."

This race has waited "Oh, so long, for a little bit of love." God has waited Oh, so long, for some of us to learn that His Gospel is for the negro. I think when He said, "Other sheep I have," He was looking down the ages at this people without a shepherd—"Teach all nations," "Preach to every creature," are His commands. His "all" means the souls of my black folk. His "every creature" means the weary and heavy laden brother and sister of the Southland, just as His "Go, ye," means every woman that has named the name of Christ and has her name upon the church rolls.

We have not yet caught the vision of our day and opportunity with this race. We do not give as the Lord has prospered us and let Him have a chance to penetrate the darkness. Scholarships, salaries, buildings, equipment, are needed. Oh, women, during the coming year let us bring the tithes of time, talent and money into the store house, and prove Him therewith that, according to His promise, which never fails, "He will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

A Good Year for the Home Mission Monthly

Annual Report by Theodora Finks, Editor

THE HOME MISSION MONTHLY reports a good year, good for several reasons: First, because in spite of financial stress in many parts of the country our subscription list makes a creditable showing. Large subscription agencies of the country have suffered because people can do without magazines quite well when they have no money with which to buy them. But evidently many Presbyterian women do not wish to dispense with their copies of the HOME MISSION MONTHLY, for we have not fallen behind our subscription list of last year. Instead, receipts show a net increase of 474 subscriptions. There are more than this number of new names, for enough were received to make good the loss of names dropped from our list, as well as to furnish the increase. Our list to-day numbers over 36,000 paid subscriptions, while extra demands have made the average size of edition 37,500.

What of our secretaries of literature during the past year? They furnish the second reason for reporting a good year. They have loyally and eagerly fallen in with the plan for Front Rank Societies. Enthusiastic reports lead us to believe that the carrying out of this plan has done much toward making the good report of the year possible. Local societies to the number of 305 have reported to our office their success in fulfilling requirements entitling them to a place in the Front Rank, and presbyterial societies to the number of twenty-five, while special honor is due Arkansas as the only synodical society winning Front Rank.

The first society to report for Front Rank was Waxahachie, Texas, with thirty-three new subscriptions. Among local secretaries winning Front Rank for their societies were some new officers who brought fresh enthusiasm, as in the First Presbyterian Church of Paterson, N. J., where a first report brought twenty-two new subscriptions and more followed soon after. Others tried special methods, as in Madison, N. J., where a systematic canvas brought fifty new subscriptions. From Lancaster, Pa., First Church, forty-seven new subscriptions were reported, and from Kenwood Evangelical Church, Chicago, fifty-seven new subscriptions. If every synodical society presented us with a few such lists, what a glad day it would be! In the literature display will be found bulletins of Front Rank Societies.

The chart shown last year, which presented the number of subscribing and non-subscribing secretaries of literature in each synodical society, brought about a general shaking up in that line. We had intended to give a chart this year showing the improvement made, but are unable to do so, as the new form of report blanks does not give the same statistics that were available last year. We know there has been improvement and should be glad were it possible to place the credit properly.

Another good feature of the year was the privilege of turning into the Board's treasury for Dwight Building Fund the sum of \$2,500 from the HOME MISSION MONTHLY. This was done after paying all expenses of publication, salaries, office

rent, and retaining a working surplus. You are familiar with the fact that from the beginning your magazine has not only been self-supporting, but has turned a sum of money into the Board's treasury each year. You will, therefore, be glad to know that with this year's amount the total of these small gifts of the twenty-eight years of the magazine's life rounds out the fine sum of \$40,000.

In speaking of the good things of the HOME MISSION MONTHLY year we should not omit mention of the contents of our pages. Possibly the most noteworthy feature is the increase in publication of articles by specialists in their respective lines, which form collateral rather than direct missionary reading. These writers have often been people outside our mission ranks. Government officials, magazine correspondents, authors of well known books, and representatives of other denominations have contributed to our pages, as well as those closely identified with our work, thus giving breadth of vision. The effort has been to keep the balance so carefully adjusted that there will be no loss of actual missionary information. It has been gratifying to hear that the growth of the pages along these lines is appreciated. One secretary of literature said, in her recent report: "This gathering in of what might be called secular material not only gives the magazine greater interest to us who always read it; it makes the magazine of value to others who do not ordinarily care for missionary literature." By presenting a wide view interest is gained for the subject of missions.

The fifth encouragement of the year has been in the form of letters from secretaries asking aid for presentation of the magazine in presbyterial and synodical meetings. These requests suggest a growing desire to present the subject adequately, and thus increase the magazine circulation. "I like that word," says a writer in *The Continent*. "When the circulation of the blood was discovered a new era in therapeutics began. When the strength and vigor of our denominational activities begin to flow into the hearts of our church people, the power of the church will become a living fact universally demonstrated."

With our aim of a circulation of 40,000 still before us, and with secretaries who have shown approval of the Front Rank plan, we are encouraged to adopt a HOME MISSION MONTHLY Apportionment Plan for the year ending March 31, 1916. Never for a single year has our list fallen behind. Always it has stepped valiantly ahead. But we must never flag in our efforts, or we may lose ground that cannot be regained.

If, as has been said, "there is no better means of progress in the spiritual life than to be continually beginning afresh and never to think we have done enough," why not apply that truth to the work of secretaries of literature? Once more, with a fresh start and every one taking part, we shall hope to make our good report of this year a better one next year and steadily to approach the best.

What is New?

INVITATION TO VISIT THE LITERATURE EXHIBIT AT THE ANNUAL MEETING

By S. Catherine Rue

THERE is one question above all others that is constantly repeated at our literature headquarters. Hardly a day passes that some visitor in our office does not ask it, and it is included in the letters of every mail. Taking it for granted that you have come up to this Annual Meeting with your lips ready to form its words, we have tried as best we can to have our Exhibit of Literature answer it for you. Have you already guessed it? It is this. "What is *new* in home mission publications?"

Had he lived in these days of the modern missionary meeting, King Solomon might have hesitated to pronounce his conclusions about things *new* when he said: "Is there a thing whereof it may be said: See, this is new? * * * That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun."

A thing is new that you have not seen before. Some of our publications on display will be new to all and all of them will be new to some, so we feel warranted in extending a most cordial invitation to all present at this meeting to visit our exhibit. A recent letter from a secretary included these words: "I know that literature will secure results, but literature cannot work if it is not worked." Will you take our aids home with you and will you see that they are "worked"? The publications in our display which are not new to you who have been leaders in the work for years will be new to those who have been added to the membership of your societies during this past year. Each year we have a new generation of women who are not familiar with our literature. May I give you an instance? One day there came into our office at headquarters a lady with a reassuring tone of voice and manner, whose request was: "I wish to see your very *newest* home mission stories," giving particular emphasis to the superlative adjective. She accepted eagerly what were shown her until she held in her hand samples of all our store that met her description, but we could see she was not satisfied. We ventured to produce two or three leaflets not so new, which she took without change of countenance. Then, growing bolder, we reached up to the pigeon-holes containing "Mrs. Pickett's Missionary Box," "Thanksgiving Ann" and "Her Offering," stories tested until they have become little classics among missionary publications. She was delighted to have them and we were convinced that our usual experience was being reversed, that in this instance the person making the appeal was so new to the work that all our literature was new to her. There are these new women in each of your societies at home, and we ask you to send to them some of the older publications from our exhibit. They will feel complimented that you remembered them at such a time and the "old" publications will have become new once more.

We think there should be enough new issues on our tables to satisfy most advanced workers.

This year our School Department has added a most attractive and interesting contribution to our display in the form of industrial work from mission schools, which you will find arranged on screens according to the fields from which they have come, and in front of each screen is a table on which is grouped the publications dealing with the same field. The industrial display includes a remarkable array of embroideries and drawn work from the Marina Mission, Mayaguez, Porto Rico, and rugs of Navajo weave from Ganado, Arizona, which are for sale.

On the tables displaying newest helps are text books for the use of study classes. *Home Mission in Action* is recommended for women's societies and Westminster Guilds; *All Along the Trail* is prepared especially for organizations of juniors. Plays and pageants are also on this table. Though the author of "Betty's Travels" never saw more than one home mission field with natural eyes, her imagination has helped Betty to visit all but one of our fields. She has just returned from a "Trip to New Mexico," which you may have. At the last annual conference of our Publication Committee action was taken to discontinue the *Home Mission Extra* and in its stead to issue *Homeland Gleanings* which, according to its name, should include current events and items of interest kindred to home missions, culled from all sources. This is now printed in galley form for gratuitous distribution each month to those who request it.

The Bible Reading, *Ambassadors*, by the chairman of our Publication Committee, set down in the program for use at the Vesper Service Sunday afternoon, will be available in separate printed form for local societies after this meeting.

Our effort to collect from various sections of the country charts that have proved of practical value in mission study and other lines of work during the year has resulted in bringing together a remarkable loan exhibit which should prove suggestive to all who study them.

In addition to these our exhibit offers one chart new to all and when you have seen it we hope you will determine at once to "hitch your wagon to a star." This one chart of all others our Literature Department would have you duplicate in your own local societies, and in order that you may make it accurately I will give you a recipe. Take a piece of paper of ample size, and fold it as Betsy Ross did when she made the white stars for the blue field of our National flag. Be very certain you will make *five points*, cut with the scissors, and you will have won a new star. (The demonstration here given showed a large star, each point bearing a suggested aim for the year.)

The monthly topics for the year 1916 appear on the cover of this magazine.

Suggestive Program for August Meetings

Call to Order—Roll call; usual business.

Hymn—"Lord, While for All Mankind We Pray." (The hymn used repeatedly at annual meeting of the Woman's Board.)

Prayer for larger vision of members of missionary society, and for new workers for the field.

Scripture Reading—Acts 10:34-44.

Ten-Minute Talk—Have each home mission field represented by a child in costume, illustrating the talk by a member concerning the children of our mission fields.

A discussion concerning ways of interesting children and young people in missions. Following are suggestions for the discussion:

(a) The children of our missions as described by the children.

Let the members of the local woman's society become interested in children of "junior" age. Give to these children a subject about our work among children. (*Over Sea and Land* furnishes a great variety of topics.) Offer a prize for the best composition of one hundred and fifty words upon the subject assigned, giving them two weeks in which to read about it, and write the story in their own words. The award should be furnished by the local society, and might well be one of the children's study books, such as "Star 49" or "Coming Americans," to be secured from our Literature Department.

(b) A new idea for a summer meeting, where-by women may come into closer touch with the young people.

Divide the members of the woman's society into groups, according to local geographic conditions. Each group of women could plan

somewhat as follows: Select a subject recommended by the Young People's Department of the Woman's Board. Invite personally, or by card, young people located in the section of town nearest the members of this particular group for a "lawn conference," "porch party," or an "evening symposium," to be held at the home of one of the members of the society. With the invitation ask each young person to wear something appropriate for the subject indicated, also to be ready to quote some current information in regard to the chosen topic.

Sewing or other handiwork might be planned for the employment of young people at meetings, a simple but significant prize to be given, by one of the women of the group entertaining, for the best or most ingenious handiwork.

(Information may be obtained from the Woman's Board as to the need in mission schools for aprons, comfort bags, dressed dolls, sewing outfits, etc., to help them in their work.)

Let one of the hostesses plan to have one of the invited young people, according to previous arrangement, tell a missionary story, during which portions might be illustrated by song, instrumental selection or impersonation.

(c) How young people can be organized.

In towns where there exists no young people's missionary organization, these group meetings may be the nucleus of a Westminster Guild or a band, according to the "follow-up" diligence of missionary society members. What organization for young people is lacking in your church?

Solo—"Our Master Has Taken His Journey," all present joining in chorus.

Serve *light* refreshments on the lawn or veranda.

Receipts of Woman's Board for April, 1915

	Woman's Board	Immi- grant Pop.	Freed- men.		Woman's Board	Immi- grant Pop.	Freed- men.		Woman's Board	Immi- grant Pop.	Freed- men.
Alabama				Missouri				Phila., North...			
Florida.....	\$10.00			McGee.....	\$18.60			Redstone.....	\$2.00		
Huntsville.....	90.30			Salt River.....	64.00		\$5.00	Westminster.....	12.50		
Baltimore				New England				South Dakota			
Baltimore.....	21.15			Boston.....	8.00		3.00	Black Hills.....	18.00		
New Castle.....	320.00			New Jersey				Dakota Indian..	6.00		
Washington C.1..	177.00		\$67.00	Newark.....	50.00		50.00	Tennessee			
Illinois				W. Jersey.....	7.37		3.00	French Broad... 1.00			1.00
Bloomington....	12.50		1.00	New York				Union.....	2.00		
Cairo.....	79.05		14.00	Binghamton....	50.00			Texas			
Ottawa.....	15.00		10.00	Brooklyn.....	256.00	\$56.00	22.00	El Paso.....	5.00		
Rushville.....	74.50			Buffalo.....	15.00			Waco.....	5.00		
Iowa				Cayuga.....	10.24			S. W. Bohemian..		\$6.00	
Cedar Rapids... 15.00				Columbia.....	75.00			West Virginia			
Corning.....	20.00			Hudson.....	21.00		4.00	Parkersburg.... 7.50			
Iowa.....	67.71			Lyons.....	6.67			Wisconsin			
Sioux City.....	4.00			Nassau.....	21.00			Synodical.....	1,008.82		
Kentucky				New York.....	493.00		65.00	La Crosse.....	5.00	8.55	
Louisville.....	37.00			North River....	74.50		35.00	Winnebago.....	9.00		5.00
Princeton.....	3.00			Steuben.....	8.65			Individuals, etc..	1,186.40		100.00
Transylvania....	28.25			Syracuse.....	57.00		60.00	Tuition and re- ceipts from			
Michigan				Troy.....	175.00		29.00	field.....	1,859.48		
Detroit.....	25.00			Westchester....	133.50		68.00	Rents and sales. 100.00			
Flint.....	17.00	\$6.00		North Dakota				Legacies.....	63.00		
Grand Rapids... 28.00		8.00	18.00	Pembina.....	25.00			Amts. received			
Petoskey.....		10.00		Ohio				for specials not			
Kalamazoo.....	18.00		13.00	Chillicothe....			8.25	a part of Wom- an's Board Bud- get.....	95.00		
Lansing.....	15.00			Maumee.....	7.50			Literature sales. 678.36			
Lake Superior... 11.00				Mahoning.....			1.50				
Minnesota				Oklahoma							
Duluth.....		3.00		Tulsa.....	50.00						
Mankato.....	16.00			Pennsylvania							
Winona.....	5.00		5.00	Chester.....	2,333.78		558.30				
				Clarion.....	5.00		30.00				
				Philadelphia... 211.00	175.50		42.00				

\$10,315.51 \$1,304.87 \$1,224.05
Grand Total, \$12,844.43
DORA M. FISH,
Treasurer.



THE HOME MISSION MONTHLY



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NO. 10

If You Want the Girls

From Address by Isabel Laughlin at Meeting of the Woman's Board in Rochester, May, 1915

"IF you want to get the girls, give them something to do right away." That was the closing sentence of my address at the meeting of the Woman's Missionary Society.

"You never said a truer word," said a bright young girl after the meeting, as she grasped my hand in a hearty welcome. "I want to tell you how those women 'worked' me. I didn't see through them at first, but I do now. I graduated from the University of Wisconsin two years ago and the first week I was home two ladies called on me and told me I had been elected delegate to the presbyterial meeting. Now you know," with a merry twinkle in her eye, "that presbyterial meeting might have been a species of animal for all I knew. I had never heard the word and had no idea what it would turn out to be. But I was flattered to think they cared enough about me to ask me, and besides it was a nice trip to a nice town where I had some nice friends, so I said I'd go.

"Well, when I got there I was so interested in the meetings I didn't want to miss a single one of them. For the first time in my life I found out that each group of women in each church is connected with the groups in every other church and that Presbyterian women all over the country are united systematically and scientifically to do missionary work. To my great surprise I found that I was learning something even though I had already graduated from college! During one of the meetings a lady sitting beside me in the pew leaned over and said, in a very chatty and confidential way, 'What office do you think would be the most interesting one to hold in an auxiliary society?' Well, I

fell into the trap with both feet. Without thinking I replied that it seemed to me it would be wonderful to be secretary of literature because you'd have all the interesting magazines, papers and books about missions and you could just make people read who didn't want to read them at all. The lady agreed with me; nothing more was said; I went on listening to the speaker and forgot all about it.'

"The next day, when the nominating committee read the list of officers for the coming year, there was I down for secretary of literature! Naturally, they 'had me'—after expressing myself so frankly I couldn't refuse. So I took the office even though I knew nothing about it, went to work with all my might, and never enjoyed anything so much in my whole life. And so I've gone from bad to worse till to-day I'm vice-president of that society. And I just want to tell you that if all the women wanted the girls badly enough to go after them with the tact that those women had who came after me, there wouldn't be any college girls out of missionary societies."

The words echoed in my mind—"If all the women wanted the girls badly enough to go after them"—and I thought of a friend of mine. We were little girls together in grammar school, then came four years in the same class in high school. After that we separated; I went East to college and she stayed in the West. Last summer we met for the first time after our long separation. During the course of an afternoon's talk over all the things that had happened, I said, "Well, what have you been doing?" "Oh," she replied, with a shrug of the shoulder, "I've

been doing the society stunt and I'm awfully unhappy because I feel that I've just been wasting time. I haven't done one thing that has been worth while. I did want to do something real. I thought of taking a business course, but my father and mother said no daughter of theirs should ever do anything like that. I tried one thing after another, but finally saw that I was expected to uphold the social reputation of the family, and gave up my ambitions. But I'd like to get to the top of every telephone pole in the city and shriek to every girl who is doing the society stunt that there is nothing in it; it's an empty round of existence that doesn't help any one." She paused a moment, then

said, impulsively, "Oh, I wish I had done what I wanted to do!"

"Why, what did you want to do?"

"I wanted to be a missionary."

"Well, why didn't you go into missionary work?" I asked.

Never shall I forget the reproach in her eyes and in her voice as she looked at me and said, "I'll tell you why. Simply because everybody pulled in the social direction and nobody pulled in the missionary direction."

Women of the Church, will you help us this year to pull in the missionary direction stronger and harder than ever we have pulled before?

Brown-Faced Youngsters at "Old Dwight"

By Ruth Cole

WE call them Indians—these little brown-faced youngsters—but, for all that, they seem to me surprisingly like my own small brothers and sisters. If one is accustomed to thinking of the Indian as a curiosity, a day at Dwight or some place like it will convince him that the children are very human. My first lesson came very soon after my arrival at Dwight. I was just getting settled in my new room after first introductions were over. There came a knock at my door and four dusky little faces peeped in at me. I asked the visitors in. They came, very solemnly, and sat on the floor. For want of something better to say I asked their names, and because I didn't understand them they giggled. Then I asked about their work and their teachers, but the rest of their conversation was limited to "We go now. Good-by." Since then I have loved these youngsters, just as everyone does who has the good fortune to live among them.

It would be impossible to remember all the queer expressions one hears while the children are at their work. Three times a day one little tot comes to me with "Hang it up tea-towels?" "Is it ready coffee?" sometimes means, "Is the coffee ready to serve?" and sometimes, "Is it time to serve the coffee?" One must use one's own judgment in this case. When *Jemima* has finished a task she always comes to me with, "I be finished. May I go?" We sometimes

wonder that the children are so cheerful and willing about the work given them to do. I'll grant not many little pale-faces would work as hard as they without grumbling.

If you would discover the real Indian in these children go for a walk with *Stella* or *Alice* or *Cila* when the hills are blue with violets or when the leaves are turning. Then, perhaps, you will hear strange tales about sorcerers, and if you are not too inquisitive you may learn which plants cure headache and which toothache, and so on through the whole list of human ailments. "Dis kind make well, headache," is the way they say it. But much as they love the woods and out-of-doors they are as enthusiastic over parties and entertainments as any "pale-face" children. Last fall they had a real Hallowe'en party with ghosts and witches and a fortune teller, and how they enjoyed it! When we prepare for entertainments, if willingness to practice were all needed to make good programs, ours certainly would be wonders.

An accomplishment of which they are proud, and justly, is repeating Bible verses. The girls frequently repeat the one hundred and sixteenth Psalm or perhaps the fourteenth chapter of John. I overheard one girl wishing she could say every word of the one hundred and nineteenth Psalm.

I wish that everyone who is at all interested in the study of the Indian might see the boys and girls of Dwight at their work

and play and know them as we do. Then I am sure you would understand how we love them; and how we want buildings and equipment to help us educate them; and how we hope and pray that they may grow into noble and good men and women. I wish you might see how rapidly the children learn new ways of living and how faces that are at first expressionless take on new meaning; it is an inspiration. May you



GETTING READY FOR THANKSGIVING AT DWIGHT INDIAN SCHOOL

at least not forget this part of Red Man's Land and may God bless you and us and this work abundantly.

The Point of Contact Between the Woman's Society and the Children's Work

By Grace L. Jones

IT might well be considered one of the most important functions of the Woman's Missionary Society to see that the girls and boys of the church have a first class opportunity for a missionary education, through the various organizations of the church.

Although the Christian Endeavorers will look after the Junior and Intermediate departments of their own societies, still they will welcome a kindly interest shown by the women; and only through the interest and work of the Women's Society will a group of Light Bearers, or Little Light Bearers, be organized.

Therefore, if there is no missionary society of any kind for the girls and boys of your church—and let me beg of you not to leave the boys out—see to it at once that a committee is formed to organize one and to find the best possible leader that can be secured. Do not think for a moment that “anyone” will do for this work! It is work worthy of the best efforts of the Daughter of the King!

Having started the society under the happiest auspices and conditions that are possible, give the leader entire control of it. There are leaders who are perfectly capable

of doing all the work themselves, but most of us are glad to have help. Therefore, the work of the Light Bearers' Committee, which has a twofold value, is only just begun. A group of tactful and wise women should always be available to help the leader, whenever such help is needed. And then, representing the women's society as it does, it constantly interests more women in the children's work and stands ready to fill in that awful gap when the leader dies, leaves town or gets married, eliminating that discouraging report, “Disbanded for lack of a leader.”

There are endless ways in which a committee can assist the society and its leader. Let me suggest a few:

Help them to secure a curio-cabinet. Keep up their interest by an occasional gift, going to their meeting yourself to describe it or to tell a story about it, having the gift formally presented.

Do the same for their missionary library, offering a reward, it may be, for reading certain books within a specified time.

Give them an occasional treat in the way of refreshments at a regular meeting, or by an invitation to your home for a social.

When the society gives an entertainment

to which you are invited, by all means encourage them by your presence and your money. And it may be the leader would be overcome with joy if you should offer to help make costumes and get the little people into them at the proper time. If there are sewing meetings the field is wide for rendering assistance.

You can "talk up" the society to all who have girls and boys of suitable age to go into it. Notices on the church program or announced from the pulpit are easily overlooked, and in this day of multitudinous engagements, even for children, timely reminders from mothers and other friends are often needed. Even a child who is most enthusiastic over the meetings, when she remembers to attend them, often needs to be told when one is due.

Invite them, either as a society or as in-

dividuals, to attend one of your meetings, arranging to give them some part on the program. It will give them a feeling of belonging to a big thing.

And then, as individuals, whether you belong to the committee or not, you can help the leader wonderfully by occasional and timely words of appreciation, either spoken or written in those little notes that always bring a glow to the heart of the recipient.

Having done all these things, do not forget that which, after all, is most important, to pray constantly for the girls and boys, that their hearts may be so filled with the love of Christ that their lives will be dedicated to His service, and that out from your church may go missionaries into the dark corners of our own land and to the uttermost parts of the earth.

Story Telling Suggestions

Points made by Miss Susan Mendenhall, Editor of "Everyland," in her talk at the Woman's Board Meetings at Rochester

THE PLACE OF THE STORY

All the world loves a story and all the world always has loved a story.

ITS USE BY PRIMITIVE PEOPLES FOR HISTORIC AND ETHICAL PURPOSES

Reference to our Bible shows how large a place the story filled in the life of the Hebrew people. Note the use which the Master Teacher made of this method for the purpose of carrying spiritual truth.

ITS VALUE IN RELIGIOUS EDUCATION

The great power which a story holds in the life of boys and girls. It carries spiritual truth most effectively because it comes with indirect suggestion.

THE VALUE OF MISSIONARY STORIES

Certain spiritual truths which boys and girls need can best be taught through missionary stories. No field is so rich in stories as a missionary field, whether home or foreign. The boy and girl must have these stories for the sake of their own religious education.

ANALYSIS OF A STORY

There are four essential parts of a story,

by whatever name they may be called.

1. *Beginning*. Brief, introducing principal characters and setting.
2. *Body*. Succession of events, the body of facts which are essential to the development of the climax.
3. *The Climax*. For this all the rest of the story existed. The message of the story must be inherently in the climax. This determines whether the story is excellent or poor.
4. *End*. The end, like the beginning, should be brief. It should leave the mind at rest, and should be the logical outcome of the incidents. After the story is concluded one should remember the prayer of Dr. Van Dyke "that the Lord would ever save him from tagging a moral to a tale."

Miss Mendenhall illustrated her talk on story-telling methods very delightfully by retelling two stories already in printed form: "On the Way to Hampton," and "When Tommy Was the Foreigner." The latter is particularly attractive for a leader of small boys and girls. It is one of a set of five which can be procured in our Literature Department for five cents.

The Woman's Congress of Missions, San Francisco, June 6-13, 1915

LAST winter, at a large meeting in San Francisco, Dr. Barr outlined the scope of the congresses to be held in connection with the Panama-Pacific International Exposition. He convincingly stated that no matter how surpassingly beautiful the Exposition might be, long after its material features had vanished and been forgotten, its spiritual, intellectual and social awakening would be a compelling force in the world's work. As Dr. Barr is the Director of Congresses of the Exposition, his position has thrown him in very close contact with American and international associations of all kinds and he is, therefore, in a position to speak authoritatively. *Eight hundred and twenty-two* congresses, conferences and conventions either have already held or are scheduled to hold gatherings in San Francisco or immediate vicinity during the Exposition—and others are negotiating for time and place!

Dr. Barr claims that the central thought of these varied assemblies is *service*—social, educational and industrial service.

Of all these assemblies none has greater potentialities than the Woman's Congress of Missions. It is epoch making. For the first time in the world women of all denominations, from far and near, have deliberately gathered together and spent twelve days in prayerful consideration of the greatest subjects in the world, namely, Home and Foreign Missions, representing approximately five million women raising annually for the King's business between seven and eight million dollars.

At this writing registration reports are not complete, but the registration exceeded two thousand, and very many regularly attending did not register. There were men and women from all churches, including Christian Scientists and Roman Catholics, and quite a number with "no church affiliation." Thirty-nine States were represented. After California, those having largest representation were, in order named, Pennsylvania, Massachusetts, New York and Ohio. Seven foreign countries, Canada, China, India, England, Mexico, Siam and the Philippine Islands, had representatives present.

Most of the sessions were held in the commodious and beautiful First Congrega-

tional Church, the new building on the old historic site in the heart of the downtown district. The last day was spent on the Exposition Grounds, and included a parade; a rally in Festival Hall and presentation of a bronze medal on behalf of the Directors of the Panama-Pacific International Exposition; a service in the section of the Palace of Education assigned to the Federal Council of the Churches of Christ in America; a luncheon and informal reception in the California Horticultural Building. One of the pageants was presented in the Court of the Ages, the other across the bay in the Greek Theatre of the University of California. There was a luncheon given by the National Board in the beautiful Y.W.C.A. Building on the Exposition Grounds, also a reception and special conference at Fairmount Hotel, and a number of drawing-room meetings were held.

The program, in charge of a joint committee appointed by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions, with our own Mrs. Bennett as chairman, was comprehensive and varied, including Bible, mission study and method classes, inspirational addresses and the presentation of two pageants. An artistic display of literature made one regret there was not time to make an intensive study of the splendid material.

Mrs. W. A. Montgomery taught her own new book, "The King's Highway," in masterly style to eager and interested audiences.

Our Presbyterian home missionary hearts bounded with pride as Mrs. D. Everett Waid, in six brilliant and comprehensive lectures, presented the new study book, "Home Missions in Action." She also led successful conferences and gave many inspirational addresses.

Rev. Edward Marsden of Alaska brought a thrilling story of life in the far North, while our own dear foreign missionaries, Dr. Mary Riggs Noble, Dr. Caroline Merwin, Mrs. William Wallace and Mrs. C. A. Glunz made India, China, Old Mexico and the Philippines very near and vital elements of our family church life.

Mrs. George W. Coleman, the president of the Council of Women for Home Missions,

was a very gracious presiding officer and had an especially hearty welcome from Californians, because of the many friends she had made on a previous official visit to Mt. Hermon Summer School.

Mrs. DeWitt Knox, chairman of the Federation of Woman's Boards of Foreign Missions, by her charming address, "The Divided Heart," thrillingly suggested new possibilities for service and made for the great cause she so winningly presented many new friends. She, with Mrs. Coleman, divided the honors of presiding with three members of the local committee: Mrs. E. G. Denniston, Mrs. Paul Raymond, Mrs. Geo. B. Smyth. The Local Committee of Arrangements, under the leadership of Mrs. Raymond and Mrs. Denniston, planned all

the details of the great Congress most carefully and effectively and have set new missionary ideals.

One afternoon all the missionaries present were called to the platform and at the suggestion of the presiding officer each gave his name and field of labor. The platform was crowded with this large group of purposeful, devoted men and women. It was a thrilling sight. With such a picture lingering in our minds, we at the home base should strive more prayerfully to make our united work effective and abiding. This hope blossoming into realization would be the best fruit of the great Congress of Missions.

JULIA FRASER,

Chairman, Congress Conservation Committee

On the Way to the Mite Box

By Mary Hill

THE accompanying design for a chart can be easily reproduced by anyone with fair artistic ability. Place the chart behind an attractive mite box of ample dimensions, which should be alone upon a table, in full view of everyone. It will appeal to Seniors in raising funds for special objects, to Juniors in bands, or Junior Departments in the Sunday schools, and will always create an interest wherever it is used. It shows the plan of giving, which should be adopted from the oldest to the "wee one" in the family.

Children should be taught to give, and they will delight in it, because father and mother set the example. If used by Juniors, make them feel that happy faces should go with the gift. It is their own treasure box. Their offerings will save the soul of some other child, who may never hear of Jesus unless they fill the box to the brim. After the offering has been given, let the little one peep in to see how the collection is

growing; it will be an incentive to larger gifts. The leader must show enthusiasm and tell of the hopefulness of other children. Teach self-denial by this means and see the silver "hop in."

The offerings will grow rapidly if the leader does her part in presenting the urgent need.



A CHART FOR THE CHILDREN. EACH ROUND HEAD BEARS A NAME—DOLLAR, HALF DOLLAR, QUARTER, DIME, AND SO ON

This chart, made by Mrs. Hill, was one among many of interest displayed by her at our meeting in Rochester. Mrs. Hill and her assistant will gladly make similar charts to fill orders if sufficient time is allowed for the making. Address Mrs. Horace

M. Hill, 415 Oak Grove St., Minneapolis, Minn.

A Pageant of the Nations

By Ethel L. Goodwin

Secretary for Mission Bands, New York Presbyterian Society

ON Saturday afternoon, May the first, the Spring Rally of the Children's Societies of New York Presbyterian Society was held in the West End Presbyterian Church.

The rally had a twofold aim: first, to impress the children with the fact that America, to-day, stands in a unique position among the nations of the world and is being looked to as a leader, so that each American citizen should be loyal to the flag and the principles for which it stands; second, to show that the Presbyterian Church has a great work to do and as members of that Church each has a duty in forwarding the work among the non-Christian peoples in this and other lands.

To carry out the above aims the rally took the form of a "Pageant of the Nations," given by representatives from fifteen different societies. Those who represented the various nations were dressed in their national costumes and we were fortunate in having real Italians, Magyars, negroes and one little Japanese girl. Back of the pulpit hung a great American flag and around the platform and gallery were draped the flags of all nations.

The meeting opened with the singing of the hymn, "I Love to Tell the Story," during which a chorus of about twenty-five girls, all in white, entered from the back of the pulpit and took the seats usually occupied by the choir. Following the hymn this chorus sang the first three verses of "Coming, Coming, Yes, They Are," while the representatives of the various nations marched in and took the front seats which had been reserved for them. Mrs. Clarke Tillinghast, president of the Home Presbyterian Society, who was presiding, then led in prayer, and this was followed by the Lord's Prayer by the children.

The Scripture, which was a group of verses relating to Christ as the world's Savior, was recited by one of the older girls and then the children sang, "Christ for the World We Sing."

The roll-call of societies came at this point when each leader gave the number present and number on roll in order that the percentage of attendance might be reckoned

for the awarding of the Junior Christian Endeavor and Light Bearers' banners.

The pageant was introduced by a prologue recited by a girl from one of the bands, and was followed by the nations one after the other going to the platform and telling something of their own land or people either by verse, dialogue or song. The first group represented the people of America: Mountaineers, Alaskans, Mexicans, Freedmen, etc. After the girl had spoken for the Freedmen, the chorus sang, "In Christ There Is No East or West."

The second group represented the foreigners in our own country: Italians, Magyars, Bohemians, etc., and these were followed by the hymn, "Onward, Christian Soldiers," sung by all the children.

The third group consisted of the foreign nations: Africa, Syria, Persia, Japan, India, China, etc.

When the last nation had been represented the chorus sang the last three verses of "Coming, Coming, Yes, They Are."

A girl carrying the American flag then spoke on loyalty to our own nation and led the children as they saluted the flag and sang "America," and ended with an appeal to help make America a Christian land and make its flag speak of righteousness to all the world.

The awarding of the attendance banners and the repeating of the Mizpah benediction closed the service and while the organ played "The Star Spangled Banner," the children marched down to the front of the church and were each given an American flag to help them remember the message of the day.

The success of the rally depended entirely on the faithfulness of the leaders of the various societies in preparing their own children for their parts. It was impossible for the committee to hold a rehearsal, for the reason that the children came from all sections of the city. Even the chorus was rehearsed in three divisions and never sang together until the day of the meeting. The committee prepared the prologue and the parts taken by America and some of the other nations, but a few of the leaders preferred to plan their own, which gave great variety to the program.

The Graded School of Presbyterian Home Missions

CURRICULUM : OBJECTIVE : PROMOTION

By M. Josephine Petrie, Secretary for Young People's Work
Suggestions for 1915-1916

First Form. **LITTLE LIGHT BEARERS** (Ages 1 day to 6 years). First term dependent on mothers. Membership fee: ten cents Home, ten cents Foreign. Certificates available. Kindergarten methods introduced at three years with use of pictures, stories, etc. "Growing Up in America," for story book. Objective: Support of kindergarten for Navajo children, Ganado, Arizona. Birthday party for promotion to

Second Form. (a) **LIGHT BEARERS** (Ages 6 to 12). First term, Bible and missionary stories. Second term, "All Along the Trail," or "Goodbird, the Indian." Writing course, "Home Mission Picture Stories," Indian series. Objective: Support of Sheldon Jackson School, Sitka, Alaska. Promotion: Public "Rally" meeting with patriotic exercise.

(b) **MISSION BAND** (Ages 8 to ?). (Devoted to former name.) Text books as above or elective courses of study. See also courses under IV, V, VIII. Book reviews, etc. Objective: Same as (a) or independent salaries, scholarships, etc.

Third Form. **JUNIOR CHRISTIAN ENDEAVOR** (Ages 6 to 12). "All Along the Trail," or "Star 49?" Junior letters and leaflets for "home work" or for story telling in meetings. Geography course, "Betty's Travels." Objective: Children's Ward, Presbyterian Hospital, San Juan, Porto Rico. Review: "Off the Beaten Track in Porto Rico."

Fourth Form. (a) **INTERMEDIATE CHRISTIAN ENDEAVOR** (Ages 10 to 15). "Comrades in Service," or "Some Immigrant Neighbors." Courses in industrial training with illustrations from boarding schools under Woman's Board. Objective: Salary of teacher at Sancti Spiritus, Cuba. Promotion program to include "Uncle

Sam's Foundlings," or "On the Yon Side of Little Pine."

(b) **CAMP FIRE GROUPS** (Ages 12 to 16). "Goodbird, the Indian," or "In Red Man's Land." Honors awarded by Guardians for reading chapters of books, giving scholarships for Indian girl, etc. Demonstrations, impersonations, etc.

Fifth Form. **WESTMINSTER CIRCLE** (Ages 14 to 18). "Comrades in Service." Optional course, the Indian text books. Reading courses. Bible course and objective, same as VII. For promotion exercise, "Alaska, an Impersonation," "A Vision of the Home Land," Tableaux, etc.

Sixth Form. **CHRISTIAN ENDEAVOR** (Ages 16 and upward). Intensive course (new book), "The Churches at Work." Optional courses. Book reviews. Programs on Christian Endeavor missionary and Board topics. Field letters, leaflets, recitations, etc. Systematic giving. Use of Prayer Calendar. Objective: Salaries of assigned missionary teachers, scholarships and general support of mission schools and hospital work.

Seventh Form. **WESTMINSTER GUILD** (Ages 18 to ?). 1st semester: "Home Missions in Action." 2d semester: "The King's Highway." 3d semester: Bible study, "Songs of Victory." Objective: Support of three home mission stations and eight foreign missionaries. Review: "Enlightening the Senator." Promotion to women's societies.

Eighth Form. **YOUNG WOMEN'S SOCIETIES** Intensive and elective courses. Teachers' training, etc. Books recommended for reading circles. Objective: Training class for native nurses, Presbyterian Hospital, San Juan, P. R. For review and socials consult catalogue.

NORMAL AND COLLEGE COURSES Curriculum: Methods of organization. History of Presbyterian Home Missions.

Business methods and procedure. Program making. Use of the magazines. Preparation for leadership. Preparation for field service. Christian patriotism and denominational loyalty.

All these courses to be woven in with curriculum for all "Forms." Leader's supplements for all text books. Consult catalogue, attend summer conferences. Correspondence course directed from headquarters, 156 Fifth Avenue, New York.

POST GRADUATE COURSE "*Child Welfare Work.*" The Woman's Missionary Society a "Big Sister" in touch with all the foregoing organizations.

METHODS IN VOGUE

Some fine "examination papers" have been received. The following show thoughtful "home work": "Where Our Money Goes," an exercise in rhyme by Mary Telford, Dayton, Ohio, used with world map. Shoe buttons fastened at stations and bright colored ribbons attached by member of each organization as Dayton is connected with station "where the money goes."

Several good programs from the Kansas "Woman's and Young People's Presbyterian Society" meetings. Programs of banquets, luncheons, etc., from Indiana and Iowa. Here is one abbreviated quotation: "Out of twenty-three Senior Christian Endeavor Societies, thirteen sent thirty delegates. Forty-five of our own young people attended, twenty of them young men. Toasts were given for 'Greeting': the 'Children,' 'Christian Endeavor Societies,' the 'Westminster Guild,' the 'Sunday School,' 'Our Volunteers,' 'Our Work,' and a 'Good Night' by the presbyterian secretary."

A splendid "Industrial Exercise" by Grace Updegraff Bergen of Minnesota. Each child holds up article made by members of the mission band and tells in rhyme why it was made and where it is going. The exhibit of hand-work—baby clothes, iron holders, dolls, etc.—makes a pretty picture, and the rhymes are very "fetching." For instance:

"If we should try our best to make
The baby clothes, we'd fail,
For we're the younger children,
So we thought we'd have a sale
Of something strictly useful
As you will surely say.
You use it very often—



LITTLE NAVAJO PUPILS AT GANADO, ARIZONA
These five and six-year-olds are wearing the Sunday uniforms made by Chester Presbyterian Society.

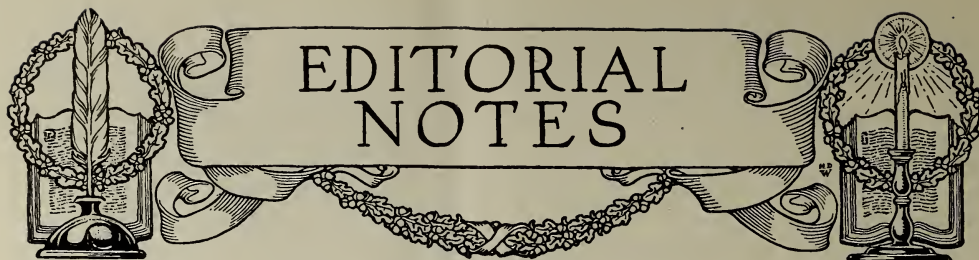
Mostly on ironing day.
Five cents apiece was all we asked,
But now we're growing bolder
And think that ten cents is too cheap
For such a lovely holder!
Work is work and play is play,
But when it's Mission work, we say
That work is turned to pleasure;
And that all work for Christ's dear sake
Is joy in golden measure.
And loving hearts and willing hands
Do Christ's own work in Mission Bands."

For the play "Messengers," a singer dressed in a costume made from covers and posters of the magazines. The jingle was written by Lucile Rudesill, to the tune, "Let a Little Sunshine In."

"Woman's Work for Woman,
Over Sea and Land,
And Home Mission Monthly,
Also Everyland.
Open wide your purses,
Let them have their pay.
Send your money in to-day.

(Chorus)

Send your money in to-day,
Send your money in to-day;
Be a new subscriber,
Let the good work pay,
Send your money in to-day."



REPRESENTATIVE men and women of all nations are assembling from time to time in the eight hundred and twenty-two congresses and conventions scheduled in connection with the Panama-Pacific International Exposition. There are to be more than seventy religious conventions before the year is completed, while of social service, civic, and educational gatherings there are an additional one hundred and sixty-five. Both men and women having the broadest intellectual grasp of world affairs are making California a "working laboratory" while the throngs who gather form a huge student body.

Probably never before have women's conventions taken so prominent a place before the world. Eminent among these gatherings is the Congress of Women for Home Missions which was held in June. Presbyterian women led all denominations in attendance, five hundred and seventy-one having registered. In this magazine frequent announcement in advance was made concerning the Congress and we are now fortunate in being able to give a report of the meetings by Miss Julia Fraser, former secretary of the Woman's Board of Home Missions and one of the indefatigable workers in connection with this remarkable gathering.

FEW probably realize that in the United States there are as many Norwegians as in the whole of Norway—about 2,500,000. It is a noteworthy fact that a conspicuous number of the religious gatherings at San Francisco during the Exposition deal with the religious life of Norwegians, a hardy people who have come to make America their home.

IN the Palace of Education is to be seen the greatest Child Welfare Exhibit ever shown. In that building missionary exhibits are also beautifully displayed. The great religious congresses have inspiring surroundings in the wonderful courts and buildings

and amid the scenic glories of this great Exposition whose central theme is human service in the broadest sense of the word.

WORK with and for young people is the best form of investment for future missionary wealth. The most clever women are none too good for this line of effort, yet it is not always the most brilliant woman that makes the most successful leader for young people. Many a not over-confident woman has found that through her devotion to the work, her willingness to give time and thought to ways of leading the young people to do the real work themselves, and her consecration of such talents as she has, she has become one of the powers in making ready the next generation of leaders and workers.

This number of the HOME MISSION MONTHLY is prepared with the special purpose of aiding and inspiring workers among young people. The personal incidents told so graphically by Miss Laughlin, the address by Miss Hickok, the points in storytelling by Miss Mendenhall, the suggestions for work among children by Miss Jones and Mrs. Ure, and the reports by Miss Petrie and Mrs. Potter are echoes of the good things along lines of young people's work that were a part of the program of meetings of the Woman's Board at Rochester in May, a part which we felt our readers should not miss.

THE five boys who graduated from Sheldon Jackson School in May have declared it their purpose "to represent the school in a strong way in their work and lives," and the feeling of the instructors is that these boys will "make good." Two of the five are to enter the preparatory department of Albany College, Albany, Oregon, in the autumn. They hope to take both a college and seminary course and to return to minister to their own people. Rev. Edward Marsden, the well known native minister in Alaska, who received his early training at Sheldon Jackson School, is an inspiration to these boys

who hope to follow in his steps. At the Woman's Congress of Missions, held in San Francisco in June, Mr. Marsden was one of the speakers. He is always a great force in these large public gatherings as well as in his quiet work among his own people.

THE bequest of a young woman has made possible at Bryn Mawr College advanced scientific training in the field of social research and philanthropic work. After graduating, Carola Woerishoffer devoted her time to investigation of industrial and social conditions of women and children, and when at the age of twenty-seven she met death through an automobile accident, so great interest and earnestness had she manifested in her chosen work that the college authorities were led to use her bequest of three quarters of a million dollars for the establishment of a Graduate Department of Social Economy and Social Research to be called by her name.

HARLAN ACADEMY, our Kentucky boarding school for mountain girls, rejoices in every step for the advancement of the region. The town of Harlan is endeavoring to give better protection to the children. A mass meeting of citizens was held last spring at which it was resolved to enforce the Curfew Law, already in existence but not enforced, and to stop the marble game for "keeps" that every youth was carrying to the extreme. These and other movements for the protection of the young people of the community had their beginning in the men's Bible class of the Presbyterian Sunday School.

EXHIBITIONS of American Indians in their old-time costumes and dances are discouraged by Hon. Cato Sells, Commissioner of Indian Affairs. When he recently declined to grant the request that Indians of the Crow Reservation be taken to Billings, Montana, for a round-up, he sent a very full statement of his reasons for so doing. He spoke of the encouraging advance being made by that tribe as agriculturists and showed that to take them from their homes and the duties of farm life and encourage them to revert to warlike costumes and dances and to participate in "Wild West" shows or the like would be a backward step on the road to citizenship. There is another consideration. In Commissioner Sells' words: "Such exhibitions likewise tend to give the public a wrong idea of the present condi-

tion existing among them by giving prominence to the Indian who delights in the atmosphere and exhibitions of the Wild West show at the expense and in discouragement of the progressive and industrious Indian whose children are in school, whose wife is a good housekeeper, and who is applying himself to industrial accomplishments in harmony with the new life, which should be involved in the white man's civilizing influence."

THE dread disease of leprosy elicits great sympathy, and missions in leper colonies in foreign lands form a distinct part of the work of the Church. In our own country little has been known of leprosy until recent years, yet it has gained a foothold under the Stars and Stripes. The international and interdenominational Mission to Lepers, the organization that bands together the Protestant missionaries working in behalf of the leper world, now includes work for victims of the disease in America. This mission urges that our representatives in Washington be asked to give prompt and sympathetic support to the bill for the establishment of a national leprosarium to which stray cases may be sent and not shunted from one spot to another. This bill passed the lower house of Congress at its last session, and as a humanitarian measure is one to be backed by all who recognize the sad plight of these afflicted people for whose care and segregation no place has been assigned. The idea of a national leprosarium has been encouraged by the success of the two efficiently conducted state colonies, one in Massachusetts, where twelve lepers are segregated, the other in Louisiana, where there are one hundred and eight. In addition to these there are one or more lepers in sixteen other states. At the leper colony located seventeen miles south of Baton Rouge, Louisiana, the first Protestant church for lepers in America was dedicated in June.

A NUMBER of our subscribers have found an excellent way of placing missionary literature where it may reach a wide circle of readers, and their example is so good that we wish it might be followed by others. It is the payment of a subscription for the HOME MISSION MONTHLY, to be addressed to the public library of their town, where it takes its place with the periodicals of the day and has an opportunity of doing many a good turn for missions.

Going Back to Mountain Communities

Address at Rochester by Miss Mary F. Hickok

DURING the last ten years while I have been connected with the Normal and Collegiate Institute at Asheville, N. C., all members of my immediate family, with the exception of one brother, have gone down and seen for themselves the work that is being carried on there, and have been able to appreciate the value of that work; but this one brother, whose interest has been keen—based, perhaps, upon brotherly loyalty—came down for the first time last spring. He said over and over again that it was impossible for him to appreciate fully the value of the work until he saw it for himself. I am wondering, if in ten years I have been unable to give to my own brother an adequate word picture of the work carried on in Asheville, how in a few moments I can paint that picture so that you may see its full value.

I wish I could present our student body of nearly two hundred girls. If you could look into their faces there would be no question of your interest and your realization of the value of the work. The type of students, their family history, the method of work carried on in the schools, and the results obtained, are very similar in all the boarding schools which the churches are supporting, and what is said of one might, within certain limits, be said of all, but I speak particularly of the work of the Normal and Collegiate Institute since that is the school with which I have been connected.

A large percentage of our students have been graduated from our academies, and, since we never accept an applicant unless recommended by the principal of her school, we have the cream of the students, and from these older girls expect large results. We have four courses: Normal, Collegiate, Domestic Science and Domestic Art. By far the majority of our students are taking normal courses, and the question arises, what do they do after graduating? Are we giving them an education that will take them away from the mountains and their own communities, or that will lead them to change conditions in these communities? Last fall, when I asked the senior class how many preferred work in rural sections, over ninety per cent expressed a preference for that work, and that means a great sacrifice. Unfortunately, the payment of salaries in rural schools is often uncertain and when you realize that, in spite of the fact that we have a law in Carolina for six months' schooling, many schools run only four and five months, and that almost without exception every girl is in a way responsible for the home cares or for sending younger brothers and sisters to school, you realize what financial sacrifice it means to take up work in rural districts.

The main reason for our existence is that we are giving a Christian education. Last year every girl under our roof was a professing Christian, and only two this year are not, and they are young girls. Never in the history of the school has a girl graduated who was not a professing Christian; every June between twenty and thirty girls go out trained to do Christian

work in their communities, and they are doing it. The proof of the work is in the results. Let me present these results from three points of view: first, from the outsider; second, the non-graduate; third, the graduate.

A physician recently said: "I do not have to ask when I go into one of the rural homes whether your girls have been there. When I enter I know at once." Many public school educators have been most generous in the praise of our standards and of the work accomplished by our graduates. The commendation of these educators has not been because ours are Church schools, but because of the efficient, all-round training received.

Some of you have been educating girls in our schools and have been disappointed because they have not graduated. Let me speak of the non-graduate. An Asheville lawyer went to a remote district in western North Carolina to study conditions with regard to a contested ownership of land. He was impressed with the crude conditions he met, and with the ignorance and lack of cultivation shown by the mountaineer representing one of the contesting families. He was even more amazed when he was taken to this man's home and found there spotless curtains at the windows, flowers growing outside the cabin, and everything in the best of order and best of taste. He exclaimed, "What a very attractive home you have!" The mountaineer replied, "It ought to be, my girl attended the Normal for two years."

Another case is that of a girl who attended our school for only one year and because of home conditions was unable to return. She has a school of fifty children, and the county superintendent says "She is the best teacher we have." Hers is Christian work in the schoolroom. Through her own efforts new desks and books have been procured. The children have been taught to care for the school building and the grounds; she is giving special attention to their personal appearance, and has done much to improve conditions in the homes of her pupils. Thus, the efforts of many non-graduates are proving effective.

But the graduate—what is she doing? May I tell you of a girl who graduated one year ago? She had been a student in Dorland Institute before coming to us, therefore having eight years in our schools. When she returned home her one problem was to change the conditions in her community. She declined a scholarship in college that she might go home at once to better conditions. Not long ago two members of our faculty happened to go through that region. She did not know they were coming. They found new desks—and I could tell you how she got those desks; new text-books—and I could tell you how she got those text-books; flowers around the schoolhouse; and the schoolhouse itself whitewashed inside and out; and they found the same conditions in her own home.

She told them that at first her father had refused to listen to her requests. She said, "I gave him the argument of dollars and cents. We calculated the advantage of planting fruit

trees, and thirty-seven have been planted; now that we have fruit trees we have to have a fence to keep the pigs out. I can have my flowers and walks and my house clean; I can have this home a model for the community; and if I am kept well and strong every house in the community will be like my father's home." These are not the spectacular and exceptional cases, I assure you, but only illustrate the work being done by the many who have attended the Presbyterian schools. Does it pay? If you have any doubt, come and see for yourselves.



"MOUNTAIN DAY" IS A BIG DAY OF FROLIC

Normal students and the model school from Pease House go to the woods for a picnic. This merry group is gathering around the wagon where milk and buttermilk are dispensed

Methods That Help

THE USE OF OBJECTS IN MISSION STUDY FOR CHILDREN

MANY women last winter studied the text-book, "The Child in the Midst," and many were stirred by the appeal in the last chapter—the appeal to "train the child to work for Christ."

Two questions at once arise: Who shall train the child to work for Christ? How shall the training best be done? Unquestionably, it is the duty of the local women's auxiliary to see that every child in the church is instructed in mission work. Equally without question, the best method is mission study classes. The Literature Departments of both home and foreign missions have for several years offered excellent text-books prepared specially for children, yet many have been slow to use these books.

As an illustration, let us take "Star 49?" which seems to be a model text-book for children, as it centers its teaching about a family of children in a home in Porto Rico, and it leads from the landing of Columbus, a fact familiar to every child of school age, to the healing of the little sick child in the San Juan hospital—from the general statement of facts, to sympathetic interest in the individual. Then, too, each chapter may be summed up in a phrase, and the "Great Days" outlined on a blackboard will not soon be forgotten by a boy or girl.

The objects used should be: a model of one of Columbus' ships—paper, paste, paint and pa-

tience are all that are necessary to produce this; then seven dolls, ranging in size from seven inches to two inches, dressed as Porto Rican children to represent Antonio, Pedro, Dolores, Carmelita, Isabella, Theresa and baby Juan. A doll's hammock and a small American flag complete the outfit, though if a picture of "Christ Blessing the Children" can be secured, it will greatly help in bringing out the text, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

There are a number of books that may be used in this way. "The Best Things in America" needs but a doll dressed in homespun, a prairie schooner made of a child's red wagon and the furniture from a doll's house to make it most attractive to children; and from her place one hundred years ago "Clarissa" calls to the children to follow in the footsteps of the Master.

The Literature Departments would find it impossible to handle many of these small objects, so the best place to secure them is at the ten cent store and also in the homes of your friends; for in the smallest towns one finds quaint souvenirs from all parts of the world, while coffee beans, bananas and rice are in every household.

The problem of young people's work lies heavy on our hearts. As we pray for these young people, let us also work for them, and, giving our brains and ingenuity to our Master's service, use all the means at hand. With so much to attract the

children in the world to-day, let us use our influence to win them and "train them to work for Christ."

Ethel A. Ure

A MISSIONARY BOOK LADDER CONTEST

While a missionary book ladder contest is not new, our way of working it out was successful in arousing interest and enthusiasm.

In the first place, the actual work was done entirely by two wide-awake twelve-year-old boys instead of an adult committee; the boys decided whether the books looked attractive enough to make others want to read them, and their advice was heeded to use books with "lots of quotation marks for conversations and pictures." We made a point to get lively, thrilling books to hold the attention of boys, for if a book is live enough to interest boys, it is readable to any one else. We were determined to "make good" in introducing the new missionary library to an indifferent Sunday school who let the books stand unused, regardless of invitations.

Four prizes were offered: the first, to the one who first read through all the books; the second, to the next who finished all; the third, to whoever selected a book as his favorite after reading all, writing the story and telling why he liked it best, the prize being a copy of the book itself; the fourth to the one who wrote a short story of each book and told what he liked best in it. The third and fourth prize make it possible for slow, careful readers to win as well as eager, quick readers, and the children think to find out and remember the best things in the book as they go along.

We had two ladders, Intermediate and Junior. The Intermediate ladder, made by a boy who took pride in doing it well, was of heavy, two-inch wide pieces of pine, and was four feet long and two feet wide; there were eight rounds, six inches apart; each round had nailed to it, with white-headed thumb tacks, a two-inch wide strip of white cardboard, with a title of a book on it. We used inch-high block gummed letters. Both home and foreign books were chosen.

The Junior ladder, made by another Intermediate boy, was a piece of white cardboard 28½x 22½ inches. Nine strips, 1¾ inches wide, the spaces cut out between them, held the names of the Junior books. These letters were blocked in first, then filled with indelible black ink, using a fine brush. Both boys considered making the ladders "fun and not work."

In making up book ladders the following are particularly good for Home Missions.

JUNIORS:

Carmio. *Barnes.*
Comrades From Other Lands. *Dimock.*
Goodbird, the Indian. *Wilson.*
Jack Among the Indians. *Grinnell.*
Wigwam Stories. *Judd.*
Wigwam Evenings. *Eastman.*
My Dogs of the Northland. *Young.*
The Eskimo Twins. *Perkins.*

INTERMEDIATE:

The Alaskan Pathfinder. *Faris.*
Winning the Oregon Country. *Faris.*
On the Indian Trail. *Young.*

Sons of Vengeance. *Malone.*
Pollyanna. *Porter.*
Those Black Diamond Men. *Gibbons.*
Dr. Luke of the Labrador. *Duncan.*
The Sky Pilot. *Connor.*
Johnny Appleseed. *Atkinson.*
By Canoe and Dog Train. *Young.*

SENIOR:

Up From Slavery. *B. Washington.*
Down to the Sea. *Grenfell.*
The Making of an American. *Riis.*
Against the Current. *Steiner.*
Immigration Forces. *Sbriver.*
Our Southern Highlanders. *Kepbart.*
The Parish of the Pines. *Whittles.*
Alaska, An Empire in the Making.
Johnny Appleseed. *Atkinson.*
Twice Born Men. *Begbie.*

Young people appreciate what is frankly and honestly done to give them pleasure—any boy to whom one gives "My Dogs in the Northland" is a friend for life. Also all the boys from nine to ninety thrill to Grinnell's "Jack Among the Indians," and "Jack the Young Ranchman." While these are not strictly missionary books, they give a boy confidence in your judgment and the interest aroused by them may lead to eager perusal of books without "conversations"—the text books shunned by the average young person who knows not the fascination of missions.

Mabel C. Benedict

TRIED IN TENNESSEE

From Greeneville, Tenn., come several ideas used in their young people's work. The members of the girls' society, a new organization, have entertained the women's missionary society, and, under the direction of their leader, have also served refreshments for the ladies at the meetings of the older society. This connection it is hoped will lead them later to attend the women's meetings. In the spring they entertained the women's society on the lawn when the cherry trees were in bloom, carrying out a Japanese effect in costume and refreshments. The social part is a powerful agency in gaining interest and in holding it, but the social side is not alone in receiving attention. All the mission study and missionary information possible is put into the girls' programs.

In their regular meetings the girl whose name is on the program for music is also responsible for the devotional service. The girls like to have their names on the program for music and the two are combined so that all will be trained to lead devotional services. If a girl is not able to play she provides a musician and conducts the service herself.

In the band of children under twelve years of age in this same church the leader feels that free-will offerings form the ideal way of giving. The band holds one picnic each year to which mothers and baby brothers and sisters are invited.

A missionary pudding furnished interest to the children at one meeting. Sticks of pure sugar candy were wrapped in a paper containing the name of a missionary and his place of work, then tied with red silk cord and put in a pudding pan. Each child pulled out a "stick" instead of a "plum." A money raising contest between the boys and girls was also well liked,

A Little "Front Ranker"

Over Sea and Land in its Policy of Progress has opened the way for secretaries of literature to interest the children in working to extend its subscription list. Secretaries of literature are privileged to get the children to work to interest new subscribers, for which the child receives recognition on the honor list and suitable rewards. This plan applies only to securing new subscribers; it is the secretary's duty to keep track of these subscriptions and secure the renewals the next year.

As a "front rank" worker among children we wish to have all the readers of the HOME MISSION MONTHLY, secretaries especially, meet little Sarah Frances Kelso of Trenton, Missouri, who, though only four years old, has had grit enough to insist that she would not stop until she had secured one hundred new subscribers for *Over Sea and Land*. She has secured one hundred and twenty-seven in less than three months! Sarah's



aunt assures us through the presbyterian secretary that the child really did the work, her aunt being merely a helper. Of course, we are not all prodigies, but if one little child can do this "for the Master," is it not within reason to think that all, old and young, who know of the good work being done by *Over Sea and Land*, will make a great effort to spread the little magazine far and near? No child under thirteen in your church should be without this, the only juvenile missionary magazine of our Church. If your Sunday school does not subscribe for all the scholars, please make it your business to influence every family

in the church to subscribe individually. Shall we not try to emulate the spirit of our little "front ranker" even though we do not approximate the figures?

KATHARINE NEWBOLD BIRDSALL
Editor of *Over Sea and Land*

Policy Regarding Young People's Work

THE following, published also in leaflet form, explains the new policy in the matter of Home Missions, Sunday Schools and Young People's Societies.

This policy has been adopted by the Board of Home Missions and the Woman's Board, and was ratified at the recent meeting of the General Assembly:

WHEREAS, There is confusion attending the prosecution of missionary interests in young people's societies and Sunday schools, owing to the several policies by the Mission Boards of the Church; and

WHEREAS, It has been the custom to divide equally between the Board of Home Missions and the Woman's Board of Home Missions all gifts from Sunday schools and young people's societies, and by such arrangement Sunday schools and young people's societies have been under the care of a joint Young People's Department;

Therefore it is recommended: That the Board of Home Missions and the Woman's Board of Home Missions follow the policy of the Board of Foreign Missions and the six Women's Boards of Foreign Missions.

(a) The Board of Home Missions shall be responsible for and receive gifts from Presbyterian Sunday schools for the furtherance of its work as a Board.

(b) The Woman's Board of Home Missions

shall be responsible for and receive gifts from young people's organizations (including Senior, Junior and Intermediate Christian Endeavor Societies) for the furtherance of its work as a Board.

If, after careful explanation and solicitation on the part of the Board and the Woman's Board a Sunday school or young people's society shall insist upon continuing its interest in the "object" formerly supported, it shall not be considered a breach of policy for either Board to accept such money, it being recognized that any organization has the final right to act concerning the distribution of its gifts.

That the policy herein outlined shall be considered as effective from April 1st, 1915.

It should be noted that the Woman's Board continues to have sole responsibility for all young women's societies, mission bands (Light Bearers) and Little Light Bearers and receives their offerings as heretofore.

Regarding special Home Mission objects for young people's organizations, address Miss M. J. Petrie, who is secretary for Young People's Work for the Woman's Board of Home Missions.

Regarding special Home Mission objects for Sunday schools, address Rev. Moses Breeze, D.D., who is in charge of Sunday school work for the Board of Home Missions.

The address of each is 156 Fifth Ave., New York City.



A MESSAGE



Edith Grier Long, General Secretary

IT was the end of a hot June day. The Albany night boat, well laden, had reached the Highlands of the Hudson. The bastion-like Palisades—rising sheer from the river's edge—and the crescent moon, a silver sentinel, were alluring all passengers to the decks. More or less impatient, a long line still awaited the attention of the purser. Nearest his window were a bevy of cheery young women. The solitary individuals behind had abundant opportunity to observe them.

"Some college girls just off on vacation?" queried a gracious woman with graying hair, near the end of the line.

"Off for the Silver Bay Conference" was the reply, to which a brief explanation was added, as she evidently heard for the first time the name that has become such a factor in many lives. With her eyes she followed the last of the girls up the companionway before she spoke again—was it a bit wistfully?

"How fascinating they are!"

I thought of eyes weary from adding evening toil to days already far too long; of shoulders bowing under tasks at once too many and too large; of faces lined by hidden cares—content indeed if only the daughters, dear and gifted, might have their chance.

I thought of weary, busy, burdened women trying to make missionary meetings "different," "more interesting," "attractive," seeking to arouse enthusiasm in mission study; endeavoring to raise more money for the increasing demands of a work none would have stand still.

Here are on the one hand a need, and on the other the supply; a supply secured at a cost greater than will ever be known, often purchased not by money merely, but by loneliness and sacrifice unguessed, and not to be understood till the daughter of to-day shall have become the mother of to-morrow. It should be no problem to match our need of recruits for missionary field service and for missionary promotion with the supply of splendid girls now pouring from schools and colleges, each eager to take her share in waiting work.

Happy indeed they are when their lot is to gather in one of the many summer conferences where specialists in church and missionary ac-

tivities open to them a vision of such work and give them practical suggestions regarding their personal relation to it! In connection with the general program, these conferences have their denominational rallies, so that each girl may have specific information as to the particular work and methods of her own Church. Stress has been laid upon the urgency of mission work—home and foreign, with a new emphasis on the importance of home missions in these days when our country's relation to the rest of the world is assuming proportions undreamed of when these girls were born. The work of our Church has been outlined, not only for the mission field, but for the local organizations to which allegiance is due at home, or in whatever place our girls may go as teachers, nurses, or business women.

They have had special preparation. They have special obligation. To it they bring buoyant enthusiasm, dauntless hope, earnest faith, tact and strength. They have been trained to hard tasks. They exult in responsibility. They must do something.

"How fascinating they are!"

Does any one of them belong to you?

Many will bid for her co-operation. Social claims will be temptingly pressed upon her. Varying forms of social service will be urged as offering large return for devoted work. The Y. W. C. A. and W. C. T. U. will seek to strengthen their hands by offering to her responsibility within their sisterhood.

Mothers and older sisters, do you not need her in the missionary and church interests where so long and so well you have wrought?

Can you in any way so well commend the cause dear to you as by urging upon her responsibility in it? She went out from you—a child. She is returning to you—a woman, equipped for service; else has not your sending her away for training been vain? You will not fear lest you cannot keep step with her if she enters the ranks with you. Rather you will rejoice in the new strengthening of the lines as with you she gives her best to a work which will tax her powers as it has yours, and which will challenge her largest faculties in meeting the problems confronting the women of our Church to-day.

Out In The Fields

*The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.*

*The foolish fears of what might come—
I cast them all away
Among the clover-scented grass,
Among the newmown hay;
Among the busking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.*

—ELIZABETH BARRETT BROWNING

"All Along the Trail"

REVIEW OF SARAH GERTRUDE POMEROY'S NEW STUDY BOOK
FOR BANDS AND JUNIORS

By Mary A. Gildersleeve

THIS trail winds a very long way, for "The Trail Begins" (Chapter I) in New England with the early settlers and the Indians they found there, some of whom helped them to endure the hard, cold winters.

The "Extending of the Trail" (Chapter II) carries us in the "prairie schooner" beyond the Alleghanies, on, on, into the mining and lumber camps—and yet farther into the beautiful sections of our great Southwest, where we find strange peoples and peculiar customs—Indians living in their pueblos or hogans; Mexicans, the early foreigners, in their adobe homes.

Another branch of this trail over which we have started leads us up into the great Northwest, passing through the lands which once belonged to the northern Indians of various tribes, the Sioux, the Assiniboines, the Nez Percés, the Makeh, and then up into Southeastern Alaska, where is situated our Sheldon Jackson School at Sitka, and a little farther north our hospital at Haines.

Then, another part of our trail enters New York City and goes on through the sea and finally ends in San Juan Harbor, Porto Rico. Now we are in the land of beautiful flowers and palms, yet though living in this perpetual sunshine, many of the people are in dense darkness. Only the beams of the Sun of Righteousness can brighten such awful gloom.

The next trail we take from our starting point in New England we call "The Shadowed Trail" (Chapter III), for it leads down into the wonderful Southland where years ago that awful sacrifice of the lives of the "Blue" and the "Gray" brought about the freedom of the slaves. The trail in the Southern mountains meanders in and

out, reaching the cabins of our Southern Highlanders, or "Mountaineers," as we sometimes call them. The descendants of the "blue bloods" of Scotland, North of Ireland and Holland, whom we find in the lonely coves of the mountains, need only the touch of Christian civilization and its educational privileges to restore them to their own. The "New Feet on the Trail" are the "Newcomers all from the Eastern Seas" who are to

"Father a nation strong
In the comradeship of equal birth
In the wealth of the richest bloods of earth."

"The Quaint Folk on the Trail," in the sixth chapter, are some of the people who have come to us from lands to which we send our foreign missionaries. Japanese, Chinese, Hindoos, bring their mystical religions with them, erect temples to their strange gods and then try to win converts to their Oriental doctrines.

To study this book the "Helps" by Margaret Applegarth will be needed. One fine suggestion is the opening of a mission study class with an "Uncle Sam's Party" and a real Uncle Sam hat for the menu card, and toasts such as "Statue of Liberty" and "Three Cheers for the Red, White and Blue"—truly patriotic, are they not?

Notice the striking subjects on various chapters in "Helps": "Ships Ahoy," "All Points of the Compass," "Cotton Tails and Other Tales," "Our National Shut-Ins," "New Ships Ahoy," "Chop Suey Restaurant," "The Melting Pot."

Who will be the first to carry out suggestions of this new book? Write to the Educational Secretary, Mrs. M. J. Gildersleeve, 156 Fifth Avenue, New York City, and tell about your class.

Annual Report of the Young People's Department

By M. Josephine Petrie, Secretary

(Extracts from the annual report of the Young People's Department. The full report will be sent on request.)

THE history of our Young People's Department dates back to 1893, although in the report of the Woman's Board for 1888 there is found a record of thirty-two dollars from Christian Endeavor Societies, and in 1889 the report of the Assembly's Board recommends that "Christian Endeavor Societies take an anniversary offering every year for home missions."

The work increased to such an extent that we find the report to the General Assembly of 1893 states that "Christian Endeavor Societies demand more time than can be given by the officers of the Board and in order to keep them in line and educated for denominational work, a Young People's Department is a necessity."

Two secretaries were elected: Miss Elizabeth

M. Wishard, to present the work of the Woman's Board (or, as it was then styled, the Woman's Executive Committee), and Rev. Thornton B. Penfield for the Assembly's Board. The records for 1895-96 give the action of General Assembly whereby on recommendation of the two Boards concerned these departments were consolidated and Miss M. Katharine Jones (now Mrs. F. S. Bennett, President of the Woman's Board) appointed the one secretary. The present secretary succeeded Miss Jones and came to the work in May, 1898.

In the Board's report for 1906 will be found this paragraph: "The Young People's Department shall be a joint department responsible for missionary extension in mission bands, young people's

societies and Sunday schools. All receipts from young people's societies and Sunday schools shall be equally divided between the treasuries of the Assembly's Board and the Woman's Board. Money received from mission bands and young women's societies auxiliary to the Woman's Board will, as heretofore, be turned exclusively into the Woman's Board treasury."

The first separate report of the joint department was presented for the fiscal year 1896-97, and has since that time been issued in leaflet form, and made available for local, presbyterial and synodical workers, and for distribution at conventions, conferences and other large gatherings.

THE FUNDS

The past year has been one of unusual confusion and misapprehension in our young people's organizations and Sunday schools. It is difficult for the uninitiated and untrained to differentiate between the "regular work," the "field work," the "station plan," the "general fund," the "deficit fund," the "no retreat fund," the "special campaign fund," the "penny campaign," the "C. E. building fund," the "every member canvass." Can we wonder they are perplexed with such numerous petitions and the varied methods for presenting them? We are quite given to upbraiding the young people for turning away from their denominational obligations, instead of getting together on some intelligent, uniform method of approach which will appeal to their loyalty. Such tactful recognition is due our young people.

THE GIFTS

Since early summer our leaders in young people's organizations have predicted a heavy slump in contributions because of widespread financial troubles, the call from abroad and the eagerness to complete the Christian Endeavor Headquarters Building in Boston.

The accumulation of gifts from young people's societies for the work of home missions totals \$24,997.36, a decrease of \$2,513.18 from the amounts received last year.

The usual number of salaries have been pledged, although some of the pledges remained unpaid at the end of the fiscal year and the general fund was lessened to the extent required for meeting the amount. The pledged salaries include thirty commissioned pastors, teachers, doctors and nurses, and pledges designated as shares in the "station plan."

Sixty scholarships or shares are pledged by young people's societies and 285 scholarships or shares by Sunday schools.

The amount received for "Building and Specials" is \$99.10, and for the deficit fund, \$67.26.

JUNIOR CHRISTIAN ENDEAVOR

The Juniors have been happy in their study of "Goodbird, the Indian." Their study may not be of the approved intensive form, but is profitable as a method of administering a graphic home mission story in doses suited to the ages represented in these organizations. They are justly proud of their successful efforts toward supporting the children's ward of our Presbyterian Hospital, San Juan, Porto Rico, the amount designated for this being \$2,021.61. The hospital letters have found eager readers and the new playlet is a help toward

making this work very real. The Indian pictures for illustrating original scrap-book stories are another welcome addition to helps for Junior leaders. Little fingers were busy during the year, and, as a result, many parcels containing dolls, scrap books, etc., found their way to Ellis Island and elsewhere.

OTHER YOUNG PEOPLE

There are organizations of other names on our roll, such as Young People's Associations, Young People's Societies, Clubs, Scouts, Camp Fire Groups, etc., etc.

Effort has been made to introduce Presbyterian Indian work to the Camp Fire groups where they are a part of Presbyterian church life. At the request of "Guardians," a conference was held, looking toward conferring "honors" for reading, sewing and giving for our Indian work. It is safe to say that of the 4,500 Camp Fire groups, one-half are connected with our denomination, and many of them were formerly on our books as Junior or Intermediate societies or mission bands. This year of Indian study seemed the "psychological moment" for a definite effort toward reaching the boys and girls of the Scout and Camp Fire age, and for emphasizing our denominational work. A "Scout" pledges to "do his duty to God and country." Surely home missions—Christian service—should have full recognition in such a pledge.

HOW THE WORK IS PROMOTED

There are thirty-nine synodical and three hundred and forty-two presbyterial young people's secretaries, exclusive of those in the territory of the North Pacific Board. There have been seven changes in the synodical list and ninety in the presbyterial list during the year—an improvement over last year. We have twenty-three secretaries responsible only for Juniors and bands, eight for Sunday schools and mission bands (Light Bearers).

There are also two synodical and twenty-two presbyterial secretaries appointed to promote missions in the Sunday schools. A recent questionnaire revealed the fact that out of ninety-five presbyterial societies, sixty presbyterial young people's secretaries are responsible for all organizations, exclusive of the women's societies. General letters from secretaries to their societies have been definite and show a great interest. "Standards of Excellence" are more harmonious and usable. Special mention should also be made of the "Catechism" of methods issued by the Nebraska officers, and the "Manual" published for Kansas young people. In fact, the results we report are due to the conscientious, faithful co-operation of these synodical and presbyterial secretaries.

GIVING INFORMATION

Ample information for introducing the work is willingly provided, and our follow-up system includes periodical messages from the missionaries. For this purpose field letters from the Alaska, Indian, Mormon, Mountain, New Mexican, Porto Rican and Cuban fields have been prepared, published and distributed during the past year to the number of 37,200—including the special Junior letter. We have also sent 6,900 special letters from individual home missionaries where such workers are supported by a small group, or by a local society.

SUNDAY SCHOOLS

Correspondence with superintendents, chairmen of missionary committees, etc., has been more extensive during the last year, and the increase in gifts is most gratifying. About 1,000 Sunday schools now have the missionary committee, and a number of churches have organized the missionary council.

SUNDAY SCHOOL CONTRIBUTIONS

The total amount received from Sunday schools for the Board and the Woman's Board is \$49,555.26. Of this, \$13,305.82 came to the Board of Home Missions and \$36,249.26 to the Woman's Board. The grand total from Sunday schools and Young People's Societies, exclusive of "specials," is \$74,552.62. According to the agreement made in 1906, this amount has been divided equally between the Board of Home Missions and the Woman's Board. The total for all "specials" (the deficit fund, foreigners, etc.) is \$2,426.34.

SUNDAY SCHOOL PROGRAMS

The special program for the Thanksgiving service was sent on order to 469 Sunday schools, the number of programs being 50,100. The offering has been heartily promoted by the women's organizations as the gifts were for their work. An effort was made by this department to reduce the expense of these programs, and for the Washington's Birthday service suggestions were sent to Sunday school superintendents and others. We offered to provide further helps and the necessary supply of offering envelopes. Last year—with the attractive patriotic programs—574 orders were received, and 170 sent "patriotic offerings," amounting to about \$1,500. This year, without the program, 160 orders for suggestions and envelopes came in and about 200 Sunday schools sent over \$2,000 in "patriotic offerings."

Samples of programs and all announcements were sent to Sunday school superintendents, to chairmen of home mission committees in synods and presbyteries, to the 1,000 missionary chairmen, to presbyterial presidents and to Sunday school secretaries, with the above results.

CHRISTIAN ENDEAVOR PROGRAMS

At the request of local and presbyterial Christian Endeavor leaders we have again appealed to the United Society of Christian Endeavor to return to the twelve monthly missionary subjects in their plans for missionary meetings. Our young people have formed the habit of observing one Sunday of the month—usually the last one—as missionary Sunday, and at that time received gifts for their pledged missionary work. The exclusion of six topics is serious.

PLAYS, PAGEANTS, ETC.

Opportunities have been numerous for emphasizing the home mission call through leaflets, narratives, plays, pageants, etc. As the young people's organizations have been insistent in their demands for helps toward a more dramatic form of presenting home missions, we are indebted to the committee of the Woman's Board for new plays and playlets. A number of the presbyterial secretaries have written short plays to demonstrate the pledged work of their own societies. Many special programs have been outlined by the departments

for the period allowed for young people's work during synodical and presbyterial meetings.

WESTMINSTER GUILD

It has been an inspiring year in the Westminster Guild work, for the enthusiasm of service—study, giving, doing—has been contagious. We report 242 new chapters and circles for the year ending May 31, 1915, a total of 1,166.

There are frequent changes in these organizations, our records showing that about one hundred chapters have disbanded in the last four years.

To parallel the China Building Fund, which has been given as an *extra*, we have presented the need for special quarters for the training class for native nurses at our Presbyterian Hospital in San Juan, Porto Rico. An illustrated folder urging this "special" was printed and distributed last fall. We report \$684.29 in hand, of the \$2,500 asked for.

The amount received for home missions from chapters and circles is as follows:

For the three Home Mission stations:	
Haines Hospital, Alaska.....	\$5,081.24
Dorland Institute, N. C.....	1,524.75
Marina Mission, P. R.....	1,460.46
For other objects.....	1,216.55

A total of.....\$9,283.00

The \$684.29 for the Porto Rico Building makes a total of \$9,967.29 from these organizations.

The majority of the chapters follow the program form of study rather than the more intensive study class methods. Our Westminster Guild programs on "In Red Man's Land" proved so attractive that the Woman's Board decided to change the color of the cover and use the same programs for women's classes.

THE BULLETIN

This magazine has been issued three times during the year and nine pages of notes, giving letters from our stations, news from chapters and circles, study announcements, etc., have been sent by your secretary for each issue.

PRACTICAL WORK

The Red Cross appeals found ready response from our organizations, and without the usual number of requests that credit be given on our books. The generous answers to these calls kindled the zeal of our young women to provide equipment for the medical, surgical and school work under our Woman's Board.

One chapter had a "kitchen shower" and secured needed kitchen utensils for Haines Hospital. Many rolls of bandages and hospital supplies, bedding, table equipment, infants' outfits, aprons, caps, dolls, bags, towels, etc., have been sent. It is gratifying to make such a report and to say that instructions as to kind, quantity and method of sending have been heeded.

VOLUNTEERS

Lists of volunteers for missionary service have been sent us by conference, convention and institute leaders, and have been followed up with a personal letter. The replies have been most cordial.

INTER-RELATIONSHIPS

Cordiality and good fellowship are evident in all correspondence and interviews with repre-

sentatives of other denominational boards, and the interchange of methods is a pleasant feature of our work. Missionary chairmen of the State C. E. Unions keep in touch with our department and recommend to their Presbyterian inquirers the publications which we furnish.

Such in outline have been the main activities of

the past twelve months. We believe that even the casual reader and the unconcerned hearer of this report will recognize that we touch actual life in this work with the young people, and that the department is "making good" as a permanent foundation builder for Presbyterian Home Missions.

The Mothers of the World

"Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good."

Author Unknown.

Suggestions for September Meetings

TOPIC: PLANS FOR THE YEAR

Opening Hymn—"Praise, my soul, the King of Heaven."

A Season of Prayer.

Responsive Reading—"Revive Thou Us."

Business—Minutes. Roll call. Letters from missionaries. Collection of envelopes for summer offerings. Five-minute report of delegate at a Summer Conference.

"Inventory" Meeting.

(1) *Equipment* for the local society.

(a) *Housing.* Our meetings.

(Leaflets: "A Woman's Club"; "An Outlet for Patriotism"; "Summer Days.")

(b) *Hours.* Time for missionary work.

(Leaflets: "A Helpmeet for Him"; "Why No More Time for the Master's Use?")

(c) *Lighting.* Our programs.

(Leaflets: "A Changed Program"; "Parliamentary Rules"; "What and When"; "Hints and Helps.")

(d) *Heating.* Means of grace and growth of the Spirit.

(Leaflets: "Character Building"; "Thoughts for the Devotional Meeting.")

(Note: Where is improvement needed in regard to our present equipment?)

(2) *"Co-operation."* Members of our societies, local workers. How many? What percentage of church membership in our societies? Representatives in the field, our advance agents or ambassadors. How many?

(Leaflets: "How Can I Win New Members?" "Bring Forth Your Strong Reasons.")

(3) *"Silent Partners."*

(Leaflets: "Shut-ins and Shut-outs"; "Dort.")

(4) *"Mercantile bulletins,"* sources of information.

How many subscribers to Prayer Calendars and HOME MISSION MONTHLY in local society?

How many in entire circulation?

How many mission study classes in the United States among Presbyterian women?

Is our local society in this group?

How many of us own and read text books?

(Leaflets: "Queries"; "A Circulating Library of One Book"; "The Revolt of the Hall Closet." This last named to be recited.)

(5) *"Advertising."*

Does each member regularly invite some one to go to the missionary meeting?

(Invitation blanks may be secured from Literature Department of the Woman's Board.)

(6) *"Cash Account."*

Is the local society prompt in making payments to the presbyterial treasurer?

Have the offerings increased or decreased?

Are we "tithing"?

(Leaflet: "Annual Financial Report for 1915.")

For certain statistics, valuable information may be found in Report for 1915, of the Woman's Board, also, in HOME MISSION MONTHLY for July, 1915.

Advance.

As a means of local advancement give special attention to *Presbyterial and Synodical Aims*. As every presbyterial society is more active in proportion to its attention to synodical meetings and obligations, so the life of the local society is affected by its active relationship to the presbyterial society. Each local society sending delegates and wide-awake officers to the regular executive and annual meetings of the presbyterial society inevitably feels the pulse-beat of the great working missionary force.

Some members might be appointed to lead in a quiz with questions such as the following:

Is your society informed as to its part of the presbyterial apportionment?

Are you making payments promptly?

Are you well informed with regard to your relations and obligations toward the presbyterial and synodical societies?

(See: "Hints and Helps," "Missionary Handbook," "Queries.")

"We are Building Day by Day"—(from Pentecostal Hymns)—as a vocal duet in closing, by two members of the Young People's Society.

Student Work for the Year

Dorothea L. Potter, Secretary

DURING the year just closing there have been change and expansion in the work of the Joint Committee, which I shall report under six headings: policies, staff, work in colleges, women's co-operation, mission field visitation and inter-relationships.

POLICIES

Early in the past year it was decided by the committee that, the period of experimentation having passed, it was wise to change the policy of our work to include visits to women's missionary meetings, local, presbyterial and synodical, for the purpose of winning the women's interest and help in student work. It was determined to be as definitely denominational as possible in the colleges, and to conduct Presbyterian classes and institutes when practicable instead of the type of normal mission study classes of last year, which perforce included a larger group than the girls of our own Church. It was planned to invite small groups of Presbyterian senior girls to attend presbyterial meetings in the spring of 1915. The "standardization" of church work open to college women was suggested a year ago and we are progressing slowly in this important piece of work.

During the year a new financial policy has been developed and put into operation whereby all finances of the committee are centralized in the hands of a committee treasurer, thus greatly simplifying money matters for the Boards and for the secretaries.

STAFF

In order to carry out the enlarged policy while continuing college visitation it was necessary to add to the force another secretary, and Miss Isabel Laughlin, field secretary of the Occidental Board, was called to be associate student secretary and began her work August 1, 1914.

WORK IN THE COLLEGES

The college visitation started three years ago has been continued. Seventy-three visits have been made this year to sixty-one schools and colleges. Eleven study classes have been led on some form of church work.

The regular alumnae record work was done in the fall by Miss Laughlin, with notably better success than heretofore.

WOMEN'S CO-OPERATION

This year the Woman's North Pacific Board of Missions and the Woman's Board of Foreign Missions of the Southwest have united in student work, thus completing the full list of Women's Boards of the Presbyterian Church in co-operation with the work of the Joint Committee. Many invitations have been extended to the secretaries and members of the Joint Committee to present student work at women's meetings. Sixty-six such meetings have been addressed by the two secretaries, and about fifty presentations have been made by members of the committee and others under the direction of the committee.

In February, 1915, three hundred and forty letters were sent out by the committee to all presbyterial presidents, home and foreign, urging them to invite student representatives from the colleges in their bounds to attend the spring meetings. These letters have brought in most cordial answers. College women more and more are being invited to fill positions in the work of the women's societies.

MISSION FIELD VISITATION

Both secretaries have had the privilege of visiting some of the missions of the Woman's Board of Home Missions during the year. Miss Laughlin has found of great help her short stay in Utah, with its chance to observe the work in the Mormon field, and Mrs. Potter has been able to make much use of the first-hand knowledge gained during her visits in the Indian and Mexican fields. Altogether twenty-four stations have been visited.

INTER-RELATIONSHIPS

The year has been full of growing understanding and cordiality between the Student Committee and other organizations of our own Church, as well as between the committee and interdenominational agencies for student work.

Of great value in these lines have been some of the conferences it has been our privilege to attend, especially (1) the Social Worker's Conference with the leaders of the North American Student Council at Garden City last April; (2) the Student Membership Basis Conference of the Young Women's Christian Association at Lake Forest in January; (3) the Conference of Church Boards of Education, and (4) the Church Workers in Student Universities, both held in Chicago in January; (5) the Conference of Association Workers and Church Workers in State Universities, held in Cleveland on March 19th.

The enlarging confidence and friendship that come from greater understanding and sympathy have amply compensated for the long hours spent in discussion and the hard work of readjustment and development.

STATISTICAL REPORT OF SECRETARY

(For twelve months)

College Visits, 42 in	32 colleges
Other Visits	34
Missions of Woman's Home Board	16
Conferences Attended	10
College Study Classes Led	11
Conference Study Classes Led	3
Presbyterial and Synodical Societies	9
Boards	7
Addresses	127

STATISTICAL REPORT OF ASSOCIATE SECRETARY

(For nine months)

College Visits	30
Other Visits	38
Missions of Woman's Board and Other Stations in Utah	8
Conferences Attended	3
College Classes Led	1
Boards	6
Synodical and Presbyterial Societies	6
Addresses	90
Westminster Guilds Organized	4



By S. Catherine Rue

"Train up a child in the way he should go and when he is old he will not depart from it" is as applicable to this generation as it was for that of the ancient king who wrote these words. If we train our children to-day to love the stories of missionary life and work that are available for them, they will grow up with a desire to meet the needs of the field in the future. Each generation is responsible for the education of its children in missions as well as in other lines of interest. We therefore appeal to mothers in our great Presbyterian Church to be persistent in their efforts to create interest in the hearts of the little people under their care. The stories suggested in our chart this month may be retold in primary departments, in mission band meetings, at home on Sunday afternoon or under a shady tree in the quiet of a vacation afternoon with excellent effect. There are others listed in our catalogue just as good as these for the purpose.

* * * * *

The newest publications for Juniors are the text book for 1916 entitled "All Along the Trail," by Sarah Gertrude Pomeroy, and the "Teacher's Manual" for it by Margaret T. Applegarth, which is rich in suggestions for its interesting development. The book, which is more fully reviewed on another page, follows the trail from the early beginnings in New England over the prairies and mountains to the Pacific Coast. It also extends the trail to Alaska, Cuba, and Porto Rico, and shows how it has included the foreign people who have come to our country from other lands. It is especially desired that all our little people may be helped to travel over these trails in imagination this year. Those who do not will miss a great opportunity.

* * * * *

Every church in our country should have members eligible to six grades of missionary organization in missionary societies.

The wee tots should be listed on the cradle roll, known as *Little Light Bearers*, until six years of age, when they should graduate into the mission band called *Light Bearers* where

they study and work for missions. Having passed the junior ages, they may be organized in the *Westminster Circle*, from which at the age of eighteen they can be promoted to the *Westminster Guild*. From this they should pass into the *Woman's Missionary Society*. As the *Extension Department* of this latter organization is composed of all shut-ins and others hindered by circumstances from attending regular monthly missionary meetings, the plan of organization includes all women of the church from the very youngest to the very oldest. Our department can supply literature that will help to inform and develop all workers and members in these various grades of missionary activity. We welcome all inquiries to advance the cause of Home Missions.

* * * * *

New text books for study are ready. "*Home Missions in Action*," by Edith H. Allen, (35c. in paper, 57c. in cloth, postpaid,) for women's societies; "*All Along the Trail*," by Sarah Gertrude Pomeroy, (29c. in paper, 45c. in cloth, postpaid,) for junior organizations; and "*The Churches at Work*," by Charles L. White, (40c. in paper, 60c. in cloth,) for young people; "*Comrades in Service*," by Margaret E. Burton, (40c. in paper, 60c. in cloth,) for intermediates. All orders will be promptly executed.

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The new Annual Report of the Woman's Board will be mailed to all interested workers who apply for it.

* * * * *

If your local secretary of literature is not enthusiastic for the distribution of the *HOME MISSION MONTHLY* and leaflet publications of our

Woman's Board, what can be done to remedy the situation?

* * * * *

Our literature department has removed to new offices and may hereafter be addressed at Room 620, 156 Fifth Avenue, New York, N. Y. All visitors will receive a cordial welcome.

CHILDREN'S

STORIES

<i>Adventures of Mr. Greatheart</i>	10c.
<i>Betty's Travels</i> Nos. I, II, III, IV, V, each	2c.
<i>Carmita Goes to School</i>	2c.
<i>First and Last</i>	1c.
<i>Growing Up in America</i>	5c.
<i>Hero on Horseback, A.</i>	10c.
<i>Little Brown Brother</i>	2c.
<i>One Little Injun</i>	5c.
<i>Schoolhouse Farthest West</i>	10c.

Topics for 1916

JANUARY.—Missions Financed: Investments that pay. The Contingent Fund. Methods in the Local Society.

FEBRUARY.—The American Indian: Status of Citizenship. Race Leadership. His Spirituality Yesterday and To-day.

MARCH.—Foreigners in America: The Aftermath of the War. A Menace or an Asset? How Meet the Situation?

APRIL.—The Freedmen: Negro Child Life. Negro Education. Hygiene and Sanitation.

MAY.—Cuba and Porto Rico: The Islands and Their People. Latin American Problems. Medical Missions.

JUNE.—Alaska: The Handicap of Old Customs. The Handicap of Inheritance. The Handicap of Civilization.

JULY.—Review of the Year: Extent of Our Board's Work. Development of that Work. Inspiration from Board's Annual Meeting.

AUGUST.—Our Young People: In the Home Church. In Field Service. As Recruits, Recruiting Officers and Generals.

SEPTEMBER.—Outlook for the Year: Our Goals. Ways to Reach Them. Inspiring Interest.

OCTOBER.—Mormonism: Political, Social, Business Aspects. Mormon Aggression. Our Work a Leaven.

NOVEMBER.—Mexicans in the United States: The Fascination of a Barren Land. The Appeal of Medical Work. Invasion from Old Mexico.

DECEMBER.—Mountaineers of the South: The Development of Playtime. The Gospel of Labor. Evolution of Our Work.

Front Rank Societies

Those societies that fulfilled requirements of the HOME MISSION MONTHLY subscription campaign, March 31, 1914, to March 31, 1915, are as follows:

Front Rank Synodical Society

Arkansas

Front Rank Presbyterial Societies

Connecticut Valley, Conn.
Fort Dodge, Iowa.
Duluth, Minn.
Winona, Minn.
Carthage, Mo.
Kansas City, Mo.
Salt River, Mo.

Jersey City, N. J.
Albany, N. Y.
Brooklyn, N. Y.
Steuben, N. Y.
Syracuse, N. Y.
Cincinnati, Ohio.

Dayton, Ohio.
Huron, Ohio
Mahoning, Ohio
Portsmouth, Ohio
Okla. City, Okla.
Blairsville, Pa.

Westminster, Pa.
Brownwood, Texas
Waco, Texas
Bellingham, Wash.
Columbia River, Wash.
Wenatchee, Wash.

Front Rank Local Societies

Arkansas

Booneville
Ozark

California

Azusa
Glendale
Long Beach
Needles
Pasadena
San Diego, First Church

Colorado

Canon City, First
Denver, Central
Denver, Corona

Connecticut

Greenwich, First
New Haven, Benedict Memorial
Stamford
Thompsonville, First

Delaware

Dover

District of Columbia

Washington, Covenant
Washington, Gunton Temple Memorial

Illinois

Austin
Berwyn
Carrollton, Walnut Grove Society
Chicago, Sixth
Chicago, Riverside
Clinton
Elgin

Herrin

Kings
Onarga
Pawnee
Pekin
Piper City
Rockford
Rushville
Sparta
Springfield, First
Washington, First
Yorkville

Indiana

Evansville, Walnut Street

Iowa

Boone
Churdan
Emerson
Fairfield, First
Fort Dodge
Glidden
Greene
Lake City
Lohrville
Malcolm
Mediapolis
Paton
Rockwell City
What Cheer
Winfield

Kansas

Ft. Scott, First
Independence, First
Oberlin
Parsons, First
Pleasanton
Sterling

Wakeeney, North Branch
Washington
Wichita

Kentucky

Danville, Second
Franklin, Pilot Knob Soc'y
Woodburn

Maine

Portland, Park Street

Maryland

Cardiff, State Ridge

Massachusetts

Brookline
South Boston

Michigan

Alma
Battle Creek
Caro
Detroit, Trumbull Avenue

Minnesota

Davidson, Bethel
Duluth, First
Duluth, Second
Hastings, First
Minneapolis, Bethany
Minneapolis, Fifth
Tracy

Missouri

Ashley
Belton
Bowling Green
Buffalo
Calumet

Carterville

Carthage, Main Street
Concord
Curryville
Gallatin
Greenfield
Hamilton
Hoberg
Independence, First
Jefferson City, First
Joplin, First
Joplin, Cynthia Taylor Society
Kansas City, Covenant
Kansas City, Grace
Kansas City, Immanuel
Kansas City, First
Kansas City, Second
Kansas City, Third
Kansas City, Linwood
Kansas City, Mellier Place
Kansas City, Westport Ave
Louisiana
Monett, Union Society
New Cambria
Parkville
St. Joseph, Westminster
St. Louis, North
St. Louis, Washington and Compton Avenues
Slater
Sarcoxie
Silex
Trenton
Vandalia
Warrensburg
Webb City

Montana

Helena, First

Nebraska
Adams
Broken Bow
Lincoln
Omaha, Dundee
Omaha, Westminster

New Jersey
Englewood
Englewood, West Side
Madison, First
Montclair
Newark, Park
Orange, Central
Paterson, Eastside
Paterson, Westminster
Perth Amboy, First
Hackensack

New York
Albany, State Street
Brooklyn, Lafayette Ave.
Brooklyn, Memorial
Atlantic
Cambridge
Campbell Hall
Canandaigua
Canastota, First
Cazenovia, First
Cohocton
Constable
Cuba
Dresden
Dryden
Florida
Geneva, First
Hammondsport
Keeseville
LaFayette, First
Malone
Middletown, Webb Horton
Memorial
Moores
Newark, Park
New York, Rutgers
New York, West End
Oaks Corners
Olean, First
Oswego, Grace
Pittsford
Prattsburg
Rochester, Third
Saranac Lake

Syracuse, First
Syracuse, Fourth
Syracuse, Grace
Syracuse, South
Syracuse, Westminster
Rome
Troy, Second
Tupper Lake
Utica, Westminster

Ohio
Barnesville
Bellaire, Rock Hill
Bethel
Bloomingsburg
Bowling Green
Canton, First
Cincinnati, Avondale Trin-
ity
Cincinnati, Clifton
Cincinnati, College Hill
Cincinnati, Bond Hill
Cincinnati, Evanston
Cincinnati, First
Cincinnati, Norwood
Cincinnati, Third
Cincinnati, Trinity
Cincinnati, Walnut Hills
First
Cincinnati, Westwood
Cleveland, Old Stone
Columbus
Coshocton
Crosscreek
Dayton, Memorial
Dennison
East Liverpool, First
East Liverpool, Y. W. H.
and F. M. S.
Frankfort
Fredericksburg
Fremont
Gettysburg
Greenfield, First
Hamilton, Westminster
Jackson
Kinsman
Kirkwood
Lebanon
Logan
Loudonville
Marion
Nankin

New Waterford
Lakewood
Pleasant Ridge
Portsmouth, Second
Warren
Weston
Youngstown, Memorial
Youngstown, Westminster

Oklahoma
Ada
Lehigh
McAlester
Newkirk
Shawnee, First
Stillwater

Pennsylvania
Allentown, First
Allison Park
Avela
Avonmore
Bethel
Blairsville, Derry M. S.
California
Conemaugh
Coraopolis
Chestnut Level
Drery
Ebensburg
Greensburg, Westminster
Hollidaysburg, First
Johnstown, Bethany
Johnstown, First Y. W. S.
Johnstown, Second
McKeesport, Central
Masontown
Mercer, Unity Society
Mifflinburg
Montrose
Mt. Prospect
Lancaster, First
Ninevah
Philadelphia, Chambers
Wylie
Philadelphia, Holland
Philadelphia, Oak Lane
Philadelphia, Richardson
Memorial
Philadelphia, St. Paul
Philadelphia, Woodland
Philadelphia, Germantown,
First

Philadelphia, Germantown,
Market Square
Philadelphia, Germantown,
Memorial
Philadelphia, Germantown,
Westwise
Pitcairn, McGinnis
Pittsburgh, Bellefield
Pittsburgh, Bethel
Shippensburg
Sunbury, First
Trafford City
Transfer
Tunnelton
West Alexander
West Chester, First

Tennessee
Chattanooga
Nashville, Broadway
Rockport
South Knoxville
Winchester

Texas
Ballinger
Brady
Brownwood
Corsicana
Denison
Denton, Central
Hillsboro, Central
Hubbard
Italy, Park Place Church
Jacksboro
Krum
Mansfield
Mesquite
Temple, Grace Church
Lewisville
Nacogdoches
Teague
Temple
Waco
Watauga
Waxahachie
Wichita Falls

Washington
Everett, First

Wisconsin
Milwaukee, Immanuel

Receipts of Woman's Board for May, 1915

	Woman's Board	Immi- grant Pop.	Freed- men		Woman's Board	Immi- grant Pop.	Freed- men		Woman's Board	Immi- grant Pop.	Freed- men
Alabama				New Jersey				Redstone.....	\$300.00		
Florida.....	\$27.88			Elizabeth.....	\$4.00			Wellsboro.....	166.39		
Arizona				Morris &				Westminster.....	674.88		
Phoenix.....	2.30	\$5.00		Orange.....	486.50	\$25.00		South Dakota			
Arkansas				Newark.....	226.50	30.00		Sioux Falls.....	31.00		\$2.00
Little Rock.....	3.00			New Brunswick.....	205.00	5.00		Texas			
Baltimore				New York				Waco.....	75.00	\$28.00	
Baltimore.....	37.50			Binghamton.....	71.69	10.00		Washington			
Illinois				Brooklyn.....	3.50			Seattle.....	12.00		
Bloomington.....	38.75	16.87		Buffalo.....	225.00			Wisconsin			
Indiana				Genesee.....	15.50	6.00		Milwaukee.....	37.50		
New Albany.....	35.95			Geneva.....	98.46	33.40		West Virginia			
Iowa				Hudson.....	49.00			Grafton.....		35.00	
Synodical.....	33.00			New York.....	1.00			Individuals.....	\$2,440.52		10.00
Kansas				Niagara.....	83.00			Legacies.....	3,908.31		1,000.00
Osborne.....	1.00			St. Lawrence.....	86.00	1.00		Rents and sales.....	239.97		
Topeka.....	25.00			Syracuse.....	88.00			Tuition, etc.....	6,829.00		
Michigan				Utica.....	83.00	24.00			\$18,170.19		
Detroit.....	199.36	23.25		Westchester.....	140.00	21.00			\$18,170.19		
Flint.....	49.00			North Dakota				Literature sales.....	429.20		
Grand Rapids.....	25.00	14.00		Fargo.....	6.32	5.62			\$18,599.39		
Monroe.....	65.50	15.00		Ohio				Less amt. tr. to			
Petoskey.....	10.00	39.00		Dayton.....	263.28	97.17		specials.....	28.25		
Minnesota				Lima.....	42.55	10.35			\$18,571.14		
Minneapolis.....	53.00			Mahoning.....	71.00			Specials not a part			
St. Cloud.....	20.00	21.00		Oklahoma				of Woman's B'd			
Winona.....	4.62			Tulsa.....	5.00			budget.....	38.25		
Missouri				Pennsylvania					\$18,609.39	\$256.00	\$1,605.80
Kansas City.....	21.30			Chester.....	50.00			Totals.....			
Montana				Erie.....	71.00	\$153.00		Grand Total, \$20,471.19			
Butte.....	12.00	6.00		Kittanning.....	54.42	14.00		DORA M. FISH,			
Nebraska				Lehigh.....		40.00		Treasurer.			
Kearney.....	64.24	25.00		Northumberland.....	112.00						
				Philadelphia.....	185.50	146.14					



THE HOME MISSION MONTHLY



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New Occasions and New Duties

By Edith Grier Long

IN the history of God's chosen people there are recorded two experiences, apparently contradictory but really supplementing each other. They occurred in the transition period when the "Children of Israel" were becoming "the Hebrew Nation."

The first was the brief command, "Speak to the children of Israel that they go forward." The second, in obedience to another command, was the building of another "memorial" with twelve stones taken by the priests out of the Jordan where their feet "stood firm," as the ark of the covenant—symbol of God's presence—followed the Hebrew host into the promised land.

As our Woman's Board "go forward" to new responsibilities, we, too, have set up our "memorial"—the "Appreciation," published in the July HOME MISSION MONTHLY. Dr. D. Stuart Dodge, for many years president of the Board of Home Missions and chairman of its school committee, known alike in the world of finance and of missions, in many and unheralded ways has given bountifully to the Woman's Board work. He writes of our "memorial":

"Its reminiscences of the many years of happy co-operation will be a chapter in the history of Presbyterian Home Missions to which each Board will recur with grateful pride. Only prominent features could be presented; but anyone familiar with the work of our Church during the last forty years would recognize how closely the events, indexed in this short recital, have been related to the progress now achieved.

"From the organization of the Woman's Executive Committee to this hour of the

'Incorporation' it has been a story of high and most practical aims, persistently and heroically followed until we are to-day rejoicing in the legal embodiment of an agency accepted everywhere as a strong, vital and essential part of the working energy of our denomination.

"The Woman's Board will not abandon or largely change the principles and methods of its past endeavors, so will continue to labor among the exceptional classes of the people, and it will still employ the primary and higher school as its chief auxiliaries. It has always placed evangelism at the front and has everywhere utilized education to promote this supreme end. In many sections it has been the pioneer of all missionary activity, preparing the way for the preacher, the church and the presbytery, and often introducing a true form of social service and settlement work. It has representatives in Alaska and Cuba, in New Mexico and Utah, among the Indians, and increasingly in the centers of our Foreign population, while among the mountaineers of the South it has made a demonstration of singular usefulness.

"The crystallization of the energies of the women of our Church into an independent body for the promotion of Home Missions will be hailed as a distinct advance that will mean even greater activity and more generous giving."

From this backward look we face our future. Each must do her part toward the "distinct advance," the "greater activity" and the "more generous giving," for America—for the sake of the world.

These are days of danger, of struggle, of

sacrifice. If earthly kingdoms cost unmeasured blood and uncounted treasure, shall the Kingdom of our Lord cost less? Less agony of prayer? Less offering of life? Less generous gifts?

Our past has held individual sacrifices and personal heroisms: Witness the ring in the General Assembly Home Mission collection in 1899, discovered as Alice Hyson's gift—her very life for a generation a daily offering to home missions.

There are unknown sacrifices and heroisms to-day: Witness the ring—it looks like a wedding ring—found in the Woman's Board collection at Rochester. Such values

can be written only in the Book of Remembrance.

But what are the rank and file of us doing? Who dare say her last year's sacrifice and effort shall be only matched this year? Forces of evil, of emergency, are trying to undermine the fortresses of our King. His must not now be an army of occupation only; it must be an army of conquest. His power is sacrifice. His empire is built on ministration. What shall be the measure of our ministering? Shall it be less than the measure of love—the love He long ago set as our standard—"Even as I have loved you"?

Impressions of Cuba

By Marshall C. Allaben, Superintendent of Schools Under the Woman's Board

TO the traveler who has visited both Porto Rico and Cuba comparisons are inevitable. A brief reference to the following statistics may prove illuminating: Area—Cuba, 44,164 square miles, approximately that of Pennsylvania; Porto Rico, 3,435 square miles, 1400 square miles less than the area of Connecticut. Population, at the present time, estimated—Cuba, 2,250,000; Porto Rico, 1,250,000. The chief products of each island are sugar and tobacco. Since the inhabitants have the same origin and for centuries were under the same government it follows that, aside from the political and economic changes resulting from the Spanish-American War, the problems in mission work are similar. The outstanding difference, however, is that while Porto Rico lies strictly within the field of home missions, Cuba, being a nation, technically speaking is a foreign field. On the other hand, Cuba is right at our doors, being accessible to carload shipments via Key West, and is, therefore, bound to continue commercial relations of constantly increasing importance. To spiritualize these business activities with the bond of true Christian fellowship is the challenge which comes to the Church of Christ in America as to an elder brother. Interdependence and co-operation as opposed to independence and selfish aggression must be the watchwords of the new era in international politics. Let us cultivate these principles most assidu-

ly in our relationships nationally and individually with both Cuba and the Cubans.

A study of the work now being conducted in Cuba by the Woman's Board reveals two facts: first, that the results obtained are most encouraging; and, second, that we have touched only the outmost fringe of our responsibility. Let me here repeat the statement I have made in every address delivered on Cuba since my visit, that for every day-school the Board has closed in its other fields, by reason of the development of public education, we should open at least one such station in Cuba. Consider thoughtfully the wonderful results achieved through this splendid agency in other fields, and you, as Presbyterian women, to whom the Church has committed this special task, will redouble your efforts to the end that new sources of revenue may be developed to meet this crying need.

AT NUEVA PAZ

The visit to Nueva Paz was made under circumstances not easily forgotten, as it was the first occasion when, in the discharge of my duties, I found myself a stranger in a strange land and wholly devoid of the services of an interpreter. As my route lay through Guines and I expected to return there on the same day, I wished to check my bag at the station, and shall long remember the difficulties I experienced, through my lack of knowledge of Spanish, in negotiating

so simple a matter as checking a traveling bag. This was the beginning of a day of delightful events which included luncheon with our principal, Mr. Gonzalez, and a Presbyterian minister from Palos, Mr. Monasterio, also a most interesting visit to our attractive day-school, and culminated in a long wait for a train, during which time was beguiled in carrying on an extended conversation with Mr. Monasterio in a

tention and responded fully and frankly to my inquiries, giving evidence of a keen interest in the various problems connected with their work. The three outstanding facts shown by this and numerous visits in



CANE SUGAR FIELD



CANE SUGAR PARTY. MR. ALLABEN THE CENTRAL FIGURE

mixture of Latin and Spanish. This day also afforded me my first insight into the public school system of Cuba, since with Miss Gonzalez, one of our teachers, as interpreter, I paid my first call to a public school in Cuba. The district inspector fortunately happened to be there the same day, and although it was with some difficulty my interpreter kept pace with my various questions and the more or less prolix answers of the principal and inspector, I was able to glean much illuminating information regarding both the conditions in and management of the Government school system. Both principal and inspector were most courteous in their at-

other communities on the Island are, first, that a low grade, the fifth as a rule, marks the limit of the curriculum; second, that a trained force of teachers cannot be obtained on account of the absence of Government normal schools; third, that the tenure of office is so fixed by law as to make removal of unsatisfactory teachers very difficult, thus insuring in many cases the retention of incapable workers with the attendant loss of efficiency and *esprit de corps*.

THE OPPORTUNITY AT GUINES

In Guines we have a beautiful new day-school building with complete modern equipment. The contrast with the antiquated public school buildings is most marked. As our school carries its work here through the ninth grade, it can readily be seen that its relative position is that of high school. We are laying a fine foundation at Guines for the establishment of a boarding school for girls where special emphasis should be laid upon preparation of energetic, ambitious, consecrated young Cuban women for Chris-



AT SANCTI SPIRITUS, IN
THE PATIO OF THE REV.
HUBERT G. SMITH, MIS-
SIONARY OF THE BOARD
OF HOME MISSIONS

tian service in the mission as well as in the public schools. As a matter of fact our architect had this development in mind while planning the building; our site is ample for the erection of the necessary addition to provide for these facilities. The generous donor alone is required for the initiation of this project.

SANCTI SPIRITUS

Some idea of the length of the island, as well as of the location of our third station, Sancti Spiritus, may be obtained from the fact that it is a night's ride by sleeper from Havana, and this is only half the distance from Havana to Santiago. Sancti Spiritus is a truly foreign community. Here one sees little evidence of contact with American life. A bird's-eye view of the city would disclose little but a conglomeration of flat-tiled roofs. The streets are exceedingly narrow and the sidewalks are of corresponding width, so perilous that the untrained pedestrian usually prefers the street. Three days spent in this charming old Spanish town were replete with interest and fascination. The generous hospitality of the Home Board missionaries, the Rev. and Mrs. Hubert G. Smith, the two school buildings filled to the utmost capacity with lively boys and girls, the numerous services of various character on the Sabbath, together with a visit to the home of a Cuban farmer several miles from town, form recollections of a manifold work in a field rich in opportunity for service.

RURAL CONDITIONS

Being desirous of seeing something of rural conditions, arrangements were made for a trip on horseback across the country

from Sancti Spiritus to Cabaiguan. One is impressed with the resemblance of this section to our rolling prairie country in the Middle West. The fertile soil and favorable climate operate most advantageously for the skilful farmer. Yet in face of the fact that Cuba is largely an agricultural island, it was my observation that the country section is almost entirely without adequate church or school facilities. It would seem that the lack of organization prevalent in the rural sections, which obtains in similar communities in our own land, has made it possible for the towns and cities, with their easier modes of expressing community sentiment, to obtain the lion's share of public school appropriations on the one hand, and to present the needs of religious ministrations more effectively on the other. This tendency is well illustrated in the history of the development of public education in Porto Rico, where, in spite of the fact that large sums were expended both for teachers and equipment in the larger centers of population very soon after the American occupation, it has been only recently that anything like adequate attention has been given to the needs of country districts. I can think of no section of the Woman's Board field where more immediate returns for efforts expended could be obtained.

CIENFUEGOS PUBLIC SCHOOLS

The public schools of Cienfuegos were my next objective. Under the guidance of the Rev. Dr. Vega, our Presbyterian pastor at this station, I spent some time inspecting the girls' boarding and day school maintained by the Methodist Episcopal Church South and then visited what proved to be

one of the best situated and most promising of all the public schools I saw on the Island. As in many cases, the school was housed in buildings formerly used as barracks and converted into their present form under the administration of General Wood. I have frequently made the statement that while I bowed my way in and bowed my way out of numerous public schools in Cuba, I did not see any school work, as both pupils and teachers are too polite in Cuba to work while they have visitors. An exception must be made of Cienfuegos, because here by walking around the patio I was able to see work and also visit at the same time. Here, as in many other places, I was impressed with the fine material both in pupils and teachers for development under competent direction and with adequate training facilities.

HAVANA AND THE PUBLIC SCHOOL SYSTEM

Returning to Havana, some time was devoted to a cursory survey of hospital relief service and it was indeed pleasing to learn that Cuba is far in advance of Porto Rico on this score, providing both more largely and more effectively for the care of the indigent diseased.

Opportunity was also afforded for more inspection of the public school system. The Havana Institute is a school which as preparatory to the University of Havana should be given a high school rank. This, it should carefully be remembered, is the only public school in the Province of Havana affording any facilities for study in advance of

the fifth grade. That it is well patronized attests the eagerness of Cuban youth to acquire higher training. Co-educational in character and on that score unpopular with many of the more conservative families, it must present many disciplinary problems. The Luz Cabellero, named for a distinguished Cuban educator—he might be called the Horace Mann of Cuba—was the last public school visited. This is regarded as one of the finest in the city of Havana. Compared as to plant and equipment with institutions of similar grade in the city of Ponce, Porto Rico, it is woefully deficient. The building was originally used, I believe, for a hospital. Its adaptation to its present purpose was a sorry makeshift. The fact that the splendid city of Havana with its many fine buildings and attractive boulevards does not possess a single modern public school building is in itself sufficient testimony to the lack of zeal for the promotion of public education in Cuba.

At this point I cannot conscientiously refrain from expressing the conviction—a conviction that becomes the more firmly rooted the more I study Cuban conditions—that a grave injustice was done to the Cuban people by the United States in withdrawing its guardianship before establishing a comprehensive and thoroughly efficient system of public education. That the public school is the cornerstone of democracy is a truism. Do we hope to rear the superstructure by some marvel of diplomacy without first laying the foundation? The thinking people in Cuba, not the governing class, realize the situation and are looking to us for guidance.



PRIMARY DEPARTMENT AT NUEVA PAZ, MISS VIAMONTE, TEACHER

Why not urge the friendly suggestion from Washington that Cuba would profit by a careful study of Porto Rican progress in public education?

No account of my impressions of Cuba would be complete without reference to the cordial welcome and unfailing courtesy extended by those veteran missionaries in Latin-American service, the Rev. Dr. and Mrs. J. Milton Greene. After spending many years in Mexico and Porto Rico, Dr. Greene became the superintendent of the Cuban mission on October 1st, 1901. The loving

interest expressed by this devoted and consecrated couple in the welfare of their people is a source of genuine inspiration to all who come in contact with their work.

In conclusion, let me say that if I have sketched a rather gloomy and discouraging picture of Cuban conditions, my only defence is that I have done so quite conscientiously and in the confident hope that the needs of our neighboring republic, to which we owe such a peculiar responsibility, will not go unnoticed by our Presbyterian women.

How Increase the Harvest?

By M. Katharine Bennett

IT is well worth while for us to stop occasionally to ask ourselves with what ideals we approach our missionary service, and to take time to analyze both the appeal and the service, to find whether the mission field makes a justifiable demand upon us and whether our service is of a quantity and quality that adequately meet that demand. If each member of the missionary societies would honestly answer these two queries there would, we believe, be a wondrous new impetus given to the cause of missions. Many give year by year the same amount of time and money with but little thought either of the destination of a particular gift or of its relation to the work of the church board for which it is sent. Such service is a very minor interest in life, an incidental part of the day's plans; it does not stimulate interest nor lead to any increase in gifts. This attitude is ordinarily the result of information so vague that it fails to inspire with zeal. Our first query then needs to be as to the knowledge we possess of the cause toward which we are contributing. Can we visualize the mission stations cared for through the Woman's Board of Home Missions? Are the teachers, doctors, nurses, workers, under that Board living personalities and do we know their duties? Do the needs of the boys and girls cared for by these missionaries all the way from Alaska to Porto Rico, simply appear as troublesome appeals to which we respond with grudging necessity? In short, do we know that the mission work to which we contribute is worth while?

With such a belief would come a twofold responsibility: first, that we increase our

service until it meets the need to the best of our power; second, that those with whom we come into touch should feel the demand as we feel it. There have been "doubled membership" campaigns, and yet we must face the following figures and accept a share of blame for them: the Presbyterian Church reports a membership of 1,458,000; if one-half are women, then about one woman from each five in the church membership is helping in the work of the missionary societies of the churches. Forty-two thousand represented the net gain in communicants in the year 1914: the women among them have not been added to the rolls of the local societies if we are to judge by the figures sent in.

Our message is so pertinently set forth in an article in a recent number of *The Christian Work and Evangelist*, that we wish to give it in the words of the writer, the Rev. Bernard Lucas of London: "The stagnation in the interest in missions means that a new generation has arisen who do not feel the force of the old appeal. Probably to seventy-five per cent of the people in our churches, let alone to the great number outside, the missionary enterprise is nothing but a form of proselytism which they repudiate, or a quixotic enterprise to be treated good-humoredly and kindly, but nothing to be taken seriously. They tolerate its advocacy once a year, and contribute to the collection, not because they really believe in it, but because they have a kindly feeling toward those who are interested or are engaged in it. We need to remember that while the thought and sentiment of the majority of the people in our home churches

have been changing, so that they no longer respond to the appeals which stirred their fathers, the missionary enterprise itself has been changing, too, with the result that it is more than ever capable of enlisting the sympathy and arousing the enthusiasm of the Christian soul, whether within or without our organized Christianity. The missionary enterprise only needs to be known for what it actually is to excite in the breasts of the seventy-five per cent who at present are utterly uninterested in what they conceive it to be, so keen an appreciation, and such a determination to carry it through to a successful issue, as would throw into the background the greatest wave of missionary enthusiasm that has ever swept through our churches."

This must be our pre-eminent service this year, in view of the ever-increasing, and insistently increasing, demands,—the presentation of the cause of missions in such a way as to enlist the uninterested. Let us

study, let us acquire facts, let us marshal these facts with all the skill at our command. But let us remember that facts alone will not meet the needs: there must be facts, plus enthusiasm, plus our own faith in the cause.

And there must be, too, an all-compelling vision of the bigness of the work, of the immediacy of the need. Without this vision we are unready to lead others; without this vision we shall be fearful of great undertakings; without this vision we shall blindly serve without that joy of service that comes to her who can foreshadow the completed task. Again let us hear Dr. Lucas:

"It seems to be wisely ordained that great tasks should unfold themselves gradually, lest their stupendous character should paralyze all effort. The failure to realize the bigness of the task is providential in the beginning. As the task unfolds itself, however, the failure is not providential, but calamitous."

The Neglected Busy Woman

By Hilda Richmond

NOBODY ever asked me to join before," said the thin little woman, shifting the heavy baby to the other arm while she counted out a number of small coins. "No, I don't expect to attend—at least not till the children grow up—but I'm interested and I'll pay what I can. I want to make the world a safer place than it is now for my little children to live in." This in response to a half-hearted invitation to join the local missionary society. The astonished woman who had asked her hastened to put down her name and take her money, but she showed in her voice and manner that she never expected such an answer to her appeal. The busy mother did not attend one meeting a year, and she had not a great deal of money to help along with the various missionary undertakings, but she could and did find time to read a little in the magazines the members sent her and she never forgot to pray every night and morning for *her society*.

Very often the busy women of the Church are really neglected because they are so busy. Kind-hearted ladies hesitate to take up their time to explain about the workings of the society, and often the overworked workers feel that merely adding a name and

a little money does not add much to the society after all. But there is another side to the question. The busy women like to feel that they are helping along a little and they like to be invited. Occasionally it can be arranged that the babies can be left for an hour or two, or business set aside, and the meeting is a real social joy to the busy member. She does not have to have an elaborate frock as she would to go out in society, but the meeting serves the same purpose. Getting away from home a little while and feeling that she has a modest share in the Lord's work for the unfortunate do the overworked wife and mother a great deal of good, while the business woman finds real rest and pleasure in meeting other women in a social way without too much "dressing up" and exertion.

One of the most faithful as well as one of the most liberal members of a certain missionary society is a business woman who has never attended a meeting. Her purse is always open to the needs of the work and her interest is hearty though she cannot be present to help plan the work. Yet for years nobody thought of asking her to join. Another business woman contributes freely of her salary to the work of the same society.

and does a great deal of routine work for it on her typewriter at leisure moments, though she cannot attend the meetings. In another society a busy dressmaker not only pays her share of the expenses of the organization, but manages to save bits of dress goods for the mission schools for patchwork, and to contrive little holiday gifts for the boxes out of odds and ends. Who shall say that because she cannot attend she should be left out of the great scheme of bringing the world nearer to Christ?

And, after all, the women who have all time at their disposal rarely take up missionary work. They are interested in dogs or automobiles or club work or travel or civic reform or society or some new religious fad or housekeeping, but rarely in missionary work. These things are all right—that is, some of them are, in moderation—for the woman who sees no vision of helpfulness in the world, but for the busy, sympathetic, wholesome woman they must take second or third place while the work of the Kingdom is placed first. Of course, it is always well to keep on inviting those who are at ease in Zion, for some day they may look beyond their ease and comfort to the joy and satisfaction of hard work for God and for humanity, but while doing that, don't neglect the busy women.

A woman who was quite successful in per-

suading new members into the society put it this way when asked about her methods: "I always go to the busy women first and they are pretty sure to join. If I were very ill I wouldn't go to the doctor with no patients. I'd want the busiest, most successful physician I could find. And that's the way I feel about missionary work. The woman with plenty of leisure usually wants to spend everything in the way of time and money on herself, while the busy woman knows the needs of humanity." And there is common sense in that idea. If any society has been neglecting the busy mothers of little children, the women who are too infirm to get to the meetings, the business women and the women who are "tied down" with the care of invalids, it might be well to send the most sympathetic, persuasive and altogether lovable members to call upon and invite such persons to become members of the organization. And if one doesn't do try another and another. One dear old lady confessed to holding back a month or two to get people to call upon her. She was a shut-in, and the members of her church had almost forgotten her. At any rate it will do no harm to invite the busy folks. They may become paying and praying members if not active ones in attending the meetings, and there isn't a society in existence with too many paying and praying members.



THE TINY TOTS OF GANADO SCHOOL

At the extreme right is "Little Esther" (See page 285)

A SHELDON
JACKSON
SCHOOL PICNIC

Seventy boys and girls remained in school during the summer, in accordance with the new plan for an all-year school, which shall have a more thorough hold upon the pupils. Outdoor work and camping parties were features of these summer months



May We Count On You?

By Dora Mabel Fish, Treasurer

THE drowsy heat of a midsummer day, when trees and flowers and seashore invite to the great outdoor world of sunshine and play, is not altogether conducive to a message of action and enthusiasm for the harvest days of September and October; but the thought of the swiftly passing months and the fact that always "in season and out of season" there is much to be done in the Master's vineyard arouses one to the silent approach of the harvest and the winter days. The seed must be scattered in springtime and summer if the fields are to bring forth an abundant harvest.

The Treasury. A quiet reflection will bring together the "cause and effect"—the gold and the silver, in their relation to the boys and girls, and the sick and afflicted of the mission fields. Without "the gold" the reapers can not be sent, and without the reapers the harvest will be lost. Our money, therefore, should be as deeply consecrated as our time and talents. When one thinks of the vast expenditures of money in connection with the war, in figures almost too large to be comprehended, and considers that when the financial backing of a nation ceases the war must cease, in so far at least as that

nation is concerned, one realizes as never before the real value of money.

Our friends will be glad to learn that during the summer months the treasury department of the Woman's Board has been carefully working out the changed financial conditions under incorporation, in connection with the treasury department of the Board of Home Missions, whose fellowship and godspeed in more ways than one have meant much in launching the enlarged financial work. Individual friends have been most gracious in bestowing gifts for the equipment of our new offices; so that as the days have gone by we have had many times in our thoughts those who have contributed the desks, rugs, tables, chairs, and filing cabinets which are necessities in our new work.

Emergency Year. This, as those of you know who are closely associated with the great home mission work of the Woman's Board, is an emergency year. Do I hear you say, "Always there seems to be an emergency year"? To a certain extent, "Yes," but it would seem that this year the emergency overbalances the emergencies of former years. Any great change of policy necessarily affects the financial standing of a

Board, and since gifts will not be *solicited* from Sunday schools in the future, in order to be sure of meeting the budget adopted, our women's societies, young people, bands and Westminster Guilds are asked to assist in supplying the amount which will be lost from Sunday schools.

Solution of the Problem. The solution of the problem is not by any means complicated or difficult to work out if each local society will assist. *Five per cent advance over your gifts for the work of the Woman's Board last year!* Does this seem a burden? For example: if your local society contributed \$25.00 for 1914-1915, would it be impossible to add \$1.25 to the amount this year, and so send in \$26.25? If a pres-

byterial society contributed \$1,500 last year, would \$75 additional, the cost of a scholarship, weigh very heavily? Provided the receipts from our mission fields and the gifts from individual friends remain at the same figure as 1914-1915, a *five per cent advance* on receipts from our societies, exclusive of the "special," would solve the problem of the loss we shall sustain from Sunday school gifts. May we count on you for this?

San Juan Hospital Special. Perhaps never before has so attractive and needy a "special" been presented to our societies for their support. The object is familiar to all friends of Presbyterian home mission work, and you are invited to have a part in your synodical room as here given:

ROOM	COST	SYNODICAL SOCIETY
Accident Ward.....	\$1,500.....	Baltimore
Autopsy Room.....	900.....	North Pacific Board
Children's Ward.....	2,000.....	New Jersey
Diet Kitchen.....	2,000.....	Ohio
Dispensary.....	2,000.....	California
Doctor's Office.....	500.....	{ Wisconsin
		{ North Dakota
		{ South Dakota
Drug Store Room.....	900.....	Missouri
		{ Alabama
		{ Mississippi
		{ Tennessee
Etherizing Room.....	400.....	Texas
Head Nurse's Room.....	500.....	New England
Housekeeper's Room.....	400.....	West Virginia
Laboratory.....	300.....	New York
Men's Ward.....	4,000.....	Indiana
Nursery.....	900.....	{ Arizona
		{ New Mexico
		{ Utah
Nurses' Reception Room.....	500.....	Minnesota
Nurses' Sitting Room.....	1,200.....	{ Montana
		{ Arkansas
Pharmacy.....	300.....	Oklahoma
Sewing Room.....	500.....	Michigan
Staff Dining Room.....	1,000.....	Kentucky
Sterilizing Room.....	400.....	Iowa
Superintendent's Room.....	600.....	Nebraska
Supt. of Nurses' Room.....	500.....	Colorado
Surgeon's Dressing Room.....	400.....	Kansas
Surgical Dressing Room.....	700.....	Pennsylvania
Women's Ward.....	4,000.....	Illinois
X-Ray Rooms.....	3,000.....	

In order to solve the problem mentioned above it will be absolutely necessary to make the San Juan Hospital fund a *real extra* and not a part of your gifts for the current expenses of the hospital or some school. Work on the building should be commenced

this fall. May we not expect these gifts during the fall and early winter months?

So for the winter before us let us place God first in our hearts and lives and gifts, thus doing our part to make "our country, God's country."

The Proper Vision an Essential for the Ideal Missionary Society

By Mrs. A. G. Hubach

[These thoughts in more extended form made part of an address delivered with stimulating effect in Kansas City Presbyterian Society.—EDITOR]

BY the proper vision of missions I mean a comprehensive view of the whole missionary enterprise—a realization of its magnitude, a conviction of its supreme importance, and a knowledge of how we individually fit into its multiform activities.

Don't you think there is a tendency for a missionary society to get rutty? Sometimes the smoothest running and best organized societies get into the deepest ruts. We are liable to have our eyes turned in upon ourselves; we become so absorbed in the details of our own work, in planning our meetings, in scraping up the money and the magazine subscriptions and in our pleasant companionship, that we come to think *our missionary society* the be-all and end-all of missions, to treat it in conversation and practice as something extraneous and apart from the church, when it should be the very voice and mind and heart of the church—the truest expression of the church itself.

First, then, we need to grasp the fundamental fact that missions are and always have been the pre-eminent work of the church—God's program for His children, the motive of which is the constraining love of Christ in our hearts, coupled with His compelling command, "Go ye into all the world and preach the Gospel to every creature."

If we accept this fact, that missions are *the* business of the church, what a thought-provoking and startling fact is this, that of the sixteen millions of Protestant church women in the United States and Canada only two millions are "interested" in missions. Does that mean that those other fourteen millions have deliberately set aside Christ's commands? that they have elected to disobey Him? I could not believe that. Why, then, have fourteen out of sixteen millions decided against the missionary society? Just because they have not grasped this fundamental fact, that Christianity divorced from missions is no Christianity at all, and they thus think of missions as a thing apart, an enterprise in which they may or may not engage, because we of the missionary societies have not challenged their attention to missions as the world-

big, vital, and necessary thing. Ours has been a petty vision of missions, breeding weak, timorous, apologetic societies. Assuredly, any intelligent Christian woman *must* respond with both mind and heart when the missionary appeal is properly made, when she sees that to be out of touch with missions is to be out of step with Christ.

The next step in gaining the proper vision is to understand our relation to the whole big business of missions. The permanence and solidity of the whole structure of Presbyterian missions depends upon YOU as an individual. If that is true for the whole structure it is pronouncedly so for your LOCAL SOCIETY. Your society stands or falls by you—one lukewarm, indifferent member can annul the zeal and enthusiasm of fifty. Show me a society in which every member feels her responsibility, is zealous and enthusiastic, and I will show you an all-conquering society.

How many of us ever give much thought to the next step in the organized effort of Presbyterians to do the will of the Master? Do we respond quickly and intelligently to suggestions from the officers of our PRESBYTERIAL SOCIETY? Can we be depended upon to push a matter that requires haste, to try out new policies? Do we attend the presbyterial meeting in as large numbers as possible? Do we ever read its reports? Do we know anything of our sister societies in the presbyterial society? Are we organizing our young people for missions from babyhood up? Are we making an effort to interest the uninterested? In short, do we strive for growth along all lines? Too many societies are content to strike "a good average" in their membership, gifts and magazine subscriptions. It is Campbell White who points out that God never expressed any pleasure in a high average. It is the maximum effort of each individual that He requires, the maximum results from each society.

Other presbyterial societies just like ours go to make up the next group—the SYNODICAL SOCIETY. "Just like ours" is hardly correct, though. Some of them have difficulties and discouragements quite other

than ours and quite undreamed of by us. Would we be proud of our synodical society if all of its presbyterials *were* just like ours? Do you know what your state *did* accomplish for missions this last year? With the achievement of a state sense, the feeling that we have a vital part in the solidarity of our synodical society, we are better prepared for a keen interest in the sister synodical societies who join hands with us and march to the support of the big WOMEN'S BOARDS, Home and Foreign. It strengthens me to feel that I am a part of all this vast structure; it makes me more earnest and faithful, more enthusiastic and effective to know that I am necessary to the success of each of these organizations.

But farther yet stretches the vision. We must understand what all these organizations are trying to do. Is it the maintenance of a school here and a hospital there, the saving of a few souls out of the many millions who sit in darkness? Larger than that is the aim. Not until we have sensed missions as a world-movement of spiritual and social regeneration, a work not so much of mending as of building, have we looked far enough into God's purpose when He said through His Son, "Go teach all nations."

If we keep in mind that our missionary society is a very essential factor in this *world-movement*, isn't the quality of our service going to be different? Can we get narrow and be contented just to mark time? "It's a little thing to ask some one to come to the missionary meeting with me; it matters little whether I go myself. What can it matter to anyone whether or not I take the magazines? Why should there be so much fuss about making a pledge? No one will be the better or the wiser for my taking any part in the meeting; there are so many others who can do it better. I don't believe I can afford the time to join the study class; if I go to the regular meetings and *pay my dues* that is all one could expect." Thus we reason with ourselves. We put up our little umbrellas of selfishness to shed all responsibility. It all matters greatly. Oh, let us not forget, as we attend to the minutiae of our

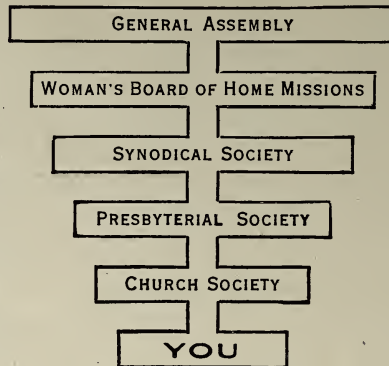
society work, that through it we are doing the will of the Master, that through it we may reach out and touch the uttermost parts of the earth. It is no time to count the cost to ourselves of money or time or ease.

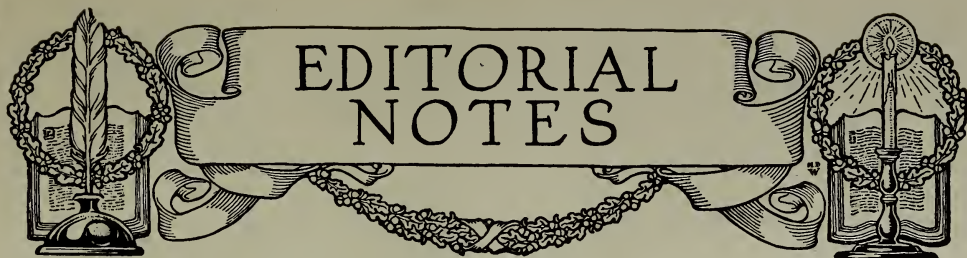
We have seen the missionary program as world-wide in scope, the very opposite of individualistic in its objective aim. But the basis of its success lies in the individual. You have already noticed that the foundation of the splendid structure of Presbyterian Missions is the individual woman. That brings the responsibility home to each one of us. How can we be individually effective in the program of missions? What things can you do well in the ordinary activities of

life? Bring that same ability to the missionary society. You can't address a meeting? There are other things more important. Perhaps you have the gift of shaking hands. Perhaps you can remember names and faces and match them up right. Perhaps you can make a graceful social call, write a gracious note of invitation. Perhaps you have no other talent but a listening face; that is a

wonderful help. You haven't time? Home duties come first? Yes, they do; and yet I believe the Master meant something when He said, "Seek ye first the things of the Kingdom." The things to which a woman devotes her leisure time are a pretty fair exponent of that woman's highest ideals. Are we being true to our highest responsibility if we let our Heavenly Father's business shove down to last place in our plans and interests? What *can't* we do if we constantly comprehend the missionary enterprise as an effort in which as confessed Christians we *must* join, and if we keep so in touch with the work through our channels of information that we can pray that fervent effectual prayer which God has promised to answer?

And there will come with this vision, this intellectual grasp of the missionary enterprise and this heart response, a devout thankfulness that we are living here and now in this time of crisis, that we are deemed worthy of any service whatsoever. And we will count such service not a duty nor a sacrifice but the very highest privilege.





EDITORIAL NOTES

IN missionary societies autumn rather than spring is the general "house-cleaning" season. It is then that plans are reburnished, and that the alert missionary housewife searches the printed page for latest time-saving and labor-saving devices and means to greater efficiency. Out of their summer resting places old methods are taken and examined to see whether they are worn out, whether a few touches here and there will make them as good as new, or whether they are in proper shape for another year of use. Our pages this month have been prepared as an aid during this season of inventory. Study classes occupy so great a part of the missionary program nowadays that considerable attention in this number of the HOME MISSION MONTHLY has been given to aids along this line. You who have good methods that have not been presented in these pages are invited to forward accounts of them to the HOME MISSION MONTHLY office, so that we may pass them on.

We would call the especial attention of those identified with work among young people to the August number of this magazine, for its pages are rich with suggestions, that entire number being devoted to young people's interests.



THE "Apportionment Plan" has been so markedly successful along treasury lines that we are to adopt a HOME MISSION MONTHLY Apportionment Plan this year.

With a subscription list of 36,000 at present, we desire to make as large increase as possible, reaching the 40,000 mark at no distant time. To this end we are apportioning to each of the thirty-four synodical societies a desired increase in subscriptions in proportion to the number of their local members and the number of subscriptions now reported. Letters will be sent to each synodical secretary of literature on September first, designating the increase in subscriptions apportioned to her society. In turn she will send to her presbyterial secretaries of

literature an apportionment representing their share in the sub-division; and again, in turn, the presbyterial secretaries will make local apportionments as fairly as their intimate knowledge of conditions will permit.

Circulars explaining the plan will be in readiness at headquarters for the use of secretaries of literature. We trust that the plan will meet with ready response and that many societies will report success in meeting the apportionments assigned them. Successful societies will be listed in the pages of the HOME MISSION MONTHLY. "With a fresh start and every one taking part," let us make the best record of the years.



If any societies are not promptly apprised of the subscription campaign for the year by the secretary of literature, we should be glad to know of it at headquarters that we may give additional helps and encouragement. Possibly a kindly word of co-operation from the president or some other officer of the society would interest the secretary of literature in taking prompt action.



THIS autumn we miss from our list of workers the names of two missionaries of our Board, well known through their fine service—Dr. J. F. Record and Miss Emma A. Jackson. Each, however, has resigned to take up similar forms of work. Dr. Record, former superintendent of Tucson Indian Training School, has returned to "his first love," so to speak, in becoming president of Pikeville College, Ky., for previous to his commission under our Board he was identified with that institution. His daughter, Miss Alice Record, who has done excellent work on the mission field, also leaves Tucson. While Pikeville College is not under our Board's control, we have for some time been responsible for the partial support of the president and the full support of one teacher, and in spite of our deep regret in losing Dr. Record from Tucson we appreciate the value of the work he is undertaking.

Dr. Record is succeeded at Tucson by Mr. Martin Luther Girton, who taught in our former Indian school at Nuyaka and in Henry Kendall College, Muskogee, Okla., from 1900 to 1903, since which time he has held positions as principal and superintendent in Southern schools not under our Board. Mrs. Girton is a graduate of our Asheville Home School and of Normal and Collegiate Institute. We cordially welcome Mr. and Mrs. Girton to our ranks.

For eighteen years Miss Emma A. Jackson and Miss Minnie B. Newcomb have carried on community work at Jarrolds Valley, W. Va., with such excellent results that the way has opened for the service of a regular pastor. The good wishes of many friends follow Miss Jackson as she takes a position as girls' matron at Maryville College. Miss Newcomb remains under our Board, being transferred to Dorothy, W. Va., where she will resume her community work.

CONSECRATED knitting needles, surely, are those belonging to Mrs. Nancy Staples of Prairie Grove, Arkansas, who is a staunch Presbyterian, having belonged to the Cumberland branch of Presbyterianism until its union with the northern Church. Though now eighty-three years old, and though for many years dependent on crutches, she rarely misses a church service, and as a charter member of her missionary society, her interest does not diminish with the years. She spends her spare time knitting beautiful lace, the proceeds of which she gives to missions. In little more than a year these earnings have amounted to thirty dollars. Twenty dollars have come to the treasury of the Woman's Board and are to purchase a bed and furnishings for the new hospital to be erected at San Juan, Porto Rico. Not slothful in service, she is an exponent of the power to do when the interest and the will to do are present.

OUR missionary organizations may well be proud of the wonderful records of service of many of their officers. Blairsville Presbyterian Society rightfully takes pride in its presbyterial treasurer, Mrs. George Hill, who, after serving for forty years, recently resigned office at the age of eighty-six, but with not a tremor in her hand nor any lack of mental power. She wrote to a co-worker: "I want to be in the fight, even if I can't carry a gun." Her promptness, neatness and accuracy made her service particularly ac-

ceptable. The presbyterial society is favored in having as her successor Mrs. Harry T. Kelly, for she comes with special preparation, having served as financial secretary in her own church before her marriage.

THE HOME MISSION MONTHLY wishes a conference with its readers. We desire to consider wherein the needs of subscribers may best be met during the coming months, and therefore ask that after looking over the list given below you let the editor know by post card or letter which departments of the magazine are most helpful to you. Kindly number those you mention in the order of preference, and let us hear from you soon. This expression from our friends will help us greatly in our efforts to provide what the majority want.

Articles by our missionaries	Study class helps by the Educational Secretary
Brief news items from missionaries	Study class outlines by Mrs. D. B. Wells
Articles by outside writers along lines collateral with missions	Work of Student Secretary among colleges
Message from Mrs. Bennett	Editorial notes
General Secretary's page	Methods
Financial news and methods	Tools in Type
Notes from Young People's Department	Programs for meetings
	Pictures
	An occasional story
	Compositions by mission pupils
	Poems and quotations

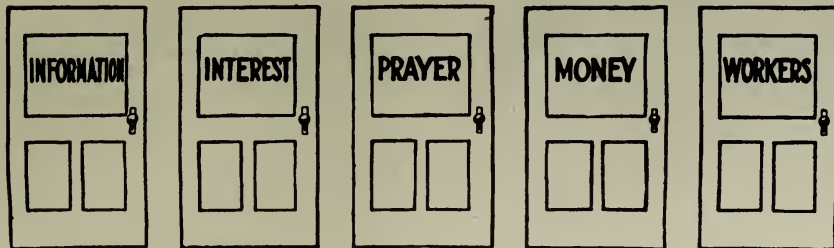
LESSENEÐ hardships in the lives of missionaries mark for them the changes that have come to Alaska within the last few years. Mrs. Falconer, wife of the missionary at Klukwan, who spoke at the vesper service of the Woman's Board at Rochester, pictures her arrival in Alaska as a bride twelve years ago. After reaching Haines by steamer, Mr. and Mrs. Falconer were taken by an Indian in his canoe to Klukwan, sailing when the wind permitted. When it died down, a rope was fastened to the bridegroom's shoulders and the Indian used a long pole to steer the boat while the bride was literally dragged to her new home.

Now it is possible to take this same trip from Klukwan to Haines with the missionary team over a Government-built road, or by automobile even over a bad spring road, in three and a half hours' time. In the early days they were forty miles from the nearest physician; now they are neighbors of Haines Hospital. Like all real missionaries, they regret no hardship, past or present, but rejoice in their opportunities.

THE FIVE DOORS



THE ONE KEY



Courtesy of the *Spirit of Missions*

Mission Study the Master Key

By Mary A. Gildersleeve

THE chart tells the story. Mission study is the key, the one key that opens the five doors. These once opened, the force of missions has uninterrupted sway in church and field.

The subject for discussion, 1915-1916, "The Church and the Nations," is presented in the following study books:

HOME MISSIONS IN ACTION

By Edith H. Allen

Especially recommended for women's missionary societies, young women's missionary societies and Westminster Guilds.

THE CHURCHES AT WORK

By Charles L. White, D.D.

Prepared for classes in churches and young people's societies.

COMRADES IN SERVICE

By Margaret E. Burton

For boys and girls, ages sixteen to twenty years.

ALL ALONG THE TRAIL

By Sarah Gertrude Pomeroy

For Bands and Juniors.

In "Helps" provided for preparation of class work many valuable books are recommended. For those who desire some definite knowledge of a few books, the following reviews are offered:

Spiritual Culture and Social Service, by Charles S. MacFarland, D.D.

In this book Dr. MacFarland makes no uncertain statement regarding social regeneration minus spiritual regeneration. "There can be no social redemption without Divine regeneration."

That sin largely accounts for certain distressing conditions in our large cities is recognized: "We must never deal simply with material conditions

and neglect character, or relieve misery while we ignore sin." A tour of the congested districts, especially the great foreign colonies, reveals the imperative demand for some form of Christian service. In such sections we find misguided leaders who are propagators of false ideas of individual and national freedom. "The task of the Church is to transform a chaotic democracy into an ordered kingdom of heaven."

In his inimitable way the author portrays the beauty, magnetism, self-abnegation of Jesus as the only lever to raise the lower strata of society to the level of organized Christianity. "This moral greatness of Jesus is simply beyond compare . . . combining intellectual power with attractive modesty, tenderness with courage, meekness with boldness, self-sacrifice with a manly spirit, enthusiasm with moral indignation, humility with self-respect—a sovereign personality."

The Horizon of American Missions, by I. N. McCash

As the title indicates, this book reviews the colonization period of our country, the early missionary efforts of Eliot, Brainerd and Edwards, and calls attention to the frontier conditions, pushing ever farther West to "regions beyond."

Most impressive is the author's account of the dissemination of Orientalism, the erection of Buddhist temples, the adaptation of Oriental religions to American people.

America, as a field for missionary activities, calls for four divisions: the frontiers; the open country; the cities; immigration—each division important in itself and all "factors in the equation of home missions and vitally affecting the safety and perpetuity of our Republic."

We are prone to estimate the assets of our Republic in "gold and silver, stocks and bonds, flocks and herds, railroads and ship lines, lumber

output and grain products," and we may well be reminded that "the chief assets of our Republic consist of the morality and spirituality of the people, who outrank these." "A nation is in a large measure the expression of the religion of its people."

"Upon our silver dollars and gold coin is stamped, 'In God We Trust.' If the full import of that motto could be carried with the influence of democracy into every country, America's recognition as an evangel of God would be complete. Then the horizon of American missions, with our heritage of religious and political liberty, with our cities and open country given the Gospel, with our immigrants recognized as offsprings of God, would be world-encircling and world-illuminating."

The Churches at Work, by Charles L. White, D. D.

The author calls attention to the conditions existing in the local church that hinder the work of widespread evangelism. The industrial situation, the church and labor problem, the indifference of people to religion, the increase of atheism, Christian science, Orientalism, the worship of materialism—all "present a grave challenge to the Christian forces of America."

The roving character of the American people is a detriment to the growth of the Church and presents many perplexing problems. The power of the individual in his relation to the church and the community is recognized and enlarged upon and leads up to "The Reach of the Local Church," in the following chapter. Here the author calls upon the church as a church to assume a share in philanthropic movements. Some would question whether the church as a church is not rather responsible for the support of the boards of the denomination in all their activities for world-wide evangelism, and as *individual citizens* for the support and encouragement of all forms of philanthropy. This is a debatable question and should have careful consideration. Heartily do we concede the importance of the relation of the local church to the community; if the recommendations of the author were put into action, the church problem would reach a solution.

The topics of the following chapters need but to be mentioned to enlist interest: "The Church in the Nation," "The Church Among the Nations," "Master Workmen." The closing sentence sums up the salient points of the book and expresses clearly the vision that should inspire

all church life: "To-day these churches at work find their greatest opportunity to bring in the Kingdom of God, when large associations of men can be reached through their leaders, and when organized labor, keen brains and aspiring hearts are eager for conference and debate in their outreach for the highest individual efficiency, the largest social service, and the supreme leadership of Christ in the world's life."

The Spirit of America, by Henry Van Dyke.

In these Sorbonne lectures Dr. Van Dyke impresses the reader with the true optimistic patriotism of him who wrote "America Befriend." He believes the spirit of America to be "the creative force, the controlling power, the characteristic element of the United States." If it is the spirit cultivated, the attitude assumed, which makes up the character of the individual, the same holds good with city, state and nation. "The Republic is the development of a life, an inward life of ideals, sentiments, ruling passion, embodying itself in an outward life of forms, customs, instructions, relations—a process as vital, as spontaneous, as inevitable as the growth of a child into a man. The soul of the people has made the American nation."

In his chapter, "The Spirit of Fair Play," the author rather idealizes the American people as he tells of "the square deal for everybody." In Paris, where these lectures were delivered, the machinations of the unprincipled politician, the unscrupulous financier, the overbearing contractor, were all lost sight of. But we forgive him for his idealistic view of "the land of the free and the home of the brave."

The chapter on "Education" presents in a forceful way the need for a campaign such as that of William Wirt in Gary—the education of the child during twenty-four hours of the day, controlling the hours of recreation, and making such time profitable in the reaching out and into nobler manhood and womanhood. Attention is called to three distinctive educational plans:

1. The practical unification of educational work.
2. Growth and general character of schools and an expression of the spirit of America.
3. Relation of colleges and universities to the life of the Republic.

The translation of these lectures gives the pure, clear English so characteristic of the author.



ALABAMA Synodical Society is enthusiastic over the results of the itinerary in the spring and early summer of Mrs. Guy S. Davis, a field secretary of the Woman's Board. Mrs. Davis visited thirty-eight churches, held fifty-eight meetings, addressed audiences aggregating 2335 hearers, organized societies of Light Bearers and Little Light Bearers, two Westminster Guild chapters and one Westminster Guild circle, helping and encouraging every society she visited. So writes Mrs. Cartwright of Birmingham Presbyterial Society, who feels that the uplift given will affect all the work of the year to come.

THE 33d Annual Meeting of Pennsylvania Synodical Society of Home Missions will be held in the First Presbyterian Church, York, Pa., Oct. 26-28. Mrs. J. H. Small, 269 E. Market St., is chairman of the Entertainment Committee.

THE Women's Home and Foreign Missionary Societies of Baltimore Synod will meet at Annapolis, Md., Oct. 20 and 21. Home Missionary executive meetings and Home and Foreign evening popular meeting will be held Oct. 20. For particulars, address Mrs. J. F. Hines, Naval Academy, chairman Committee of Arrangements.

A Little Child Shall Lead Them

THOSE who attended the meetings of the Woman's Board at Rochester will remember little Esther, four years old, but tall for her age, who accompanied Miss Cochran from the mission school for Navajo children at Ganado, Arizona. Her mother brought her to the school last September. Her last name is Curley, because her grandfather had a kink in his hair. All the tribe have since gone by the name of Curley.

Esther is very proud of her school clothing, but was reluctant to don her native dress. The picture was snapped as she was trying to gain courage to look up.

"We have five other little four-year-olds," said Miss Cochran, "and it is children of this age that we wish to reach. We feel sure it is the little child who is to lead the older ones to the realization of the Gospel of Jesus Christ among the Navajo people. Our little children will go back to give to those at home what they have received from us."

The Navajos are devoted to their little ones, and the fact that they leave them at so early an age shows that they trust the missionaries.



LITTLE ESTHER CURLEY IN HER
NAVAJO COSTUME

Notes on Young People's Work

By M. Josephine Petrie, Secretary

THESE are the harvest months of our missionary year. Six months of the seed-sowing season gone!

In order to co-ordinate and simplify the administration work for young people's organizations some changes have been necessary in our methods of approach and in the salary list. These adjustments were promptly and fully announced in the July and August numbers of this magazine and in the leaflets and letters to synodical, presbyterial and local officers. All amounts and all "objects" now apportioned to young people's organizations by the secretary for young people's work are those for which only the Woman's Board of Home Missions is responsible. We are grateful for the loyal response and assurance of co-operation.

Tilling of the soil has been the business of the summer months. Looking now into the busy months of the fall and winter we ask, "Who will help gather the ready harvest?"

A BACKWARD GLANCE FOR A FORWARD SERVICE

"There are probably thirty thousand people inside those doors," was the reply of a policeman who guarded the entrance to the Chicago Coliseum during the Christian Endeavor Convention in July. It was the fifth World's Convention and the twenty-seventh International Convention of the Christian Endeavor organization and one of the most dignified and inspiring ever held. The music was "simply great" but far from "simple." Two thousand voices singing "Unfold Ye Portals,"

"Jerusalem," Handel's "Hallelujah Chorus," and others of the magnificent anthems would send thrills through a wooden person, and the good old hymns of the church gave new meaning as sung by that immense throng.

A varied program kept delegates on the move and conferences on methods for all ages and for all departments of the church life gave abundant fuel for fires started at the great platform meetings. Presbyterians crowded the rooms of the Fourth Presbyterian Church where our Rally was held. The missionary work of Presbyterian young people should show *this year* the results of the company of "Christian Endeavor experts," the large number of societies registered as meeting the "Standard of Excellence," and the pledge of the thousands at Chicago in response to Dr. Clark's message: "*Trusting in the Lord Jesus Christ for strength, I WILL endeavor to enlist*

A million new converts.

A million new Endeavorers.

A million new church members.

A million new dollars for missions.

Twenty thousand new Comrades of the Quiet Hour.

Ten thousand new societies.

Ten thousand new Christian Endeavor experts.

Five thousand new life work recruits."

This is not too large a task for the eager, earnest Endeavorers of the world. The president's message read, "We can undertake this larger program, and with God's help accomplish it in two years."

THE SUMMER CONFERENCES

More young people than ever before have been in attendance at the conferences for young people, in spite of all predictions to the contrary. Doubling the number of Presbyterian delegates met together for a week of study, prayer and the inspiration of messages from men and women qualified to give from large experience should mean a multiplied force of Doers and Givers. Have we not the right to expect a broader service from young women's organizations and the various young people's societies of our denomination? Are we justified in believing that our study will be keener, our prayers more intelligent and definite, and that *children's societies* will not lack leaders?

A SUGGESTION

In plans for the September and October meetings, prominence should be given to rallies which include promotion exercises. Make these of vast importance to the children who have reached the age for promotion to the next grade in missionary organizations. Have a well-prepared, well-advertised program—a home mission commencement exercise which every member of the congregation will wish to attend.

THE VERY LATEST

Have you seen the new leaflets—"Rounds in the Home Mission Ladder," "A Book of Samples," "The Westminster Guild Hints for 1915-16"? There are also the Little Light Bearers' Certificates, Promotion Cards for all organizations, Westminster Guild Mite Boxes and the Westminster Guild Bible Study Course, "Songs of Victory"—all new this fall.

A FEW DON'TS

Don't refuse to lead a children's society. Do you remember a Mission Band or Junior leader who inspired you?

Don't refuse leadership of a study class. Who first roused your missionary zeal?

Don't refuse the office of synodical or presbyterial secretary for the young people—if offered you. Do you remember wishing for some one to advise you as missionary chairman of your duties, the needs on the fields, how to send money, how to report, etc.?

Don't forget the pledge—
"Trusting in the Lord Jesus Christ for strength,
I WILL."

Summer Schools of Missions

TEXAS INTERDENOMINATIONAL SCHOOL OF MISSIONS

A dream has come true! An interdenominational school of missions in Texas is now a reality. From June first to tenth delegates from the Methodist Episcopal Church (North and South) Christian, Congregational, Presbyterian U. S. A. Churches, W. C. T. U. and Y. W. C. A. studied together and exchanged helpful plans of work. The sessions were held in the classrooms of the College of Industrial Arts, Denton, Texas, and the freedom of the beautiful campus was most cordially offered. Members boarded in the Methodist dormitory of the college and very tender and sweet were the morning prayers and vesper services on the shaded lawn.

The Bible lessons on "Women of the Bible" were given by Mrs. Ellie K. Payne, Indianapolis, (Christian Church). Miss Debardelaben, a teacher in a home mission school of the Methodist Episcopal Church, South, taught "Missions in Action," and "The King's Highway" was taught by our own Mrs. S. I. Lindsay of St. Louis. A spiritual atmosphere pervaded all these sessions. W. C. T. U. and Y. W. C. A. exercises occupied the same hour on alternate days.

The faculty of the North Texas Normal School invited the School of Missions to be their guests for one day. The members were carried in automobiles from the college to their morning session at the Normal School. The student body, one thousand and thirty-eight in number, were seated in the auditorium for the chapel service, the members of the School of Missions going to the platform. Two strong missionary addresses were made by Mrs. Lindsay and Miss Debardelaben. The women of the faculty entertained the visiting women at luncheon and gave them an automobile ride in the afternoon.

LOS ANGELES, CAL.

The Seventh Annual Session of the Interdenominational School of Mission Study met in Los Angeles May 31st-June 4th. The meetings were unusually well attended, opening with six or seven hundred present, the number increasing to nine hundred the last two days.

Mrs. Coleman, president of the Council of Women for Home Missions, always a welcome guest in our city, addressed the school during its opening sessions. Mrs. H. B. Montgomery taught us from her own interesting book, "The King's Highway." Miss N. G. Prescott of Boston, an expert in Junior work, made the trip, "Around the World with Jack and Janet," so intensely worth while that all present felt they must read the book even though they had no Juniors to lead. Miss M. C. Cunningham, professor in Occidental College, made a special plea for those in our own beloved land when she reviewed our text book for this year, "Home Missions in Action." Dr. J. A. Francis, formerly of Boston, now of Los Angeles, had charge of the Bible Hour.

OKLAHOMA SUMMER SCHOOL

The School of Missions for Oklahoma and the Southwest completed in June, at Oklahoma City, its fourth annual session, the most successful in its history. Four hundred and four delegates were enrolled, the Presbyterians leading in numbers.

Mrs. D. B. Wells of Chicago, who assisted in organizing the school and has been present at each annual meeting, conducted the Bible study upon the subject, "Prayer," and also taught the home mission study book, "Home Missions in Action."

Mrs. J. P. White of Albia, Iowa, conducted a helpful class in the study of the foreign text-book, "The King's Highway." The young people's

work, under the leadership of Miss Pickens of Norman, and the Junior work presented by Mrs. L. C. Moore of Blackwell, Okla., were especially instructive. Each morning session closed with a stirring address by a missionary.

An encouraging feature remarked this year

was the large number attending the evening sessions.

Of special interest was the lecture on Mexico by Mrs. Wells, also the illustrated lecture on Egypt by Mrs. White. A beautiful Missionary Pageant was given the first evening.

A New "Joint" Society

The recording secretary of Philadelphia North Presbyterian Society, Mrs. M. Henry Kerr, sends the following interesting items concerning the joining of Home and Foreign Mission forces.

A prediction of a few years ago, which then seemed a mere dream, became a splendid reality in Philadelphia North Presbyterian Society, when the Women's Home and Foreign Missionary Societies held a joint annual meeting in Oak Lane Presbyterian Church, May 6th, 1915.

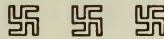
It has all worked out so easily and smoothly that there now seems no excuse for things ever having been otherwise than "joint." The changes in officers were gradual; the two societies realized that with the exception of president, vice-presidents, treasurer and recording secretary, all offices were joint offices, held by women who had forgotten the dividing lines and were ready to work for Christ's Kingdom in the wide, wide world.

The demand of the day for increased efficiency and decrease of wasted energy among our missionary workers made the lessening of extra meetings a necessity, so that one big meeting, to include all missionary interests of the presbyterian society, supplemented by a fall rally and visits from officers to the auxiliary societies, when the close personal touch is felt, is proving a step in the right direction. All such movements help to efface the man-made divisions in God's world-plan.

This fact was apparent throughout the entire day, as the work was touched on from all directions. Particularly was this so when the brief report from home and foreign fields was given by Mrs. H. S. P. Nichols. As extracts from letters were read, it was at times difficult to tell whether the missionary was writing from a home or foreign station.

Miss Long, secretary of the Woman's Board of Home Missions, placed side by side the vision of home missions as seen by that little company of women back in 1879, when the first meeting of the Woman's Board of Home Missions was held, and home missions as we see them to-day; and Miss Margaret Hodge, president of the Woman's Foreign Missionary Society (Philadelphia Board) of the Presbyterian Church gave "The Call of the World to Christian Women." The Rev. George G. Dowey, secretary of the Philadelphia County Sunday School Association, answered the question, "Are missions worth while?" in a manner that could leave no room for doubt in the minds of those who heard him.

Altogether the day is one long to be remembered by those privileged to be present and participate in this first joint annual meeting.



The October Meeting

TOPIC—MORMONISM

For some societies, especially those in city churches, October rather than September will be the "Rally" month. In such a case, some of the "Suggestions for September Meetings," given last month, may be found adaptable. Vary the monthly routine, if possible. Decorations of autumn leaves would be effective, and the special invitations for a fall rally meeting could also in form or decoration suggest autumn leaves. Let each exercise be brief, and, wherever practicable, let each participant *tell* her facts, not read from book or paper.

Hymn—"Fling Out the Banner."

Prayer.

Scripture Reading—The promises "to him that overcometh," Rev. 2:17, 26; Rev. 3:12, 27.

Minutes and other business.

(If the secretary of literature has not already introduced the subject of magazine subscriptions along the new line of apportionment, it should be explained at the October meeting.

Any additional information needed can be obtained from the presbyterian secretary of literature, or the HOME MISSION MONTHLY.)

Hymn—"Work for the Night Is Coming."

Brief Outlines of "Mormon Advances," "Anti-Mormon Advances," and "Mormons and the Government," by three members of the society.

See HOME MISSION MONTHLY for October; also "Mormonism To-Day," Mrs. Geo. W. Coleman, especially the closing paragraphs, "Mormonism in a Nutshell."

Brief Reviews of "Under the Prophet in Utah," Cannon and O'Higgins, and "Story of the Pilgrim" (price 15 cts., Lit. Dept.), an autobiographical sketch by Dr. S. E. Wishard, so well known and loved in the Utah work. Tell just enough of each story to stimulate the hearers to read the books for themselves.

Brief Tidings from our Utah schools, illustrated by pictures cut from the HOME MISSION MONTHLY.

Prayer.

Closing Hymn—"Fight the Good Fight."

Suggestions for Study Classes

By Mrs. D. E. Wiber

THE question how to keep up the study class interest year after year is the problem confronting all leaders. To that end I wish to pass on some suggestive methods which have worked admirably where they have been used.

1. One society offered a trip to a summer conference as a reward for good work. At the close of the course six young ladies appeared as candidates, and took the examination. The one receiving the highest mark was the lucky girl.

2. In Detroit a pastor's wife seems to have solved the "time" problem, by arranging small groups of from six to ten members, at hours convenient for all. There were three Monday classes, the executive committee of the missionary society in one group, women with children in school in another, while Monday evening was given to women whose husbands attended lodges, etc. On Tuesdays another group assembled. Mothers of small children met on Wednesday mornings from nine to ten o'clock. Friday evenings a group of teachers and business women held their session. The plan was such a success it is to be tried this year with additional groups.

3. In one study class papers were eliminated entirely and no one was allowed more than five minutes, no matter how "thrilling" her subject.

4. A contest for leadership was instituted in one church where it seemed impossible to find a woman willing to undertake the work. A different leader was provided for each session and the one adjudged by the committee to be doing the best work was asked to lead the next class.

5. May I suggest that in planning your classes in the city churches you remember the near-by rural society? At Bluffton, Ohio, twenty or thirty women from the neighboring country society attended regularly for four weeks, through snow and rain. Don't say they will not come, until you try them. If several cannot attend, usually one will, and if urged will go back so full of the subject she will probably organize a class.

6. In one place two women with automobiles made it their business "to call for and return" those living outside of a certain city limit. The women who attended "for the ride" received the benefit of the sessions, and the results were beyond expectations.

Program Making in Rural Missionary Societies

By Elizabeth I. Cameron

"IF to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces." These words were not more true in Shakespeare's time than they are now, in this age of great missionary activity.

How often we fail to realize the full significance of a well balanced program in a rural community where there is no missionary library, no public library, limited time, and often a long drive to the meeting. With pleasure I recall visits to many rural missionary societies, and one beautiful scene comes with special distinctness before my vision: A farmhouse on a green hillside; missionary women driving in at eleven o'clock in the morning for an all-day meeting; a quilting frame under the trees in "God's out-of-doors"; the needles flying back and forth across the quilt; dinner table piled high with good things, goodly fellowship being not the least part of the feast. The afternoon program, under the trees again, had the added inspiration of the presence of some who had given long years of faithful service in the King's business, one of them being the mother of Dr. Watson Hayes, of China. With this day and many others in mind, I offer the following thoughts and suggestions as a tribute to our earnest workers in rural communities, calling their attention first of all to a sentence in that wonderful book, "The King's Business": "The secret of wise conservation is, 'No unused power in the community.'"

NEIGHBORHOOD MEETINGS

In some communities of magnificent distances, where it is difficult for all the members to attend every meeting, neighborhood meetings might be held, with a union meeting of all these neighborhood groups once in two or three months. This plan has worked out most successfully in some rural districts and is one way of using all the power in the constituency.

USING THE TIMID MEMBERS

If you do not have a program committee and definite programs for the whole year, it is often a good plan to make some of the timid members of the society responsible for the program at each month's meeting. Oftentimes one who is reluctant to take part on a program has much ability in planning work for others.

MAKE MUCH OF THE DEVOTIONAL SERVICES

The devotional part is the most important of the whole program. Some good suggestions will be found in "The King's Business," p. 194, which may be used, consecutively for several meetings. "In God's Out-of-doors," a service of praise, and "Without Money and Without Price," may be obtained from our Literature Department for two cents a copy and will prove most helpful for special meetings.

SUGGESTIONS FOR SPECIAL PROGRAMS

Mountaineers

Missionary Quiz—"Where are Our Mountain Schools?" See HOME MISSION MONTHLY, December, 1914, p. 51, and Home Mission Prayer Calendar, July and December.

Resume—"Development of Community Life in North Carolina." HOME MISSION MONTHLY, December, 1914, p. 28.

Reading—A Letter from One of Our Girls. HOME MISSION MONTHLY, December, 1914, p. 36.

American Indians

Paper—"Indian History in Our Own Community."

Recitation—"The Little Brown Brother." HOME MISSION MONTHLY, February, 1915, p. 80.

Talk—HOME MISSION MONTHLY, February, 1915, p. 80.

(Cut illustrations from this article, mount them on post cards and use in the meeting as the talk, based on this article, is given.)

Questions and Answers—

Send to the Literature Department for the free leaflet, "Questions and Answers on Presbyterian Schools in Red Man's Land."

Cuba and Porto Rico

Questionnaire—"What has been the progress of public schools in Porto Rico?" Answer—HOME MISSION MONTHLY, May, 1915, p. 164.

"What is being done for sick children in Porto Rico?" Answer—HOME MISSION MONTHLY, May, 1915, p. 168.

If this could be made a special evening meeting some of the Junior boys and girls could give the playlet, "Off the Beaten Track in Porto Rico," obtained from the Literature Department for ten cents.

Miscellaneous Suggestions

Plan one meeting on the relation of the local society to the national work, making a paper chart for illustration. (The diagram on page 280 is suggestive for this purpose.)

Another interesting meeting may be planned in the form of a magazine review. Have each member respond to roll call with a brief message from one of the HOME MISSION MONTHLIES, or from the Prayer Calendar for the year. For instance: After the Scripture reading and prayer, have the first six on the roll respond with the six quotations from the Prayer Calendar for 1915, p. 45. Let three others read "De Min's of All Dese Yere White People," HOME MISSION MONTHLY, April 1915, p. 146. "Who Are the Immigrants?" HOME MISSION MONTHLY, March, 1915, p. 132. "Taos, New Mexico," HOME MISSION MONTHLY, Nov., 1914, p. 16.

These ideas are only suggestive and many others will be found to make a most interesting meeting. Close the meeting with the quotations on page 95 of the Prayer Calendar, 1915. This meeting, as all others, must be carefully planned by the one in charge, that *all* may respond.

In the midst of all the difficulties and hindrances in the work of the rural missionary society, keep up your courage and enthusiasm, for you, faithful rural workers, are a very important part of the mighty host of women who are publishing abroad the glad tidings of the Gospel of love and peace.

"Home Missions in Action"

CHAPTER ONE: A NATIONAL FORCE

Study Outline by Mrs. D. B. Wells

THE primary essential in taking up the study of the new text-book is to get a clear conception of the purpose and the need of the book *just now*. The transforming effect upon individuals and nations in "foreign" lands of the introduction of the Gospel of Christ is so plainly and entirely due to the touch of that Gospel, and is so unquestioningly acknowledged as such, that insistence upon that fact is hardly necessary. But here in our homeland, where it is just as true, there are so many subsidiary and interlocking forces at work, all of which are primarily due to the direct or indirect influence of Christianity, that the majority of people quite lose sight of the primary force and ascribe to some of these subsidiary forces the results which are really due to the power of the Gospel. Hence the present large need of concentrating attention upon the *Need* and the *Purpose* of Home Missions.

The purpose of the book may be stated as threefold:

a. To define the varying functions of home missions as recognized to-day.

b. To create an enlarged and more intelligent support of this work by Christian people as the only force competent to meet the need.

c. To help Christian women to get a vision of God's purpose for America, and her opportunity as a world-factor in the final consummation of the Kingdom of God.

Suppose the specialty of *method* this year be to obtain from everybody an expression of opinion on the various topics, rather than six polished, formal papers. On these topics everybody has an opinion. The informal discussion would bring out many a fact, many an incorrect notion, some ignorance and much intelligence that otherwise would remain unexpressed. To this end "socialize" your meetings in all possible ways. As a fine leader said the other day, "The presence of mental activity among the women in the group is 'werry warmin' to one's own vitality.'"

The first chapter of the book suggests these topics:

THE PLACE OF NATIONS IN THE KINGDOM OF GOD

Show how that was a familiar idea in Old Testament days.

When and how did the individualistic idea become dominant?

What caused the renewed recognition of the national idea?

WHAT IS A NATION?

Has it a "soul"? Is it more than a group of individuals? Has a nation a future? Has a nation a specific contribution to the Kingdom of God?

WHAT IS AN AMERICAN?

What would you say was the basic principle of our nation: Education? Freedom of the individual? Self-government? Independence? Freedom of conscience? What must a foreigner acquire to become not only naturalized but an American?

THE LIMITATIONS OF EARLY IDEALS

The emphasis placed on dogma and theology; second table of the Law forgotten; no organic relation to neighbor established; no comprehension of Kingdom of God as an integer or entity; hence formations made which afterward required reformations.

WHAT IS THE PRESENT RECOGNITION of the character of the Kingdom of God? Its ultimate ideal? Study Amos, Hosea, Malachi, Jude, Revelation. No poverty, no oppression, no exploitation, no slums, no unemployed, no uncared for. Fulness of life for nations as well as for individuals. *Is it possible?*

WHAT ARE THE FORCES?

- a. Subsidiary: Wise legislation; economic

change; moral culture. What part can Christian women take in the play of these forces?

b. Chief and only power sufficient unto these things: Christ's principles wrought into daily national character through their adoption by the individual citizen.

Here the need and province of Home Missions—to bring every citizen into touch with the Gospel as inspiration and force.

THE FIELD AND THE NEED OF TO-DAY

Sixty millions out of our one hundred millions acknowledge no religious affiliation.

Forty thousand Indians with no Christian ministry.

A million children under age at work.

Less done for the welfare of women and children than in Russia.

Our exceptional peoples: Indians, Mexicans, Alaskans, Mountaineers, Negroes, Mormons, Immigrants.

Increase of city life and its problems.

Country life and its problems.

A NEW OPPORTUNITY AND A NEW OBLIGATION

To educate our young people and children to a Christian attitude toward war and militarism. What was "the mind of Christ" about this? To teach an *international* Kingdom of God. To teach the fulness of meaning in "human brotherhood." To help repair the ravages of war in morals and principles, both national and individual.

In this women must do a large share. They are already provided with the opportunity and equipped with the machinery; and missionary women know the one competent power to accomplish the seemingly impossible. Home Missions the greatest possible factor.

Our Country, God's Country. All Kingdoms, His Kingdom. Thy Kingdom Come!

IN THE HOME-GOING of Mrs. V. O. Burtis of Westfield, N. J., May 24, 1915, the Woman's Board of Home Missions has lost one of its oldest members, devoted and loyal in its service.

Mrs. Burtis was a woman of rare Christian character, a faithful officer in presbyterial and local societies, ardent as an intercessor, intense in all service for her Master.

AN IMMIGRATION PARTY

The Missionary Society of Hillsdale, Michigan, is one of many that has found an "Immigration Party" out-of-doors very attractive. A beautiful, castle-like home, on a sloping hillside dotted with trees and flowering shrubs, served as "Ellis Island." Members of Baptist, Methodist and Presbyterian missionary societies impersonated the newly arrived immigrants, all of whom were "inspected" by uniformed officers, some to be "passed" others "deported" and still others "detained for further examination." The quaint dresses, strange luggage and pathetic stories were all most interesting and enlightening. Simple refreshments suitable for newly arrived Americans were served in simple fashion. The afternoon was one long to be remembered. An admission of ten cents was charged.

FOR PRESBYTERIAL SOCIETIES

In reference to "Presbyterial Arms," one of the September Topics, the following means have been suggested by which the presbyterial society may enlarge its interest in the local society:

(a) Personal visits of the presbyterial officers to local societies.

(b) At the presbyterial meetings have "less said about what we have done and more said, and demonstrated, about what we can do." [This may also apply to synodical meetings.]

(c) Adopt a credit system by which each local society may be posted on a list at the annual meeting, and the same credit signs placed in due order on the printed annual report. For example:

* Present at semi-annual meeting.

** Present at annual meeting.

p. Officer present at executive meeting.

☐ Report sent to Presbyterial officers before March first.



By S. Catherine Rue

Every society a "STAR SOCIETY" by April first, 1915, is our slogan. Secretaries of literature are called to work for definite results during this Presbyterian fiscal year. Presbyterian societies should aim to bring every local society up to the standard set and these should put forth every effort to win the **FIVE POINTS** that will give them a place in the list of star societies.

It will be to the advantage of every local secretary of literature to make a large chart of the star to hang in the room where regular monthly meetings are held, to leave the points blank and to fill them in as they are won.

In erecting the standard represented by these **FIVE POINTS** it has been the aim to place it within the ability of even the smallest missionary society to attain, so that all may have an equal chance to win in the competition for stars.

Any society financially unable to subscribe for leaflets under "Plan One" for Point Number III will be allowed the star by sending a subscription for "Plan Two," described on page four of our catalogue, which can be procured from headquarters upon request. Shall your society be a Star Society this year?

* * *

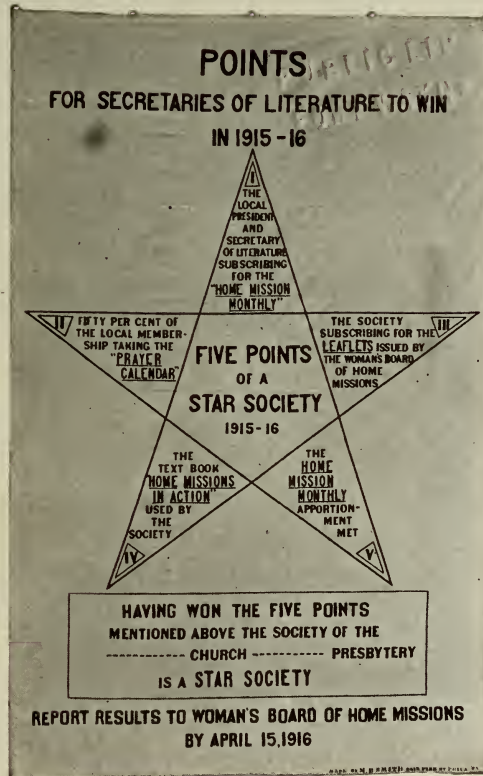
Practical aids to the development of the September topic just off the press are a leaflet by our treasurer apportioning the building and equipment fund for the Presbyterian Hospital, San Juan, Porto Rico, under the caption, "*Worth Looking Into*" and a new and revised edition of "*Queries*" by Mrs. Bennett, president of our Woman's Board, both of which can be had without charge upon application. These and

the new annual reports are essential to efficient work in every auxiliary.

* * * * *

For women's societies and Westminster Guilds we have "**HOME MISSIONS IN ACTION**," by Mrs. E. H. Allen, price 35c. paper, 57c. cloth, postpaid; "**Text Book Supplement**," 5c.; for young people, "**THE CHURCHES AT WORK**," by Charles L. White, 40c. paper, 60c. cloth; "**Suggestions to Leaders**," 10c.; for intermediates, "**COMRADES IN SERVICE**," by Margaret E. Burton, 40c. paper, 60c. cloth; "**Suggestions to Leaders**," 10c.; for juniors; "**ALL ALONG THE TRAIL**," by Sarah Gertrude Pomeroy, 29c. paper, 40c. cloth; "**Teacher's Manual**," 10c. The supplement by Mrs. D. E. Waid for Mrs. Allen's book, "**HOME MISSIONS IN ACTION**," should help

leaders to secure excellent results with the book. The plan of this aid is, first, to furnish an analysis of the chapters; second, questions on the chapters; third, programs based on the contents of the book; fourth, programs on more extended reading; and fifth, collateral reading. Large, small, city and country societies will feel grateful to the author, who has provided so amply for their needs, and it is to be hoped that this provision may help to add many to the list of those who have already enjoyed the use of our text books. In addition to the packet of aids supplied to mission study leaders upon the enrollment of their classes in the office of our educational secretary, our literature department will furnish for twenty-five cents an attractive selection of one dozen colored post-cards to be used in connection with the study.





THE HOME MISSION MONTHLY



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NO. 12

The Unrest of the Younger Element

By a Citizen of Utah

OF late years I have been somewhat reluctant about speaking upon the Utah problem. It is never easy to speak about those phases of life which have brought undesirable notoriety to one's friends. The very name of Utah is notorious, yet Utah is my native State and I am proud of her. Her people are my people and I love them.

Because I was proud of Utah and loved my friends there, when I came East, several years ago I was eager to discuss the subject of Mormonism both in public and in private, for I hoped thereby to elicit the co-operation of Eastern people in solution of the peculiar problem which Utah presents. But of recent years I have been somewhat disgusted with the attitude of the average Eastern audience. They evidence keen eagerness because the subject is somewhat shady; they exclaim, "O how awful!" and then go their way, sublimely indifferent to the problems presented by the Utah situation. But for many years the Woman's Board of

Home Missions has been giving thought, time and money to the solution of the Utah problem, and the constituency of that Board should receive whatever information is available.

HOW CALCULATE SUCCESS?

If the success of mission work in Utah is to be calculated in the number of thriving

churches established, in the number of new members added each year to these churches, then mission work in Utah might be considered a rank failure and a poor investment. However, if the success of mission work may be calculated in terms of general influence, in terms of educational, social and political ideals, standards and stimulus which it gives to the community, then the Utah field becomes more promising and hopeful.

I do not wonder that those in the East, who for years have contributed money and interest, sometimes grow disheartened and discouraged and wonder if the investment is in vain. But do you



THE SEGO LILY. UTAH'S STATE FLOWER.

suppose that those who have invested their whole lives in this single field are not tempted to lose heart? A year ago a Presbyterian minister celebrated his thirty-fifth anniversary as pastor of the only non-Mormon church in a Mormon town of less than 3000 inhabitants. How many members do you suppose that church boasts? It has just thirty members on its roll. Would you be surprised if that pastor and his wife were just a little discouraged at times? But they are not. Why? Because they know where to look for results of their work. They are not dependent upon annual reports of the General Assembly or upon financial statements of the various Boards. They look at the educational, social, political—yes, the religious situation existing in the state to-day and compare it with what existed thirty-five years ago.

It may be that thirty-five, forty or fifty years seem a long period for doing foundation work, but I wonder if it really is so very long when that foundation work includes the penetration of a hostile community, the establishment of a reputation for peaceful citizenship in spite of slanders, and the dispelling of a cloud of ignorance, dense and thick because of generations of segregation from the movements of civilization? Then, too, I am not sure but that the superstructure has already put in its appearance in the form of higher standards prevalent throughout the state to-day.

A few years ago, in company with a friend, I had occasion to visit most of the towns of the southern part of the state. Our business was of a secular nature. For the most part we visited towns and villages off the railroad, to reach which we traveled with horse and buggy. Throughout the whole trip of three months' duration I was constantly impressed by the marked contrast which existed between certain of the towns. Some of them, in schools, in civic improvements and in a general spirit of progress, were from ten to fifteen years ahead of others. I looked for the explanation and discovered that in those towns which showed most marked evidences of progress there either were or had been mission stations. Some one may say that I am confusing cause and effect; that the mission stations had been placed at strategic points where greatest progress was likely to occur. I thought of that, but even making allowance for such possibility I was convinced, from my observations, that the mission stations had made

the opening through which the ideas of modern Christian civilization had entered the now progressive villages.

Mormonism thrives in seclusion. Christian civilization is its greatest foe. When Brigham Young led the Mormon pioneers across the plains to the valleys of the Rocky Mountains he thought he was bringing them to a place of refuge where, safe from the interference of Christian civilization, the Mormon theocracy might be fully established. For a few years his hope seemed about to be realized but with the coming of the Christian missionaries his plan was thwarted. Here, as on the foreign field, Christian civilization followed close on the heels of the Christian missionary. In every town in Utah where a mission station has been established the authority of the Church has been weakened and the theology of the Church has been questioned.

The Mormon Church is theoretically a theocracy. The head of the Church is the divinely appointed leader of the people in secular as well as religious matters. Brigham Young was at the same time president of the Church and governor of the territory. Only a few years ago one of the leaders of the Church said, in a speech delivered at a meeting of the semi-annual conference, "Whoever says that the president of the Church has authority in religious matters alone but has no authority in matters of business and politics is a liar and the truth is not in him." The president of the Church would to-day be a Dictator-Pope for the State of Utah were it not for the disintegrating influences of modern democracy which have been sown and fostered throughout the state by Christian missionaries and other broad-minded citizens who have followed in their wake.

TURMOIL IN THE STATE UNIVERSITY

Within the past twelve months events have occurred in Utah which, because of the turmoil, agitation and confusion they have caused, recall the sixteenth century in Germany when Luther was preaching his doctrine of Christian liberty and uttering unheard-of defiance against papal authority. In June, 1914, at the commencement exercises of the State University, Mr. Sevy, the valedictorian of the graduating class, a young Mormon from the southern part of the state, startled the audience with a bold thunderbolt of defiance against the conservative policies of those who controlled both the University and the state.

To you who are familiar with the progressive spirit which prevails in many parts of this country his words might not sound strange or strong, but those of us who were familiar with conditions in Utah recognized them to be dynamite. Almost with bated breath we waited to see what would happen. In March the regents of the university met to consider the appointment of instructors for this year. Four professors were not re-appointed. Suspicions were aroused that these four were released because of their liberal tendencies. An explanation was requested. Insignificant and trivial reasons were given and reconsideration of the action refused. Immediately sixteen more professors sent in their resignations; the alumni took the matter up; indignation meetings were held and an investigation demanded. The alumni appointed a committee of twenty-five to conduct the investigation. The regents refused to be investigated and the matter was taken to the American Association of University Professors in the hope that the desired evidence could be secured.

How far Mr. Sevy's commencement speech of last June has been responsible for the recent disturbance it is hard to say. The university authorities assert that it had nothing whatever to do with it. Others insist that it stirred up the hornet's nest. Whether it did or not is a matter of small importance. The significant thing about the whole movement is that the young people of Utah are to-day restive; they resent the papal régime which has dominated the state for the past sixty years; they are beginning to think for themselves.

STATE PROHIBITION

While this disturbance at the university was at its height another incident of marked significance occurred. The State Legislature, then in session, passed a bill giving Utah state-wide prohibition. The agitation favoring the bill had been vigorous, the opposition strong. The governor vetoed the bill. Similar events have occurred in other states and the incident might have passed without attracting particular attention had it not been for later revelations. One of the senators from the southern part of the state happened to be an ecclesiastical officer as well as a politician. He was a stake president—an office which corresponds closely to that of district superintendent in the Methodist Church. When, after the adjournment of the legislature, he returned to his home, he

published in one of the local papers a signed article giving an account of his experiences in connection with the prohibition fight. He said that one afternoon after the bill had been passed he and two other stake presidents had been summoned to a conference with the governor. During the course of the conference he reports that the governor said, "Now, brethren, I come to you as your brother in the priesthood and not as governor of the state, and I bring a message from the president of the Church to you as stake presidents; and the message is that President Smith desires you to sustain my veto on the floor of the Senate and defend me in my action when you go home to your people." President Seeguriller's reply was that neither the governor of the state, nor the president of the Church, nor anybody else had a right to attempt to make a "polliwog" of him and he asserted emphatically that he would oppose him on the floor of the Senate and repudiate him before his people when he returned home. And he did. Do you wonder that there are rumors of unrest among the young people of Utah?

THE ADVANCE OF PUBLIC SCHOOLS

But it is not to revolutionary movements and political matters alone that we must go for evidence of progress in Utah. Thirty years ago—yes, twenty years ago—there were but two public high schools in the state and in most of the villages the elementary schools were conducted in disreputable buildings by incompetent and ill-prepared teachers. To-day there are twenty high schools and the public school-house is the most pretentious building in every town; its spire towers high above every other building and the school is the pride of the citizens. It is a small and poverty-stricken community, indeed, that boasts not a corps of from two to twenty teachers who have had at least some special training for their work. The public school system in Utah has improved so rapidly within the past ten years that many of the mission schools have had to close their doors because limited finances have made it impossible for them to compete with the standards of the public schools. The mission schools were once far superior to the schools supported by public taxation. They are still needed in a few outlying villages, but for the most part their mission has been performed.

It would be going too far to credit the whole of Utah's educational advance to the

influence of the mission schools. Yet much of the credit rightfully belongs to them, as many of the Mormons themselves confess. The late State Superintendent of Public Instruction, A. C. Nelson, frequently admitted that he received the inspiration to look for higher things in the Presbyterian Mission School at Manti. Last October the superintendent of the Salt Lake City Schools, D. H. Christensen, who also received his early training in the mission school at Manti, paid a glowing tribute to the work of the mission schools when he said that through their influence the educational system of the state had been moved at least a decade. To keep the Mormon children from attending the mission schools the leaders of the Mormon Church have had to insist that the standards of the public schools be raised. Though these standards may not be the highest in the country, the improvement in them has been made by leaps and bounds and we of Utah are proud of them.

A LEAVEN FOR MORMONISM

We are convinced that neither Mormon theology nor Mormon autocracy can long stand against the keen scrutiny of modern education. About four years ago a Utah boy, who had received his doctor's degree at Chicago University, came to Brigham Young University at Provo, the largest of the Mormon schools, as professor of psychology. In the course of his work he naturally presented some modern ideas which, if accepted, would in all probability weaken if they did not shatter altogether one's faith in Mormonism. Some of the patriarchs and elders heard what he was teaching. Up went their hands in holy horror, and they were on the point of dismissing him at once. The students of the institution, learning of the contemplated action, quickly circulated a petition to the effect that, "If you dismiss Professor Peter-

son, we go with him. We will have truth at any cost."

It may be that we shall never be able to bring large numbers of the Mormon people into membership in our mission churches, but if we can convert Mormonism into a form of religion worthy of being called Christian, shall we not have accomplished a worthy end? Evidences of this conversion or transformation are apparent. A few years ago Mormon Sunday schools were poorly equipped and badly conducted. To-day modern methods are being introduced; Sunday school institutes are being held, the aims of religious education are being defined and graded lessons are being used. A few years ago the Bible was seldom used in the Sunday schools; to-day it is given place side by side with the Book of Mormon, and fully half of their Sunday school lessons are taken from it. A few years ago the physical characteristics of God, His Adamic nature, received emphasis; to-day, by the more educated class, at least, His spiritual qualities are more often extolled.

But do not be deceived. The Mormon problem has not yet been solved. Whether Mormonism can ever be transformed into a pure form of Christianity remains to be seen. How such a barbaric religion can be transformed is beyond the comprehension of man's mind, yet what right have we to question the limits of Divine power?

Progress has been made, the years of patient labor invested in Utah have not been spent in vain. The defiance of the political authority of the Church, the educational advances everywhere apparent, the greater emphasis upon the Christian elements of their theology—these are the returns of the investment as well as evidence of coming dawn—the dawn of a new day for Utah. The unrest of the younger element presents Utah a field white unto harvest. Send us harvesters!

Mormonism is unchristian, because it teaches plurality of Gods, plurality of Bibles and plurality of wives. —*Edith Scamman* in "*Mormonism in Maine*."

Mormonism already controls the politics of a number of states and is seeking to gain control of a sufficient number to hold the balance of power and prevent all legislation hostile to Mormon designs."

It is the Mormon boast that Mormonism converts more people from evangelical churches every year than all the evangelical churches have made directly from the Mormon church in forty years."

Since the introduction of polygamy by Joseph Smith in 1831 every president of the Mormon Church has had from six to nineteen wives: Joseph Smith, seventeen; Brigham Young, nineteen; John Taylor, six; Wilford Woodruff, seven; Lorenzo Snow, nine; Joseph F. Smith, six. In addition, thousands of women have been sealed to these prophets to become their wives in the next world.

Unfortunately polygamy is not confined to Joseph F. Smith, nor to the presidents of the Mormon Church. Subordinate rulers follow their divine exemplars. Seven of the apostolic Quorum of Twelve have married additional plural wives since the pretended abandonment of polygamy in 1890.

—*The Christian Statesman*.



THE PARLORS OF FINKS MEMORIAL HALL

Wasatch Strengthens Its Hold

By Walter W. McKirahan, Ph. D.

EACH year in the history of Wasatch strengthens its hold on the region it serves and enlarges its influence for righteousness. That has been true of the past; with the present policy of a steady enlargement of the school's material equipment, it will be increasingly true for many years to come. The year closed last spring stands out as the banner year among the many good years the academy has enjoyed. Never before have pupils so crowded for ad-

mission; never before has there been a more enthusiastic spirit or a deeper-seated loyalty to the interests of the school; never before has a real interest in the higher realities of life been more manifest. I wish I could have you review with me in detail the progress of the year; I wish I could by vivid word pictures acquaint you with our fine boys and girls. But space permits but a few brief statements.

The opening of the year in September.



LOOKING TOWARD THE ENTRANCE HALL

1914, found us equipped with adequate accommodations for all our boarding pupils. The completion of the beautifully appointed Finks Memorial Hall, the latter part of the preceding year, has verified the contention of those most intimately acquainted with the problems and the opportunities of the school—and certainly no school is confronted with more intricate problems or blessed with greater opportunities—that our best work can be done through the service of a well-equipped, thoroughly homelike board-

same proportion. Two of these united with the church. Word comes back this summer that two of the girls who became Christians are carrying on the Sabbath school and the Christian Endeavor work in their home town, and I know that others had planned such work.

The readers of the HOME MISSION MONTHLY have had many opportunities to know of our material equipment. It is our constant effort to keep our fine plant in good condition. It is the universally expressed



THE YOUNGER WASATCH PUPILS AT THE MAY DAY FESTIVAL

ing department. The sixty boys and girls gathered into the "Home" from all parts of Utah and from adjoining states brought with them healthy bodies, keen minds, and hearts ready to be touched by the love of the Master as exemplified in the lives of devoted teachers. At the close of the year six of the girls had publicly professed their love for Jesus and had united with the Church. As many others were under the care of the session and were being instructed for church membership. A number of the boys expressed their desire and purpose before teachers and fellow pupils to live the Christian life. That the ideals of practically all had been elevated was quite evident. The interest in spiritual things was further expressed by the organization of a Y. M. C. A. and a Y. W. C. A., both of which were well conducted and enthusiastically maintained. Many of the meetings would have done credit to similar college organizations. Among the one hundred and fifty day pupils similar results were apparent, but not in the

opinion that we have the finest block in town. The State Sanitary Inspector stated that he had not found better kept grounds. A recent distinguished visitor said that the mere being on the campus was elevating to any pupil. To this æsthetic influence the Finks Memorial Hall has very largely contributed. If those who gave of their means to make this building possible could see the happiness of the girls in their beautiful home they would feel doubly repaid for all their sacrifices. To the many splendid features of the school there was added at the beginning of the year a well equipped manual training department which will very materially assist in attacking some of our problems in an effective way. We try to do all we do thoroughly and well, but we teach Latin and algebra and domestic science and music and manual training that we may find opportunities to teach Christ.

The appreciation shown for our work and the ever widening influence exerted by the academy are indicated in the many unso-

lited testimonials constantly coming to our attention. In talking with the parents (Mormon) of one of our "Home" boys who was connected with the school for the first time last year, they spoke with much feeling of the good that had been done their boy and said that they considered their sending him here the best investment they had ever made. A fine Mormon girl, who was unable to return after the holidays, wrote of her disappointment and said she would never forget the good things that had come to her during

her few months' stay here. The mother of another of our "Home" boys writes: "God bless Wasatch Academy."

In returning to this work after an absence of three years I am glad to express my appreciation of the advance that has been made and my confidence in the splendid future that is before our work here. Given adequate equipment and a thoroughly trained teaching force wholly devoted to the cause of the Master, our work will be crowned with abundant success.

Mormon and Anti-Mormon Advances

By One Who Opposes not Mormons but Mormonism

THOUGH it was the boast of Brigham Young that he had the best set of liars in the world, we cannot hope that a garbled representation or a misrepresentation of modern Mormonism will be blessed of God to the overthrow of this monstrosity of animalism. Even the bare facts need the clothing of charity. To be helpful to the Mormons, we must, as did the prophet of old, "have sat where they sat." When Hagenbach, the greatest of animal trainers, was asked how he compassed the difficult feat of teaching the elephant to dance the graceful minuet, he said, "I tried to put myself in his place."

Not a few letters come to us with the request that their authors be permitted to join forces in "fighting the Mormons." Workers on the field cherish the conviction that not Mormons but Mormonism should be opposed. We believe that here is a distinction with a real difference. It must be confessed that there is need at times of fighting the devil with hatchet in one hand and buzzsaw in the other, assured as we are that the wicked flee when no man pursueth, though they flee faster and farther when some one is after them. Instance one of the bold apostles of the dominant church here, who in a moment of thoughtless security, publicly confessed himself a polygamist, and then before the break of another day bethought him of the wisdom of seeking a domicile in Europe, where the wicked Gentiles should cease from troubling and the weary "saint" should be at rest—for two years. Though now returned and resting peacefully in the bosoms of his families, it cannot be questioned that the proposed issuance of a Gov-

ernment warrant had a wholesome effect upon him and scores of other polygamists here in Utah.

The system and hierarchy have not changed. The same carnality and puerilities of historic Mormonism are being proclaimed. Such would seem to be an anachronism, and it is to many even of the faithful.

The Mormon Church is growing richer by leaps and bounds. Millions are poured into the treasury through its tithing system. More and more is it becoming a financial institution; less and less, a religious organization. One of its bishops, who promised support of a local temperance measure, had to reverse his attitude, saying he had learned that his church was first of all a financial enterprise. If measured by the increase of wealth and its display in fine buildings, one would have to make generous acknowledgment of Mormon advance. Moreover, the peculiar institution of polygamy is steadfastly maintained, and some new polygamous marriages have been celebrated. This is the sworn testimony of the President of the Church in the Geddes trial at Ogden this summer. Some of these newlyweds, with patriarchal beards, have been dealt with by the Church, but there is no attempt to disturb the relations of the old "polygs," with their multiplied wives.

The power of the Church over the "Jack-Mormon" is probably greater than ever before. Mormonism would never be overthrown if left to this class of citizens in the inter-mountain region. For business reasons these men decry any revelation of conditions uncomplimentary to the commonwealth. These Jack-Mormons say we must

be broad. Many men of high moral rectitude prostitute their principles of the sanctity of the home for the sake of business convenience. Mormonism has unconsciously robbed them of their convictions.

But as in the Kingdom elsewhere, the good and bad grow together. The Mormon hierarchy can no longer command the unquestioned and undivided loyalty of their young people. The Bible, at one time found in few of the homes, is now studied for six months of the year in their Sunday school. The educated young people as a whole absolutely repudiate the practice of polygamy. Some may yet contend that theoretically its morality may be defended, but even these of the rising generation would refuse to engage in it. Recently one sincere young man refused to continue his missionary work in California because he learned that the superintendent of Mormon missions there had taken a plural wife. Our Presbyterian mission schools sowed a seed of truth that is now producing the Scriptural harvest of thirty, sixty and an hundredfold. The secular schools are now undermining the distinctive principles of Mormonism—this upon the testimony of their own leaders. The young men of the State University in decreasing numbers go on "missions." They are the leaders in the present revolt against the "rule and ruin policy" of the Mormon regents of that institution. Fewer converts from across the water are coming into this region, though the large families of Mormons make sure of a numerical increase. The organization of the Church is most compact and complete. This is its strength and its weakness. Not a few are weary of being made "polywogs" of by the "First Presidency." In the past a glance of the eye was sufficient for all. But to-day there are Mormons and Mormons. Some obey; others have caught step with modern life and are thinking for themselves. The "young Mor-

mon movement" is the most hopeful sign of a better day that is coming. Doubtless "of the things o'er which we now slumber we shall some day cease to dream."

The Protestant Church is happily united, perhaps more so than elsewhere throughout our country. Church membership in the cities has been accorded generous additions, including some who were raised in the Mormon faith.

The Gentile churches are united for service. Their first effort is not the winning of Mormons to their particular churches as members thereof, but the service of a Christ-like character that shall constrain confidence in our spiritual leadership. Westminster College in Salt Lake City is a center of generous influences in which all the evangelical churches are happily co-operating. It is both going and growing in every way. Her dormitories are crowded to the attic. Our Inter-Mountain Bible Institute held in Salt Lake City is a happy evidence of united advance upon the part of our Christian forces. It means greater sympathy and increased efficiency. A more general diffusion of knowledge through school and press is destined to make this part of our country American in spirit and in fact.

With charity for all Mormons, with genuine appreciation of every advance made, yet with unflagging opposition to the un-American monstrosity known as Mormonism, the Christian people of the Inter-Mountain country unite in asking the co-operation of all Christian America in curbing the political activities, in purifying the social influences and in vitalizing with spiritual force this organized opponent to truth and social purity. The conditions are by no means hopeless. Many hearts are being prepared for the better day, and if in His Spirit we labor together, we may not have long to wait.

In Memoriam

Miss Mary E. Babb, for twenty years a missionary of the Woman's Board, entered into rest on July 1st, at the home of her sister, Mrs. J. F. Allen, of Orange, California. Having entered mission work at the age of twenty-six, Miss Babb gave the best years of her life to her Lord's service and was very happy in that service. In 1895 she became matron of Nuyaka School, Oklahoma; in 1909 assumed the same position at Tucson

School, Arizona; and from 1911 to 1915 was matron at Mena School, Albuquerque. A year ago failing health made it necessary for Miss Babb to give up this work so dear to her and her loss was then deeply felt, for she was earnest and conscientious in all that she did, and though very quiet, exerted a strong influence for good upon those about her. She was much beloved by her co-workers and all who had the privilege of her friendship.

Recent Developments in Mormondom

By M. Katharine Bennett

THE work of the Woman's Board in Utah is based on the belief that Christian education is the best solvent for wrong thinking and wrong doing. That there is increased need for this service rendered by Presbyterian schools and academies has been emphasized by a few significant facts that have during the past months disturbed the quiet of Mormon ecclesiastical control and indicated that the leaven of enlightenment was at work.

One of the sacred books of the Mormon Church is the "Pearl of Great Price," or the "Book of Abraham," in the preface of which occurs the following: "A translation by Joseph Smith of some ancient records that have fallen into our hands from the Catacombs of Egypt; the writings of Abraham while he was in Egypt called the 'Book of Abraham,' written down by his own hand upon papyrus." The falseness and absurdity of this claim is thus given by Professor Edgar James Banks, an archaeologist, in *The Christian Herald*:

"Accompanying the 'Book of Abraham' are several illustrations of the Egyptian documents which Smith pretended to have translated, and which he claims were written by Abraham. They are genuine ancient Egyptian documents, as any scholars familiar with the Egyptian characters may see at a glance. The hieroglyphic inscription is very short, but Smith's translation covers thirty pages of printed matter. At the time Smith's translation was made no man could prove that it was not correct, for the hieroglyphics could not then be read; but now they are as easily read by scholars as the page on an English book.

"Some two years ago Bishop Spalding, of Utah, persuaded the Mormon leaders that it would be well if Egyptian scholars might be permitted to see the inscriptions, the supposed translation of which is the 'Book of Abraham.' The leaders of the Mormons, convinced beyond a doubt that Smith's inspired translation was correct, willingly supplied Bishop Spalding with copies of them, and these copies were submitted to several Egyptian scholars for translation.

"But the Mormon elders made a fatal mistake. A glance at the inscriptions convinced the scholars that Smith's translation was purely imaginary. The inscriptions are not upon papyrus, but upon small clay objects, which the ancient Egyptians placed as cushions beneath the heads of the mummies. They make no mention of Abraham in Egypt; they are merely short prayers to the Egyptian sun god. These little clay cushions are among the most common of Egyptian antiquities;



Courtesy of The Christian Herald

ILLUSTRATION FROM THE "PEARL OF GREAT PRICE"

The seated figure is not Abraham, as Smith asserts, but Osiris judging a human soul

they may be seen in nearly every museum, or purchased in Cairo by any traveler for a trifling sum. So, instead of verifying Smith's translation, the scholars presented to the world scientific and absolute proof that Joseph Smith was not inspired to translate the inscriptions, that his alleged translation was purely imaginary and that the 'Book of Abraham' was not a translation of the inscriptions at all."

This discovery has raised in the minds of those Mormon people who are willing to think for themselves the question as to the authenticity of other Mormon books, and, therefore, of the honesty of Mormon leaders. The younger people especially are forcing upon the church authorities most embarrassing demands.

Prof. Banks also calls attention to the fact that, since the above exposure, investigations in archaeology in connection with the Museum at the University of Utah have been discouraged.

The reading public has been interested during the past summer in the investigation, referred to elsewhere in this number, being made by a committee from the American Association of University Professors in connection with the "removal and resignation of a large number of the most experienced professors" of the University of Utah, and the consequent exposure of the policies in vogue in that state to suppress free speech.

Public opinion has at last forced the Mormon Church to give the first public accounting of the tithes collected from the people. These go into a treasury controlled by the

President of the Church, and there have never before been any figures furnished concerning them, although there have been many to hint that the wealth and power of the church leaders were secured in this way. It is of interest to note the figures given in the report published last April. It shows that the Church collected in 1914 the sum of \$1,887-920, and that the main items of expense were:

\$730,960 on church buildings,
330,984 to maintain church schools,
64,508 to maintain Mormon temples (4),
227,900 for missionary work,
99,293 to maintain church offices,
136,727 hospital in Salt Lake City,
116,238 to the poor.

The Geddes case, in which a woman known as Mrs. Geddes brought suit at Ogden, Utah, in behalf of her sixteen-year-old son, who she claims was born of her plural marriage with David Eccles, a Mormon elder, who died leaving an estate valued at about \$20,000,000, has lately caused renewed interest in the peculiar tenets of the Mormons in regard to marriage. The testimony has proven the celebration of plural marriages by apostles of the Church since the Manifesto of 1890, has uncovered the perjury on the witness stand of Mormon adherents, and has proven the tenacity of the Church in clinging, not only to the belief, but to the practice of polygamy. Following the decision in the Geddes case by a jury, three-fourths of whom were Mormons, that the boy was the son of Eccles by a plural marriage, some plausible but specious articles have been appearing in the newspapers of Eastern cities, purporting to prove that the Mormon Church is making every possible effort to abandon the practice of polygamy, but that certain "irreconcilables" refuse to

be controlled, and appealing to people to have more patience. So long as the Mormon Church annually votes to "sustain" its polygamous President, Joseph F. Smith, showing no disposition to demand that he live within the laws of the land, just so long it cannot be surprised if the country looks askance at its protestations. There is still an embarrassing habit of expecting that profession and practice shall bear some relation one to the other!

The *New York Times*, in an editorial, July 16, 1915, commented on the Geddes case as follows:

"While the case may not be of great importance in itself, the facts that polygamy is still practiced in Utah, that such marriages do not injure the standing of men and women in the Mormon community, and that the Mormons dare to make a polygamous marriage a cause for suit in a law court are now clearly on record. Nobody has believed that polygamy was abandoned before or since the admission of Utah to the Union. Reports of polygamous marriages have been freely circulated, but legal proof of them has been hard to obtain. The legal proof is now at hand. It is not likely the Geddes case will be permitted to drop out of sight."

In view of these disillusioning happenings the young people of the Mormon Church are questioning seriously and anxiously as to the faith in which they have been trained. There is before them the great temptation to lose faith in all belief, in right and truth. This crisis in Utah demands of the Christian Church a broad constructive policy, big enough to meet promptly the inquiries of these young seekers, to show them that faith and truth are still fundamental and right. It is a challenge to the Church, pregnant with possibilities. What answer will the Christian Church in the United States make to this challenge, to the young people of Utah?

Our Teachers and Community Workers in Utah

Fairview—Harriet Helliwell.

Ferron—Emily Fleming, Leila M. Trumbull, Delia O'Conner, Violet J. McCann, Ethel Cary, Harriet P. Carson.

Gunnison—Josie Curtis.

New Jersey Academy—Faith L. Haines, Bessie L. Coat, Marion Beebe, Virginia Bradley, Elizabeth Foelker, Zella W. Mitchell.

Wasatch Academy—W. W. McKirahan, May S. Hull,

Ethel McCormick, Claribel L. Bickford, Carrie G. Purdy, Edda Gibson, Catherine Spence, H. Guy Wood, H. C. Donaldson, Chas. Hildebrand. Mrs. Phylinda Whittaker, Helen Johnston.

Panguitch—Alice J. Westbay, Bessie Sneed.

Salina—Harriet Elliott, Elizabeth Crosby.

St. George—Sarah L. Conklin.

Monroe—Rosilla M. Lowry, Mary I. Lowry.



NEW JERSEY ACADEMY GIRLS EARNING PIN-MONEY BY GRUBBING DANDELIONS
ON THE SCHOOL LAWN

Girls Responsive to the Home Atmosphere New Jersey Academy, Logan, Utah

By Edna A. Bright

NEW JERSEY ACADEMY was never so beautiful as she appears to-day. The woodwork has been freshly painted a rich dark brown, a most pleasing contrast to the cream brick walls. On every side a root of Boston ivy or of Virginia creeper climbs from ground to roof, while the lateral branches lovingly frame in richest green many a window. "The most beautiful lawn in town," exclaim passers-by, and to this we all agree.

But New Jersey Academy is the home of girls who in their lives and character are even more beautiful than their surroundings. From the dry farm on the mountain side, from the fertile irrigated valley, and from the growing towns of Utah and Idaho they come to our Christian home school, not always because they lack educational opportunities near home, but because they realize and their parents realize that for some reason the New Jersey Academy girl is "different," that she has "such nice ways," that she comes back to her home community an inspiration and a leader among the young people.

The general character of the school has changed during the past few years. Three years ago it registered eleven in its high school department and offered one course of

study. This year it enrolled thirty-nine in the high school and is offering three courses of study. It has its music clubs, its literary societies, its student league, its school paper and all the organizations and diversified interests that promote school loyalty and social, intellectual and spiritual progress. The high school age is just the period when our work and influence are most telling.

"I am delighted with my girl's improvement"; writes a Mormon mother, "this last year seems to have done so much for her in every way."

This poor mother is broken in body and in spirit by a husband's long neglect and desertion, but she has found in New Jersey Academy a friend for herself and her daughter and we one more opportunity to heed the command, "Bear ye one another's burdens and so fulfil the law of Christ."

It almost startles one at times to find how responsive our girls are to their surroundings and their associates. While walking a few evenings ago with one of our girls, the conversation turned to her hopes and plans. When first she came to New Jersey Academy there seemed little prospect of remaining longer than a few terms and little that was promising in her future. "But since I found Christ," she says, "everything opens up

and comes out just right, and I want to finish here next year and work my way through college, and then I want to teach in a *home mission* school and do for others what others have done for me." Again and again we find our girls expressing this same desire for service.

The home life in New Jersey Academy to all who know us and to all who visit us is most interesting. Our dormitory accommodations permit only thirty boarding pupils, and with this small number the school loses much of its institutional character and becomes more like a large family. Year by year the "home" feeling and family tie become stronger. The girls through their student league assume part of the responsibility for the good conduct of the student body, and the older girls take the

younger girls and the new girls under their special care and supervision. To all, the interests of New Jersey Academy are

dear, and each year the understanding and sympathy between the teachers and pupils become more nearly perfect and their aims one. We love our school and are proud of our past and most hopeful of our future, and students unite with us in maintaining the good name of the school, in striving for high scholastic attainments, and in promoting Christian work. Thus a graduate this



STARTING HOME FOR THE HOLIDAYS

June who has been in the school seven years speaks of this last year as the very best she has ever known in New Jersey Academy.

Every Day Counts

By Edith Grier Long

THERE are visitors at "156" from our hospital in San Juan, Porto Rico. "What news?" we ask. We hold our breath as they tell of a recent storm in which it seemed as though the buildings would give way and those, who had come for healing, suffer harm. Part of a balcony was actually torn from the quivering structure. How thankful we are that no one was hurt, and how grateful for the devoted staff who are risking their nights and their days in buildings that long ago should have been replaced. We wait for the new hospital plant chosen at the Rochester Annual Meeting as our "Special" for this year, and fully explained and apportioned by Miss Fish in the September HOME MISSION MONTHLY.

In response many societies are already at work to secure their share. *Are you?* You

surely will wish to help secure safe equipment for this unique enterprise; for dispensary, general wards, children's ward, and nurse's training class are all found here, together with the interwoven religious ministering that offers abundant life to souls as well as bodies.

How did it begin? What has it accomplished? Why should we help now?

To some of us it is a familiar story. But there are young matrons who were little children in the days of the Spanish-American War, when Porto Rico sought a place of protection under the flag of our big republic; when our leading denominations, in fine fellowship, apportioned this new missionary field; and when the appalling physical need led Dr. Grace Williams Atkins to accept the call of our Woman's Board to open a simple

missionary dispensary in Santurce, then an outlying suburb of San Juan. She reached Porto Rico in January, 1901. Ninety per cent of the dense population of the little island had been thought lazy; it was found that they were sick. There was an unbelievable infant mortality, thirty-seven per cent of the total number of deaths being children under five. These deaths resulted from largely preventable causes.

In the face of the wretchedness about her and the appeals for help, our one physician worked alone. In October, 1902, Dr. Jane Howell Harris was sent to her aid and together they labored in their simple, unequipped rooms on the military road, two and a half miles from the center of the old capital city. In less than six months they were treating sometimes as many as a hundred cases a day. Meanwhile numerous cases came in vain for help because nowhere could they have the needed care impossible in the places called their homes.

In 1901-1902 the Woman's Board called for a "special" of \$8,000 to build a modest hospital in Porto Rico. After a full study of relative need it was decided to locate the hospital near San Juan. In 1903, for \$2,000, a lot of three and a half acres was secured, two and a half miles beyond the dispensary, and not far from the military road, in "a densely populated shack section," but on the beautiful bay which ever since has been such a boon to both patients and those who have cared for them. A young architect gave his services and drew the plans, the contract was let in August, 1903, and the hospital was opened with appropriate ceremony, February 26, 1904. The total cost of lot, buildings and furnishings was \$14,500. There were three buildings—dispensary, administration building and Endeavor Building in which were the wards. Of the forty-three beds, it was planned to allot eleven to private patients, as their fees would do much to lessen the current cost to the Woman's Board.

At once a two-and-a-half-years' training course for nurses was established. About sixty nurses have been graduated.

During the year that the hospital was building Dr. Atkins and Dr. Harris treated 9,876 dispensary patients and visited 1,471 patients in their homes.

Many changes have come. Some years ago Dr. Atkins married and Dr. Harris died, having literally given her life for those in direst need. In 1906 there was erected a nurses'

home and kitchen. The shacks in the neighborhood are replaced by homes, and the then outlying district is now a convenient suburb occupied largely by Americans. One might, therefore, conclude that the need for our hospital had lessened and that our responsibility for this form of ministering in Porto Rico would decrease. On the other hand, as the island has developed, and as the religious, humanitarian and educational work of the hospital has become increasingly known, it has taken its place as a foremost factor in all our Porto Rican service.

HOME MISSION MONTHLY readers need no introduction to Miss Jennie Ordway, since 1906 superintendent of the hospital; to Dr. E. Raymond Hildreth, since 1906 resident physician, assisted by internes from the States in his heavy task of medical care and remarkable surgical work; to Miss M. Louise Beaty, superintendent of nurses; nor to Miss Anna Monefeldt, the interpreter and missionary. Growth of the work is suggested by comparing the number of dispensary patients in 1907, 6,687, whose fifteen-cent fee aggregated a total of \$1,011, with the number in 1914, 18,571, whose twenty-one-cent fees totaled \$3,881; or the 284 surgical cases in 1907 with the 524 surgical cases last year.

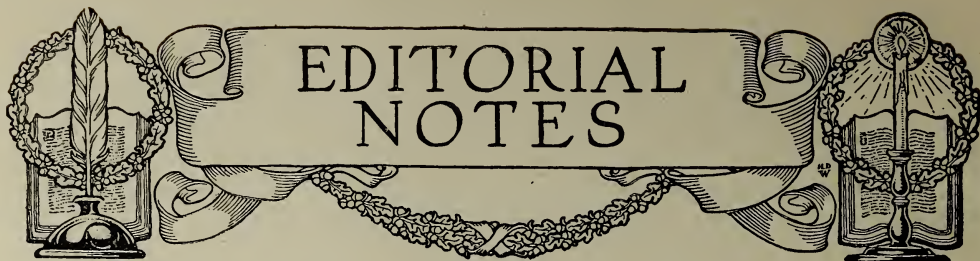
Is it any wonder that the old buildings and equipment are inadequate, even if the wood were not honeycombed to the danger point by the little *polillo* whose ravages were not understood when these frame buildings were planned?

Is it right that our consecrated and capable staff, after tropical days of most taxing service, "spend nights in placing tubs and buckets to catch rain from leaking roofs," in severe windstorms not knowing "what minute those old frame shells will be raised in the air with their burden of human life and shattered into splinters"?

Hear—and then you can but heed—the words of the woman who herself uncomplainingly faces these things, but who for the sake of His little ones pleads:

"We who are giving ourselves to the work can only pass on this challenge to the Presbyterian women of America. Shall the work be stopped and the hospital closed? Or shall it be continued in greater power and usefulness in new buildings adequate for the purpose?"

O women, who cannot give yourselves! you have some gift for these who stand in your stead! Give it quickly, before 1915 closes, for every day counts.



EDITORIAL NOTES

THE Layman's Missionary Movement opens the first of its seventy-five great conventions for men in Chicago, Oct. 14th. The leaders make special request for prayer on the part of individuals in private, families at their family altars, pastors in their pulpits, attendants at prayer meetings, and organized groups that this National Missionary Campaign may be a success. The specially suggested subjects for prayer are the campaign as a whole, the mission boards participating, cities in which conventions are to be held, committees appointed to organize the conventions, convention speakers and delegates.



DURING this year of phenomenally large volume of transcontinental travel, Salt Lake City has had its full share of tourists. Every possible care has been taken on the part of the citizens to give a charming impression of their thriving city, not only, but of Mormonism as well. Sight-seeing automobiles all stop at the Mormon Temple, where the visitors are conducted through the Temple grounds by a thoroughly versed guide. This guide is more than merely trained; he or she, as the case may be, is one born and bred in Mormonism, and evidently chosen because of absolute sincerity and firm belief in the integrity of his religion. This sincerity is in itself impressive. The visitor inspects the well-kept grounds, the assembly hall where the smaller meetings are held, the tabernacle with its famous pipe organ and its wonderful acoustic properties produced by its immense elliptic roof of marvelous construction, takes an outside view of the temple to which no Gentile is admitted, and visits the very complete Mormon Information Bureau. During this tour many questions are asked. Here are a few of the replies:

"No collections are taken nor are any contribution boxes found in our churches, the organization being supported by the tithes of the people."

"The beehive, frequently seen in the decorations, is the state emblem, symbolizing industry."

"Deseret is a word from the Book of Mormon, meaning, in the language of the ancient people of this continent, the honey-bee."

"Utah is derived from the name of the Ute Indian tribe."

"The tabernacle seats 8,000 people and was erected between 1865 and 1870 under the direction of Brigham Young before railroads had reached Utah. Such material as was not obtainable close at hand was hauled by ox teams from the Missouri River."

"Marriages are performed in the temple, also baptismal and other sacred rites. The living are baptized for the dead. They are baptized in the names of, or as proxies for, dead ancestors."

"No, the temple is not open to all Mormons. Not all of our young people have standing in the Church which permits them to enter it. Most of them, however, are married in this building or one of the other three temples in this state. Those married outside our temples are married for this life only."



WHEN Mormons who are so courteous and so devout as these guides tell us that their people do not practice polygamy and that no new polygamous marriages are contracted, the average tourist, being well pleased with the outward appearance of things, is inclined to feel that he has seen for himself, and that Mormonism of to-day is purged of the blot of polygamy and need not be worried about on that score. If polygamy is no longer a part of the Mormon faith, why do Mormons evade its denial in the religious books placed in the hands of their young people? Note the following instance:



"THE Doctrine and Covenants," one of the "sacred" books of the Mormons, has always contained the "revelation" commanding the practice of polygamy. In 1890 the Mormon Church pledged our Government that it would abandon polygamy and issued an Anti-Polygamy Manifesto. This manifesto had not been incorporated in the book of "The Doctrine and Covenants" up to the time of the Smoot inquiry in Washington, in 1904. When asked concerning this, Joseph Smith made evasive reply but promised to "use his influence" toward having it inserted. Six years later, in 1910, pressure was such that it was inserted at the back of the book, after the appendix, but the original revelation remained in its place. In 1914,

an edition was again issued that did not contain the manifesto but only the original command. To avoid the criticism sure to follow, this edition was dated "Liverpool, England, 1891." This ruse was exposed by "The Continent" and the Mormon Church discontinued selling that edition to buyers outside their church. Outside requests are now answered by an edition dated 1908, which contains the revelation and, after the appendix, the manifesto.

A SIMILAR evasion, to use a mild term, is that in connection with "The Compendium of the Doctrines of the Mormon Gospel," which is the official commentary of Mormon Church doctrine. This book has been examined in many different editions by "The Christian Statesman" and we are told that in every one of them is a chapter on plurality of wives, being a recommendation of polygamy, and that while frequent reference is made to the revelation commanding polygamy, nowhere in the book is there any allusion to the Anti-Polygamy Manifesto, even in the edition of 1912. One paragraph is as follows:

"If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure, and the entire fabric of Christianity without foundation."

A new edition has just been issued like that of 1912, except that it bears the date of 1886. Of course a book bearing the date of 1886 cannot be expected to contain the manifesto of 1890!

Thinking people can but distrust all promises of an organization proved to have broken its word and to have used trickery in covering faithlessness.

WORK by young Mormon missionaries in our Eastern schools and colleges is one of the most recent moves in proselyting. A Mormon report reads: "Sister —, a young lady who is attending the business college at —, is accomplishing a great deal of good by distributing tracts and conversing with the students of that school on the principles of the gospel. Many of them are showing an interest in our faith and a desire to investigate further."

It would seem that young women are figuring more largely as Mormon missionaries than ever before. At least another Mormon statement is that in the Mormon headquarters at Chicago a group of twenty young women missionaries were recently

photographed and that a similar group of twenty-five were photographed at Independence, Mo.

It is said that there are now twice as many Mormons outside Utah as in Utah. Churches are continually being organized in other states east and west, north and south. The hierarchy of Mormonism exercises strong political influence in eleven western states and Mr. Harvey O'Higgins claims that the Mormon Church is to-day as powerful in New York City as any single financial interest in the United States. A Mormon elder was heard to say that "some of the foremost American business men acknowledged that the Mormon hierarchy in its perfection of organization is excelled by nothing save the German Empire." In 1880, Bishop Lunt said: "We look forward with perfect confidence to the time when we will hold the reins of the United States Government. . . . Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the church." The statement of Bishop Lunt has been repeatedly verified.

WHAT can we do to counteract the effect of Mormonism? Our missions must be supported, for the articles of the month show the results, even though slow, accomplished through them; we must disseminate information so that the words of Mormon missionaries may not strike responsive soil; we must continue our efforts for the passage of an anti-polygamy amendment to the national Constitution. With a new Congress it will be necessary to have the Gillett bill reintroduced and our representative senators and congressmen should be urged to vote in its favor. After passing Congress, the amendment will need ratification by thirty-six states. To fill out this number the passage of an anti-polygamy resolution by one more state is necessary.

THE passing of the child labor law in Alabama is not only a matter of congratulation for those who fought for its adoption but should be noted by all of our readers who are using the new text-book, "Home Missions in Action." In that book Alabama is listed as one of the four states not prohibiting labor of children under fourteen years of age. While the book was in preparation the fight was on in Alabama's legislature and on the day of its adjournment,

February 24th, the child labor bill was passed. It will go into effect in 1916.

In 1887 Alabama passed a child labor law, being the first state in the South to do so, but through the influence of New England manufacturers that law was repealed in 1895.



THE marriage of one of the enthusiastic and efficient leaders in our work in the mountains of the South was celebrated on

August 19th, when Miss Mary Frances Hickok, former principal of the Asheville Normal and Collegiate Institute, became the wife of Dr. Frederick Erdman of Philadelphia. When at Rochester last May, Miss Hickok presented the mountaineer work on the program of the Woman's Board and her winning personality made many new friends. Old friends and new will join in extending best wishes, even amid their regrets that she is no longer to be connected with our work.

Our Day Schools and Community Work in Utah

MOST of us have a very limited idea as to the sort of Utah towns in which our Presbyterian day schools and community work are located, and a somewhat hazy notion of the social condition of these same communities. Recent letters from missionaries answer some of these questions and make us feel better acquainted with our workers and their problems.

FERRON

Ferron is fifty-five miles from the railroad and out of a population of 1000, ninety per cent are Mormons, or at least incline that way. Our day school last year enrolled 123, its entire capacity. Miss Emily Fleming, the principal, writes that the girls and boys have been much interested in the new domestic science and art departments. That there were two classes in cooking for boys strikes us as a novelty, but the interest evidenced proves the wisdom of the innovation. Music is another much appreciated study. Recitals have been given to "crowded houses." To provide social gatherings for the pupils is one of the duties that fall upon this teacher and her staff of co-workers. An example of these gatherings was one held in June for pupils that had taken eighth or ninth grade work in the school. About fifty were present (including a few married couples and one baby!). Corners of the large social hall were decorated with class colors and pennants; a committee served refreshments from the domestic science room. Much enthusiasm was evidenced.

Three of the school girls and one young man united with our church in June. The girls were from homes identified with the church, but the young man meets with much opposition. The people of this town are on the whole friendly and the outlook for our work is good.

PANGUITCH

Another isolated mission day school is that at Panguitch, also fifty-five miles from the railroad. Miss Alice Westbay writes that many of the residents have never seen a railroad save in a picture show. The population is somewhat larger than at Ferron. But out of a total of 1500 all are Mormons or "Jack" Mormons, except the few Presbyterians, and two or three others who belong to no denomination.

Even though away from the railroad, there is a

moving picture show that reaps a large harvest. The dance hall and the skating rink are the principal social gathering places, and many girls and boys of tender years roam the streets at all hours of the night.

The counter social attractions presented by the mission school are of great value in giving them different ideals. The children delight in dropping in at any time and surprising the teachers, and as Miss Westbay remarks, these parties or "times," as they call them, are often close together. Old and young are welcome, but while the older people are very friendly they do not often call at the teachers' home. One of the latest steps for helpfulness in the homes is the organization of a "Better Babies Club." In the school the children are constantly taught many religious truths.

ST. GEORGE

Still farther from the railroad is St. George—sixty-eight miles from Medina by stage and over eighty miles from Lund by auto.

"One is reminded," writes Miss S. Louisa Conklin, our worker at this point, "of the old Bible land by the fact that, while each house has a good-sized lot, the greater part of its land is out of town several miles. Grain and hay are raised, and some fruit. Nearly every head of a house has at least a few cattle, and from these sources the chief income is derived."

As practically every one in town is Mormon, and the few Gentiles who come to town temporarily are usually not greatly interested in any religion, the meetings conducted in our chapel are before Mormon audiences. During the past summer one encouragement has been the more regular attendance upon Sabbath school and evening services. Miss Conklin says that there are so many organizations in the church that there hardly seems room for another. In her talks with the people she "keeps close to the Bible," and that some of the students are doing considerable thinking is evidenced by their questions.

"Dancing is the amusement *par excellence*; the young people do not seem to care for anything else. A girl must make the best of her dancing days, since as soon as she is married, no matter how popular she was before marriage, the boys will not dance with her any more."

The normal population of the town is 2,000, but this is temporarily increased during the school year by students from all parts of the country who come to attend the "Stake Academy," a Mormon high school, and by a great many men and women who come to work in the temple located at this point. This "work at the temple" apparently means work for the dead.

which is federated with the other clubs of the state; making six nights of the week that the chapel is open." The Presbyterian pastor, Rev. A. P. Hayden, and his wife are a great help to the work, and, in addition, Miss Elliott says that only one who has worked in a little town like Salina can know what it has meant to have the constant aid of another Presbyterian family. On Saturday

nights there has been a class at the home of Dr. Thorne, led by Rev. T. R. Johnson, a Presbyterian minister from Illinois, living with his daughter, who at one time was one of our workers in Asheville, N. C. When the pastor is in



SALINA

Salina is on the railroad. Those who wish to locate it will find that it is on a branch of the Denver and Rio Grande, sixty-five miles from Thistle Junction. With one train each way daily this town is more in touch with the rest of the state. Nevertheless the population is chiefly Mormon. Very

little regard is paid to Sunday. The moving picture show, with audiences larger on Sunday than on any other night, baseball on Sunday, even the Mormon bishop attending after the afternoon service, and dancing are the chief amusements of the young people. The dance might be said to be almost a part of their religion for frequently dances are held in their meeting houses for departing and returning missionaries and are known as missionary, Sunday school, or bishopric dances. Almost as soon as they can walk the little children are taken to the primary dances by their parents.

Miss Harriet Elliott, our mission teacher, tells of the religious and social features of our work: "The chapel is open two nights a week for boys and young men, when there are games, reading and singing; two nights for girls and young women, to sew, do fancy work, read or play games; on Sunday nights for regular services; on every other Monday night for the Woman's Club of the town,



1. EIGHTH GRADE GIRLS IN OUR FERRON SCHOOL
2. DOMESTIC SCIENCE AT FERRON

Gunnison, his other charge, Mr. Johnson preaches; a mission band meeting, led by Mrs. Thorne, takes the place of opening exercises once a month; once a week Mr. Johnson reads or tells a story to the pupils about birds, trees or on some other topic.

As for the school itself, there are fifty-six pupils, beginners and eight grades. There is at least an hour's Bible study daily, part of the time being given to written work which is enjoyed and taken home by the pupils with great pride. Nearly every day there is reading from a mission study book or some other missionary story. The Sabbath school averages thirty and all the older pupils remain for preaching service afterward. Fourteen young people of this town are reported to have been in some one of our boarding schools and to have "made good." One of these united with the Church at Mt. Pleasant, and it is the hope of our workers that all will make this decision before finally leaving school.

FAIRVIEW

How to induce the friendlier Mormons to attend the services in our chapel is one of the problems at Fairview, a town located ninety-four miles south of Salt Lake City. At one time there was a more liberal spirit shown toward non-Mormons than now. Miss Harriet Helliwell tells us that this is apparently due to pressure brought to bear after the Smoot trial. This town of 1500 people has no high school, no local paper and few facilities for advancement. There are the usual moving picture house and dance hall, also a theatre. There seems to be general opposition to Gentile influence and though the upright life of a Gentile is recognized, "though Presbyterian missionaries are admittedly moral, honest and kind, the people detach these qualities from any religious motive and regret that these, whose virtues make them acceptable citizens, should be victims of a false belief." Fortunately, opposition is not universal. Those reached may not seem to be of influence in the community, yet our workers are encouraged by remembering, "how largely the Master's kindness extended to those whose influence seemingly ended with themselves and can but believe that the evangelization of this community will begin with the least of these."

GUNNISON AND MONROE

Though no recent word has come to this magazine from these two stations, yet we know that community work at Gunnison under Miss Josie Curtis, and school work at Monroe in charge of Miss Rosilla M. Lowry and her sister, give much encouragement. At Gunnison we are told that the chapel and grounds are very attractive, in fact that "they are foremost in appearance of any of the village stations in the state." Our work here enjoys a reputation for progress, which we hope will be amply sustained.

At Monroe Miss Lowry is able to see results of the work in the lives of young people who received their education at Monroe and later at Wasatch. A fine spirit is shown in this town, the prejudice against our work which was formerly apparent having greatly lessened.

Conditions in the towns where our day schools and community work are now located should encourage us to a sense of undoubted opportunity still existent. Just such mission stations as these accomplished a work in the early days of Presbyterian missions now acknowledged to have been a very large factor in the general advance of educational, moral and religious standards of the state.

Summer Conferences

EAGLESMERE AND NORTHFIELD

Eaglesmere! Five hundred college girls gathered together for ten days of study, spiritual uplift and wholesome fun. Northfield! Four hundred and thirty women and young women—the largest number ever gathered at Northfield in the interests of home missions. It is impossible adequately to express the power and inspiration of these conferences.

A number of Presbyterian girls at Eaglesmere, Pa., showed interest in our denominational mission work at home and abroad. A wonderful opportunity is ours to-day to put missionary tools into the hands of college young women and thus bring their enthusiasm and zeal into all our work. Through our student department may we make much of this unparalleled opportunity!

In one of the method hours at Northfield it was stated that eighty-five per cent of our knowledge comes through the eye-gate, and three impressions of the Conference illustrate that fact:

A meeting on Round Top. Would that pen could describe the glory of the sunset hour when God Himself spoke through the silence of the valley, the glimmer of the river, and the gorgeous coloring which none other than the hand of God could paint. At the close of the meeting, all sat in silence for fully ten minutes looking up into the very face of God and seeing no one "save Jesus only."

Mrs. Allen's home mission pageant, representing every field of action in our land, was one of the most impressive scenes ever witnessed and thrilled with the reality of need and the part to be played by Church and country in this great drama.

At the close of the Conference was a never-to-be-forgotten demonstration given by the young people. Girls with lighted candles carried the

light to those groping in darkness, and led many out of their bondage; but the light was not sufficient for all, and a large number, with no one to lead them, had to grope their way back. In Scripture and song the challenge was brought home. How shall those present at these conferences answer the challenge? How shall those not interested enough to go, answer?

ELIZABETH I. CAMERON

WINONA LAKE, INDIANA

One of the most successful of the eleven Summer Conferences held under the auspices of the Interdenominational Committee of the Central West for Missions took place at Winona Lake, Indiana, June 24-July 2, 1915. Registration reached 412 and represented seventeen denominations and thirteen states. Ninety young women were in attendance, the work of this department being especially emphasized. The fourfold object of their work—worship, friendship, study and service—was brought out in the devotional services, the practical problem hour, study of current missionary text books and the methods hour. A most interesting pageant was given by the young women while their processional, "Coming, Coming, Yes, They Are!" sung at many of the services, seemed to express the spirit of optimism which pervaded all the sessions.

The twilight hour with the missionaries, the popular evening meetings, and the wonderful sermon on Sabbath morning, by Bishop S. P. Spreng, D.D., brought the entire school together. Lectures on the text book, "Home Missions in Action," were given by Winona's loved lecturer, Mrs. D. B. Wells, an authority on her subject; Bible study was led by Miss Angy Manning Taylor of Moody Bible Institute, who gave an in-

spiring exposition of the Epistle to the Philippians; the foreign mission text book, "The King's Highway," was taught by Mrs. J. F. Fisher, whose dramatic stories made a lasting impression. The normal study classes, conducted by Miss Elizabeth I. Cameron, of the Woman's Board of Home Missions, and the Story Telling Hour for Children, and Junior methods, presented by Miss Ruth Shipley, were most helpful and suggestive.

Denominational rallies and social courtesies extended by the ladies of Winona Lake were not the least among the privileges of the week.

ANNA D. WILLIAMSON

MINNESOTA SUMMER SCHOOL

The ninth annual session, June 16-22, was the best attended in our history, thirteen hundred being registered. Mrs. Wells and Mrs. Hill gave even better lessons than ever on the study-books, "The King's Highway," and "Home Missions in Action." Mrs. A. B. Harmon conducted Bible study upon "The Bible as a Mission Study Book." Her manner and preparation held close attention.

A new feature was the Normal Class, led by Mrs. H. W. Hunter of Chicago, who used "Rising Churches in Non-Christian Lands" as a text-book. The class, limited to twenty, was enthusiastic over both leader and book. The school offered a scholarship at the Lake Geneva School, which was awarded to Miss Gertrude Cammack.

The Junior books were reviewed by Miss Major of Minneapolis, who offered excellent outlines, plans and charts, and displayed objects that could be made by the Juniors to illustrate each lesson and to serve as souvenirs.

Rev. G. B. Safford of The Anti-Saloon League made a stirring address on "Temperance as Related to Missions."

"Missions in the Sunday School," "Young People's Work," "The Y. W. C. A. in China," and "Student Volunteer Work" were all presented. Missionaries from at home and abroad gave good addresses, and Professor Maria Sanford a fine speech on "Peace."

MRS. D. S. McCASLIN

MOUNT HERMON, CALIFORNIA

Presbyterians were well represented at Mount Hermon Federate School of Missions, July 12-17. Of the 163 persons registered 84 were Presbyterians. Among these were our dear Mrs. R. B. Goddard, Honorary President of the Woman's Synodical Society of Home Missions of California; Miss Julia Fraser, president; Mrs. Paul Raymond, author of "The King's Business"; Mrs. E. V. Robbins, Woman's Work correspondent, who for forty-two years has been connected with the Occidental Board; Mrs. M. A. Harlow, of the Japanese Presbyterian work at Hanford, California; Mrs. F. R. Farrand, first vice-president of Sacramento Presbyterial Society; Miss Ethel McCormick, missionary teacher at Mount Pleasant; Utah; Mrs. H. L. Walter, of Portland, Oregon, mission study secretary; Mrs. James Glendenning, president of San José Presbyterial Society; Miss Lillie Sherman, secretary of the Y. W. C. A. at the University of California; Mrs. J. M. Stewart, mission study secretary of the Occidental Board; Harriet Cory Hummel, missionary in West Africa. Rev. and Mrs. Cyril Ross, of Korea, spoke at the combined "rally" of all denominations.

What a good time the Presbyterian women did have Thursday afternoon, meeting on the porches of the synodical building, "Rest Cottage!" Miss Julia Fraser had charge of the program.

The two text books, "The King's Highway" and "Home Missions in Action," were taught, respectively, by Miss Winifred Willard of Denver and Mrs. Hallie Linn Hill of New York. A normal class, the text book used being "Rising Churches in Non-Christian Lands," was taught by Mrs. Paul Raymond.

One of the remarkably brilliant and delightful speakers was Mrs. Kate Waller Barrett, M.D.D. S., the special representative of the United States Bureau of Immigration. Other speakers were: Rev. Frederick Goodsell, D. D., Congregational missionary from Turkey; Mrs. Florabel Rosenberger, missionary in Palestine under the New England Friends' Society; Mrs. J. C. Alter, who has done missionary work among the Mountaineers of Kentucky and the Indians of Warm Springs, Oregon. Mount Hermon Federate School of Missions was certainly full of good things this year.

MARY E. BAMFORD

BOULDER, COLORADO

The ninth annual session of the School of Missions for the Rocky Mountain region was held at beautiful Boulder, July 6-13, 1915. Registration showed 600 in attendance, with twenty-two states and fifteen denominations represented, Presbyterians leading with 205 delegates.

Missionaries from India, South America, Japan and Utah, besides other prominent specialists, were heard. Mrs. D. B. Wells of Chicago and Mrs. J. F. Fisher of Cleveland lectured on foreign and home text books. Study classes were conducted by Mrs. E. H. Silverthorne of Denver, Mrs. W. C. Robinson of Colorado Springs and Miss Ina Shaw of Topeka. Both classes and lectures had fine attendance and interest was keen.

Miss Frances Cross, field secretary of the Y. W. C. A., Mrs. J. M. Correy and Mrs. J. A. McCaw, all of Denver, were chaperones for the girls' camp, where fifty girls and young women gathered. Each feeling responsible for the success of this week, the camp was a veritable beehive of enthusiasm. At the luncheon 165 were present.

Mrs. Costigan's story hour was very popular, 395 children and 268 adults attending. Many especially delightful and inspiring hours cannot be mentioned in detail, but this was undoubtedly the most satisfactory session the Boulder school has held. This invitation goes out to all women for next year—"Come with us and we will do you good."

IRENE B. SELDMORRIDGE

WOOSTER, OHIO

One hundred and twenty-six alert, consecrated women were enrolled at the School of Missions, held in Wooster, Ohio, Aug. 7-12. In many ways the meeting surpassed the excellent record of the previous two years.

The entire right wing of the second floor of Kauke Hall was given over to the school. One room was devoted to home and foreign literature under supervision of the synodical secretaries of literature, and to this was added a display of original posters made by clever women in Ohio churches. A fine collection of curios was exhibited by missionaries home on furlough, ten of whom were present, and added materially to the interest.

"Home Missions in Action" was taught by Miss Cameron, of the Woman's Board of Home Missions; "The King's Highway" by Miss Schultz, of the Philadelphia Board of Foreign Missions; the Bible study hour and the vesper service were in charge of Miss Angy Manning Taylor of Chicago. Mrs. J. F. Fisher of Cleveland delivered one of the evening lectures; Mrs. A. K. Miller spoke most helpfully on "Our Foreign Speaking People," and Rev. Robt. E. Pugh gave a very attractive exposition of home missions through his illustrated lecture. The Missionary Rally, arranged for the closing session, was participated in by Rev. W. H. Hannum, India, Rev. A. V. Bryan, Manchuria, Rev. R. F. Lemington, Brazil.

Through the courtesy of Prof. Dickason, head of the Summer School, the ladies had the pleasure of hearing Booker T. Washington, Charles M. Sheldon and ex-Gov. Patterson, the last speakers of the lecture course.

An added touch of interest was given by the announcement of the approaching marriage of Miss Cameron, the beloved field secretary, and a handsome piece of silver was presented to her at the close of her last lesson.

MRS. N. R. HARRINGTON

Notes on Young People's Work

M. Josephine Petrie, Secretary

IN THE RURAL CHURCH

Numerous letters reach the desk of the secretary for young people's work, asking a solution of the problem of the young people's organization in country communities. Some of the writers express a willingness to organize mission bands or similar societies for children, but the distances between homes and the difficulties of transportation during the winter months seem to prohibit such organization work. A few leaders have doubled the number of meetings and program attractions during the summer months. Missionary stories at picnics and other out-of-door gatherings have made the lives of some missionaries very real. "Betty's Travels," several of the new plays, and the two Junior text books, "Good Bird, the Indian," and "All Along the Trail," are used with splendid success. One correspondent has "solved the problem" for her rural church as follows: "In order that the boys and girls may all attend our Light Bearers class we hold our meetings after Sunday school at the church. Our pastor preaches in the morning every other Sunday, and on the Sunday he is not with us the time is used for a prayer meeting. The missionary ladies suggested that I take our Light Bearers outside the church during the prayer service and hold our meeting. That is what we have done during the summer months. The children live far apart and many have no way of going, especially during the busy harvest time, so that it seems best to meet at the church. Perhaps later we may be able

to meet sometimes in the different homes. The boys and girls are greatly interested and are always anxious for a meeting. They desire to enter the contest for the presbyterial banner. I think we shall use a Junior study book this fall. The Sunday school superintendent has asked us to give a missionary program, so you see we are helping the whole Sunday school."

A SUGGESTION

Why not plan for a special Thanksgiving service and offering for all young people's organizations? The loss of the Sunday school special Thanksgiving offerings—formerly promoted and reported through women's organizations—may be partially "made good" through such united action. Let it be a real thanks-giving with an early distribution of mite boxes or envelopes, a definite presentation of the cause, and an appeal for loyal individual gifts. Officers of presbyterial and local societies, formerly Sunday school secretaries, and all interested in the children's and young people's societies should aid in this plan for a special thank-offering in November for the mission school and hospital work of the Woman's Board of Home Missions. The Junior Christian Endeavor missionary topic for the Thanksgiving meeting is "A Man Who Said 'Thank You'" (Luke 17:15-17), and the subject for the older societies on November 21st, "The Way in Which God Wants to Be Thanked" (Ps. 67:1-7). For November 28th the regular topic is "Home Mission Work to be Done in Our Community" (Luke 14:15-24). An attractive and helpful program may be had for the asking.

THE BOYS

What are you planning for the boys? Are they in a mission band or a Junior society? Could there be a better time than *now* for teaching them lessons in home missions—*Christian patriotism*?

Some of the new books may be used to splendid advantage in capturing the interest of boys. "Comrades in Service," as a background, and the thrilling biographical sketches of our Presbyterian pioneers will not fail of their mark in the hands of a willing, enthusiastic leader. But give the boys a chance at the program making, advertising of the meetings, and in every possible way help them to realize it is their "job" to make the "other fellows" interested in the Presbyterian work for these United States. Sound an unmistakable call for recruits. Give the boys a chance.

MISSIONARIES ASSIGNED

Salaries of the teachers, doctors, nurses, etc., have been assigned to the young people's organizations as follows: In Alaska *four*, the Indian field *seven*, Mexican *four*, Mormon *two*, Mountain *five*, Porto Rico *six*, Cuba *two*. For the names of these, our substitutes on the field, or for the list of "general" and specific objects for young women, Mission Bands or Light Bearers and Little Light Bearers, Juniors and Intermediates, Westminster Guild Chapters and Circles, see the August HOME MISSION MONTHLY or the leaflet "Home Mission Ladder," or write the secretary of young people's work. Send also for the fall missionary letters and other field messages, and programs for Christian Endeavor missionary meetings.

"Home Missions in Action"

CHAPTER II: A RECLAIMING FORCE

By Mrs. D. B. Wells

THIS chapter turns from the national to the individualistic viewpoint; from things in the large to a smaller but none the less valuable consideration. It ought to afford opportunity for much interesting testimony as to the unique character of the Gospel of Redemption. When the Master was asked for a standard by which to distinguish the true from the false, He gave this reply: "By their fruits ye shall know them." In this day of so many false creeds and faiths, what Christians most need is a clear and convincing vision of the fruitage of the Gospel in its power. Not until we are absolutely sure that nothing else will "do just as well" shall we be insistent and persistent in spreading the knowledge of that Gospel.

Study the chapter under these headings.

1. Why is the Gospel of Jesus Christ unique? Why is it the *only* religion? What does the word religion mean? In the strict sense of the word, are there other "religions"? Does any other provide the Ideal plus the Power? A Japanese woman, explaining her despair over attainment, said: "We walk, and we walk, and we walk; but we never get anywhere."

2. Testimony from the laboratory.

a Personal and actual; have you ever known a person who had been reclaimed? Tell about it. Make it a vivid, telling story which convinces because you knew about it.

b In general; the work of the Pacific Garden, Chicago; of the Water Street Mission, New York; of the Salvation Army. Revell has a fine little book on this work, "The Salvage of Men." Or better still, get an Army worker to come and give life-stories out of personal experience.

3. Reclamation, a work with a two-fold process. Elimination. Re-occupation.

Use as illustration: Christ's parable of the empty house in Matt. 12, showing the interdependence of the two processes; and all the familiar processes of gardening and farming.

4. The need.

To reclaim from what?

a *Physical*—poverty; squalor and dirt; disease; evil habits of the body.

b *Mental*—wrong and debasing ideals and ideas of dress, companionships, amusements, reading, business, citizenship.

c *Spiritual*—false faiths and creed in religion, so prevalent now and destroying so many people; militarism and war.

To reclaim unto what? Salvation and Service.

Needs patience, sympathy, discriminating help, mothering and brothing, faith in and faith for, careful study, personal sacrifice and out-giving.

5. How?

The principles of Christ, imparted, implanted, assimilated, lived. This is a process and a growth.

Persistence is a fundamental rule of success; sincerity is another; example is a third. The unorganized agencies are innumerable, as many as people have eyes to see. The organized agencies are all Christian activities, the Church, the Sunday school, the missionary society, the boards, Christian schools and colleges, Young Men's and Young Women's Christian Associations, the Salvation Army, the frontier mission churches and Sunday schools. Many a woman's club is doing good service in the process of elimination, leaving way for the associate process of re-occupation to follow at the hands of some other definite Christian organization. And many of us might bear this in mind as a fruitful field of service.

Perhaps for us women the more immediate and direct way of helping lies through our usual home mission society, which by its connection with our Home Mission Board, reaches out to a large work in many localities and in varieties of need. A much larger and more intelligent and prayerful support is needed and is possible. Why not express our conviction of the value of the Gospel in this way? An Indian lately testified: "I used to beat my wife; now Jesus in me, I not even kick my dog." Some gain, that!

6. The field.

The city; the country; the frontier; the exceptional peoples, as the Alaskans, the Indians, the negro, the mountaineer, the foreigner, the Mexican. The poor and ignorant; the neglected and friendless; the educated and well-to-do; the rich and the cultured, as much as any of the others, with just as perverted ideas and ideals, and so frequently overlooked because appearances are misleading. Books, papers and magazines which make and mould public opinion. Our church and our society; our club and our "circle"; our family and our children. Just where are YOU going to take hold?

Three recent books of valuable suggestion on this chapter are: "The Salvage of Men," by Agnes L. Kemper—Revell & Co. "The Principles of Jesus and the Problems of Democracy," by Henry C. Vedder—MacMillan Co. "Christianity and International Peace," by Chas. E. Jefferson—Thos. Y. Crowell & Co.

This chapter affords the opportunity to discuss militarism and the widespread inculcation of military ideals and practices as desirable and right. Is a sane peace propaganda needed? How can it best be promoted? In our literature, our teaching, our preaching, our talking, our living, we exalt the military heroes, past and present, as the highest ideals of character and most worthy of imitation. There are great struggles of construction as well as destruction; vast enterprises of endeavor for the world's betterment, worthy of our co-operation and help, which demand the highest types of courage, self-sacrifice, and moral grandeur. Make these the ideals of to-day and the future; not war, cruel, greedy, selfish.

OMISSION

The society of First Church, Kansas City, Kansas, should have been included among Front Rank Societies listed in the August HOME MISSION MONTHLY.



By S. Catherine Rue

CONCENTRATE! Bring details together. Formulate your plans. Make every occasion a new opportunity so every movement and every day shall show results for the winning of the goal. **CONCENTRATE!**

* * * * *

Our secretaries of literature are asked to concentrate on a definite line of action for advance during this year. The *Five Points* of our *Star* for 1915-16 exhibit the five points to be won in our work. No prescribed formula can be given for securing the results desired; each officer will need to use her skill in choosing and developing methods that will be successful in her own society. The goal will be worth the effort. By winning it we shall help in winning the interest of an increasing number of Presbyterian women for the Christian education of needy children among our exceptional populations.

* * *

Any method that may be adopted for winning the five points of the *Star* should be given sufficient publicity in the society to secure the enthusiastic co-operation of all members and this will doubtless be accomplished best by devoting an entire meeting to a literature program. We, therefore, present the accompanying program which is intended as suggestive, merely, and is made most unpretentious so as to be within the ability of every society. The impersonation of "Cindy's Chance" is selected for an impressive and entertaining conclusion because it requires few characters and as little preparation for development as any of our demonstrations, but any other play preferred may be selected from our list.

LITERATURE PROGRAM

- 1 HYMN—"A Charge to Keep I Have."
- 2 SCRIPTURE—"Ambassadors."
(Responsive Bible Reading—40c. per 100.)
- 3 ADDRESS—"How to Become a Star Society by April 1, 1916."
(By secretary of literature who should exhibit a "Star" chart and explain requirements for winning it. See HOME MISSION MONTHLY, September, 1915.)
- 4 TESTIMONIES—Our "HOME MISSION MONTHLY."
(Five one-minute talks by-subscribers.)
- 5 SOLO—"When Wilt Thou Save the People?"
(("Hymns of Home Missions and Patriotism"—15c.)
- 6 ADDRESS—"Why Should We Use the Prayer Calendar?"
(By a member.)
- 7 PRAYER—For preparation, distribution, and use of our missionary publications.
- 8 ADDRESS—Value and Use of Our Home Mission Leaflets and Pamphlets.
- 9 IMPERSONATION—"Cindy's Chance."
(Time about 25 minutes.)

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Is your society afflicted with a disease called "chronic procrastination?" One officer writes: "So few societies have a special secretary of literature." If your organization is in this class will you elect one at once and give her definitely defined duties?

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Shall your society be a Star Society April, 1916?

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**CONCENTRATE! CONCENTRATE!
CONCENTRATE!**

literature on the topic recommended for this month than can be procured elsewhere.

Do not forget that "The Story of a Pilgrim" is a delightfully written sketch of the consecrated service of Rev. Samuel E. Wishard, D.D., for the redemption of Utah, and that it will benefit you to read it.

Do not forget that you may have our catalogue of publications by requesting it.

Do not forget that our Literature Department aims to give efficient and courteous treatment to every patron.

Honorary Members of the Woman's Board

New members during 1914-1915.
Names are listed under Synodical Society from which membership was presented.

Arizona

Miss C. C. Gilchrist, Phoenix, Ariz.

Baltimore

Mrs. A. B. Cross, Baltimore, Md.
Mrs. Julius A. Herold, Salisbury, Md.

California

Miss Martha E. Chase, Los Angeles.
Mrs. Adelaide L. Aldrich, Oakland.
Mrs. J. P. Prutzman, Berkeley, Cal.
Mrs. W. H. H. Hamilton, Oakland.
Mrs. D. C. Mitchell, Oakland, Cal.

New Jersey

Mrs. E. M. Zandt, Jamesburg, N. J.
Mrs. Henry S. White, Red Bank, N. J.
Mrs. George D. McIlvaine, Beverly.

New York

Miss Anna M. Alward, Bernardsville, N. J.
Mrs. Alexander R. Barron, New York Mills, N. Y.
Mrs. Anna F. Van Vleet, Yonkers.
Mrs. William Crittenden Adams, New York City.

Illinois

Mrs. J. R. Gott, Chicago, Ill.

Pennsylvania

Mrs. Mary S. Lyle, Hickory, Pa.
Mrs. H. T. Ames, San Francisco, Cal.

Michigan

Mrs. C. E. Miller, Detroit, Mich.

Minnesota

Mrs. G. Bertram Ware, St. Paul.
Mrs. T. Morey Hodgman, St. Paul.
Mrs. Robt. Yost, Duluth, Minn.
Mrs. E. Torrance, Minneapolis, Minn.
Mrs. O. S. Clark, Minneapolis, Minn.

Nebraska

Mrs. Margaret Ogilvie, Gibbon, Neb.

Mission Study Suggestions "Home Missions in Action"

To help the busy mother, the burdened housewife, and all others whose time is so full that it is difficult to search out a plan for reviewing the study book for the year, the following suggestions are offered:

Secure a well lighted, comfortable room in a convenient home or in the church; a large table around which all can be seated adds to the comfort and freedom. Have a map of the United States in view and as the study proceeds mark important places—Presbyterian missions with a blue cross, Government stations with a tiny flag, and hospitals with a red cross.

CHAPTER I—A NATIONAL FORCE

Read in concert the prayer by Rauschenbausch.
Hymn.

Scripture—Psalm 100.

Prayer.

Talk (5 minutes)—"What Is Meant by Home Missions?"

Review (15 minutes)—"Life of Sheldon Jackson," by Stewart; or

Paper—"How Home Missions Have Moulded National Thought." See "The Story of the Churches," by Thompson; or

Paper—"What One Man Has Done for the Lumberjacks"; or

Paper—"Higgins, A Man's Christian," by Norman Duncan.

Summing Up—The local church in her relationship to National righteousness.

CHAPTER II—A RECLAIMING FORCE

Hymn.

Scripture.

Prayer—The Lost Coin.

Roll Call—Response. Name and station of missionaries under Woman's Board.

Talk—"The Value of One Woman's Life." See "Life of Sheldon Jackson," by Stewart, pages 300-307.

Reading in Concert—"The Indian Dance," in "Home Missions in Action," pages 44-48.

Talk—"The Story of a Mexican Plaza." "Pen Pictures of New Mexico," by Prudence Clark.

Summing Up—Read in unison page 54.

CHAPTER III—AN EDUCATIVE FORCE

Prayer.

Hymn.

Scripture.

Paper (10 minutes)—"Our Public Schools." See pages 58-64.

Discussion (10 minutes each):

The	{	A National Force
Mission		A Reclaiming Force
School		An Educative Force

See Annual Report of the Woman's Board of Home Missions.

Summing Up—"Preparation for Leaders." Leaflet—"The New Leadership."

MARY A. GILDERSLEEVE

(Later chapters next month)

November Meetings

MEXICANS IN THE UNITED STATES

Hymn—"Hail to the Brightness of Zion's Glad Morning."

Prayer—By leader. Last verse of 19th Psalm.

Roll Call—Responses of Thanksgiving.

Scripture Lesson—Isa. 43:1-10.

Prayer—By from one to six members, to be short, vital and definite.

Hymn—"How Firm a Foundation."

1. Mexicans in the United States.

a Lives and customs of the people.

b What and where are schools and stations of the Presbyterian Church?

2. The Crisis in the Southwest.

a Tell how wonderfully the work of missions is forging ahead.

b Tell of our great opportunity, and how we should watch and work with pride, assurance and prayer.

3. The Schoolboy—the Coming Statesman.

a Are our young people appreciating their opportunity?

b What of the eagerness of the boys to enter these schools?

c Results of mental, physical, manual, moral and spiritual training upon the lives of these boys, and what they will mean in the future to our beloved land.

